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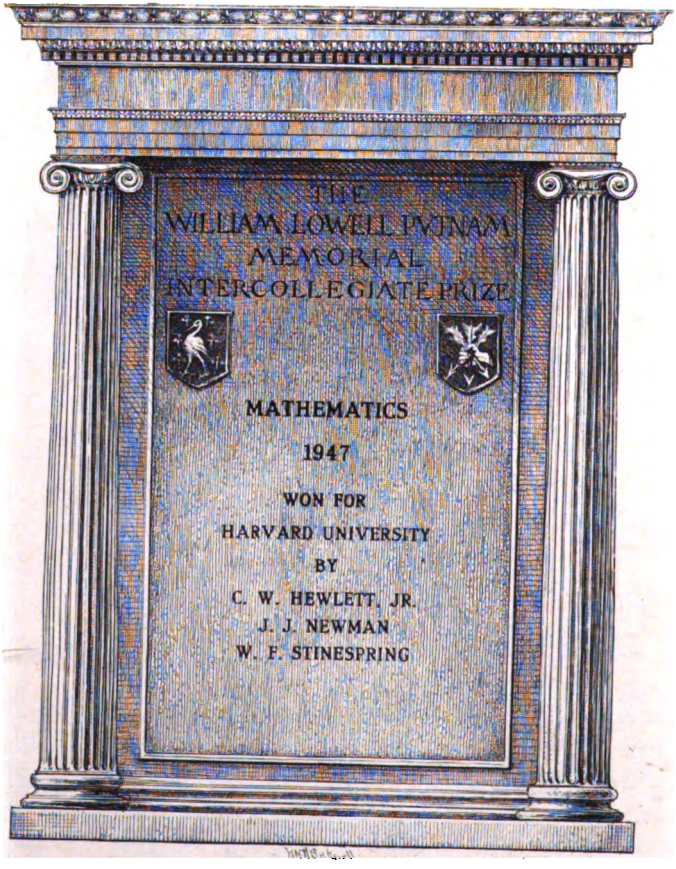

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THE

WHOLE WORKS

OF THE

RIGHT REV. JEREMY TAYLOR, D.D.,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE.

IN TEN VOLUMES.

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THE

WHOLE WORKS

OF THE

RIGHT REV. JEREMY TAYLOR, D.D.,

LORD BISHOP OF DOWN, CONNOR, AND DROMORE:

WITH A LIFE OF THE AUTHOR,

AND A CRITICAL EXAMINATION OF HIS WRITINGS,

BY THE

RIGHT REV. REGINALD HEBER, D.D.,

LATE LORD BISHOP OF CALCUTTA.

REVISED AND CORRECTED

BY THE REV. CHARLES PAGE EDEN, M.A.,

FELLOW OF ORIEL COLLEGE, OXFORD.

IN TEN VOLUMES.

VOL. VIII.

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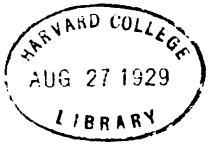

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THE

WORTHY COMMUNICANT,

OR

A DISCOURSE OF THE NATURE, EFFECTS, AND BLESSINGS CONSEQUENT TO THE WORTHY RECEIVING OF

THE LORD'S SUPPER;

ΔΕΚΑΣ ΕΜΒΟΛΙΜΑΙΟΣ,

OR

SUPPLEMENT OF SERMONS;

AND

A COLLECTION OF OFFICES

OR

FORMS OF PRAYER

IN CASES ORDINARY AND EXTRAORDINARY.

BY THE

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THE editions of the several works contained in this volume which have been collated for the present publication, are, with the letters used to designate them, as follows:

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iv. Sermon at consecration of bishops, fol. Lond. 1678.

v. Before the parliament of Ireland, fol. Lond. 1678.

vi. *Via intelligentiæ;* before Univ. of Dublin, fol. Lond. 1678.

vii. Funeral sermon on archbishop Bramhall,
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viii. Funeral sermon on Countess of Carbery,
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ix. Sermon on Gunpowder Treason,
4to. 1638, A; fol. 1657, B; fol. Lond. 1678, C.

x. xi. Whole duty of the Clergy, fol. Lond. 1678.

Funeral sermon on Sir George Dalstone, 8vo. Lond. 1683.

Collection of Offices, 8vo. Lond. 1658, A; 8vo. Lond. 1690, B.

[a] [See note to page 393 below.]

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THE

WORTHY COMMUNICANT,

OR

A DISCOURSE OF THE NATURE, EFFECTS, AND BLESSINGS CONSEQUENT TO THE WORTHY RECEIVING OF

THE LORD'S SUPPER,

AND OF ALL THE DUTIES REQUIRED IN ORDER TO A WORTHY PREPARATION:

TOGETHER WITH

THE CASES OF CONSCIENCE OCCURRING IN THE DUTY OF HIM THAT MINISTERS AND OF HIM THAT COMMUNICATES.

TO WHICH ARE ADDED

DEVOTIONS FITTED TO EVERY PART OF THE MINISTRATION.

By JEREMY TAYLOR, D.D.,

LORD BISHOP[a] OF DOWN AND CONNOR.

[a] ['and bishop elect,' A.]

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TO

THE MOST ILLUSTRIOUS PRINCESS

HER HIGHNESS ROYAL

MARY

PRINCESS OF GREAT BRITAIN, DOWAGER OF ORANGE, &c.

MADAM,

ALTHOUGH none of the subjects of these nations can, in propriety of speaking, be a stranger to the royal family, from whom every single person receives the daily emanations of many blessings, yet besides this, there is much in your royal highness by which your princely person is related to all amongst us that are or would be excellent. For where virtue is in her exaltation, to that excellent person all that are or would be thought virtuous do address themselves, either to be directed or encouraged, for example or for patronage, for the similitude of affection or likeness of design; and therefore, madam, although it is too great a confidence in me something a stranger to make this address to so high-born and great a princess; yet when I considered that you are the sister of my king and the servant of my God, I know there was nothing to be expected but serenity and sweetness, gentleness and goodness, royal favours and princely graces; and therefore in such fruitful showers I have no cause to fear that my fleece shall be dry, when all that is round about is made irriguous with your princely influence. I shall therefore humbly hope that your royal highness will first give me pardon, and then accept this humble oblation from him who is equally your servant, for your great relations and for your great excellencies. For I remember with what pleasure I have heard it told, that your highness's court hath been in all these late days of sorrow a sanctuary to the afflicted, a chapel for the religious[a], a refectory to them that were in need, and the great defensative of all men and all things that are excellent; and therefore it is but duty that by all the acknowledgments of religion that honour should be paid to your royal highness, which so eminent virtues perpetually have deserved. But because you have long

[a] ['religion,' A.]

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dwelt in the more secret recesses of religion, and that for a long time your devotion hath been eminent, your obedience to the strictest rules of religion hath been humble and diligent, even up to a great example, and that the service of God hath been your great care and greatest employment, your name hath been dear and highly honourable amongst the sons and daughters of the church of England, and we no more envy to Hungary the great name of S. Elizabeth, to Scotland the glorious memory of S. Margaret, to France the triumph of the piety of S. Genovese[b], nor S. Katharine to Italy, since in your royal person we have so great an example of our own, one of the family of saints, a daughter to such a glorious saint and martyr, a sister to such a king, in the arms of whose justice and wisdom we lie down in safety, having now nothing to employ us, but in holiness and comfort to serve God, and in peace and mutual charity to enjoy the blessings of the government under so great, so good a king.

But royal madam, I have yet some more personal ground for the confidence of this address; and because I have received the great honour of your reading and using of divers of my books, I was readily invited to hope that your royal highness would not reject it, if one of them desired upon a special title to kiss your princely hand, and to pay thanks for the gracious reception of others of the same cognation. The style of it is fit for closets, plain and useful; the matter is of the greatest concernment, a rule for the usage of the greatest solennity of religion. For as the eucharist is by the venerable fathers of the church called the 'queen of mysteries,' so the worthy communicating in this is the most princely conjugation of graces in the whole rosary of christian religion; and therefore the more proportioned and fitted for the handling of so princely a person, whom the beauty of the body, and the greatness of birth, and excellency of religion, do equally contend to represent excellent and illustrious in the eyes of all the world.

Madam, it is necessary that you be all that to which these excellent graces and dispositions do design you: and to this glorious end, this manual may if you please add some moments; the effecting of which is all my design, except only that it is intended, and I humbly pray that it may be looked upon, as a testimony of that greatest honour which is paid you by the hearts and voices of all the religious of this church, and particularly of, madam,

your highness' most humble
and most devoted servant,
JEREMY DUNENSIS.

[b] ['Genovefa,' 'Geneviève.'—Acta sanctt. in Januar. iii.]

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THE

INTRODUCTION.

When S. Joseph and the blessed Virgin mother had for a time lost their most holy Son, they sought Him in the villages and the highways, in the retinues of their kindred and the caravans of the Galilean pilgrims; but there they found Him not. At last, almost despairing, faint and sick with travail[a] and fear, with desires and tedious expectations, they came into the temple to pray to God for conduct and success; knowing and believing assuredly that if they could find God, they should not long miss to find the holy Jesus: and their faith deceived them not: for they sought God, and found Him that was God and man in the midst and circle of the doctors. But being surprised with trouble and wonder, they began a little to expostulate with the divine Child; why He would be absent so long, and leave them (as it must needs be when He is absent from us) in sorrow and uncertain thoughts. This question brought forth an answer which will be for ever useful to all that shall enquire after this holy Child. For as they complained of His absence, so He reproved their ignorance, 'How is it that ye have so fondly looked for Me, as if I were used to wander in unknown paths without skill, and without a guide? why did ye enquire after Me in highways and village fields? Ye never knew Me wander, or lose My way, or abide but where I ought: why therefore did ye not come hither to look for Me? did ye not know that I ought to be in My Father's house[b]?' that is, There where God is worshipped, where He loves to dwell, where He communicates His blessing and holy influences, there and there only we are sure to meet our dearest Lord.

For this reason, the place of our address to God and holy conver-

[a] ['travel,' B.]

[b] So the Syriac interpreter renders the Greek *ἐν τοῖς τοῦ πατρός μου*, 'in the places of My Father,' [في أصحا]. *In iis quæ patris mei sunt*, so the Arabic version [في الذي لابي]. *In negotiis patris mei*, 'in My Father's business,' so Castalio, ['Mihi agenda esse Mei Patris negotia,'] Piscator, [daß ich şeyn muß in dem das meines Vaters ist,] and our English Bibles. But the second reddition is more agreeable with the words of the Greek; and the first is more consonant to the use of that phrase in the New testament. So John xix. 27, S. John received the mother of our Lord, *εἰς τὰ ἴδια, recepit eam in domum suam*, so Beza and our English translation, 'he took her to his own house.' And thus S. Chrysostom uses the same phrase, serm. liii. in Genesin, [§ 1. tom. iv. p. 507 B.]—*Ποῦ ἀπελαύνεις τὸν δίκαιον; οὐκ οἶσθα ὅτι ὅπου ἂν αὐτὸν ἀπελθεῖν συμβαίνῃ, ἐν τοῖς τοῦ δεσπότου τοῦ ἑαυτοῦ εἶναι αὐτὸν ἀνάγκη*, 'Whither do you drive the just man? Do ye not know that wherever he sets his foot, he is within his Father's house or territory?'

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sation with Him, He is pleased to call 'His house;' that with confidence we may expect to meet Him there when we go to worship. And when the solemnities of religion were confined to the tabernacle, He therefore made it to be like a house of use and dwelling, that in that figure He might tell us where His delight and His abode would be: and therefore God furnished the tabernacle with the utensils of a prophet's room at least, a table and a candlestick; and the table must have dishes and spoons, bowls and covers belonging to it; the candlesticks must have lamps, and the lamps must be continually burning. And besides this, the house of God must have in it a continual fire; the fire must not go out by night nor day; and to this the prophet alludes: God 'hath His fire in Sion, and His hearth or furnace in Jerusalem[c].' And after all; there must be meat in His house too; and as this was done by the sacrifices of old, so by the Lord's supper in the New testament; so that now it is easy to understand the place and the reason of Christ's abode, even in His Father's house; there where His Father dwells, and loves to meet His servants, there we are sure to find the Lord. For as God descended and came into the tabernacle[d] invested with a cloud, so Christ comes to meet us clothed with a mystery: He hath a house below as well as above; here is His dwelling and here are His provisions, here is His fire and here His meat; hither God sends His Son, and here His Son manifests Himself: the church and the holy table of the Lord, the assemblies of saints, and the devotions of His people, the word and the sacrament, the oblation of bread and wine and the offering of ourselves, the consecration and the communion, are the things of God and of Jesus Christ, and he that is employed in these is there where God loves to be, and where Christ is to be found; in the employments in which God delights, in the ministries of His own choice, in the work of the gospel and the methods of grace, in the economy of heaven and the dispensations of eternal happiness.

And now that we may know where to find Him, we must be sure to look after Him: He hath told us where He would be, behind what pillar, and under what cloud, and covered with what veil, and conveyed by what ministry, and present in what sacrament: and we must not look for Him in the highways of ambition and pride, of wealth or sensual pleasures; these things are not found 'in the house of His Father,' neither may they come near His dwelling. But if we seek for Christ, we shall find Him in the methods of virtue and the paths of God's commandments, in the houses of prayer and the offices of religion, in the persons of the poor and the retirements of an afflicted soul: we shall find Him in holy reading and pious meditation, in our penitential sorrows and in the time of trouble, in pulpits and

[c] Isai. xxxi. 9.

[d] ——— O Tarpeia pater qui templa secundam
Incolis a cœlo sedem,—[Sil. Ital. x. 433.]

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upon altars, in the word and in the sacraments. If we come hither as we ought, we are sure to find our beloved, Him whom our soul longeth after.

Sure enough Christ is here; but He is not here in every manner, and therefore is not to be found by every enquirer, nor touched by every hand, nor received by all comers, nor entertained by every guest. He that means to take the air must not use his fingers but his mouth: and he that receives Christ must have a proper, that is, a spiritual instrument, a purified heart, consecrated lips, and a hallowed mouth, a tongue that speaks no evil, and a hand that ministers to no injustice, and to no uncleanness. For a disproportionate instrument is an undecency, and makes the effect impossible both in nature and morality. Can a man bind a thought with chains, or carry imaginations in the palm of his hand? can the beauty of the peacock's train or the estrich plume be delicious to the palate and the throat? does the hand intermeddle with the joys of the heart, or darkness that hides the naked make him warm? does the body live as does the spirit, or can the body of Christ be like to common food? Indeed the sun shines upon the good and bad, and the vines give wine to the drunkard as well as to the sober man; pirates have fair winds and a calm sea at the same time when the just and peaceful merchant hath them. But although the things of this world are common to good and bad; yet sacraments, and spiritual joys, the food of the soul and the blessing of Christ, are the peculiar right of saints: and the rites of our religion are to be handled by the measures of religion, and the things of God by the rules of the Spirit; and the sacraments are mysteries, and to be handled by mystic persons, and to be received by saints; and therefore whoever will partake of God's secrets must first look into his own; he must pare off whatsoever is amiss, and not without holiness approach to the holiest of all holies; nor[e] eat of this sacrifice with a defiled head, nor come to this feast without a nuptial garment, nor take this remedy without a just preparative. For though in the first motions of our spiritual life, Christ comes alone and offers His grace, and enlivens us by His spirit, and makes us to begin to live, because He is good, not because we are; yet this great mysterious feast and magazine of grace and glorious mercies, is for those only that are worthy, for such only who by their co-operation with the grace of God, are fellow-workers with God in the laboratories of salvation. The wrestler that Clemens of Alexandria[f] tells us of, addressing himself to his contention, and espying the statue of Jupiter Pisæus, prayed aloud, "If all things, O Jupiter, are rightly prepared on my part, if I have done all that I could do, then do me justice, and give me victory." And this is a

[e] ['not,' B.]

[f] [Strom. vii. 7. p. 860.] Εἰ πάντα, εἶπεν, ὦ Ζεῦ, δεόντως μοι πρὸς τὸν ἀγῶνα παρεσκεύασται, ἀνόδους φέρων δικαίως τὴν νίκην ἐμοί.

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breviate of our case. 'He that runneth in races,' saith the apostle, 'he that contends for mastery, is temperate in all things;' and this at least must he be that comes to find Christ in these mysteries; he must be prepared by the rules and method of the sanctuary; there is very much to be done on his part; there is an heap of duties, there is a state of excellency, there are preparations solemn and less solemn, ordinary and extraordinary, which must be premised before we can receive the mysterious blessings which are here not only consigned, but collated and promoted, confirmed and perfected.

The holy communion or supper of the Lord is the most sacred, mysterious, and useful conjugation of secret and holy things and duties in the religion. It is not easy to be understood, it is not lightly to be received: it is not much opened in the writings of the New testament, but still left in its mysterious nature; it is too much untwisted and nicely handled by the writings of the doctors; and by them made more mysterious, and like a doctrine of philosophy made intricate by explications, and difficult by the aperture and dissolution of distinctions. So we sometimes espy a bright cloud formed into an irregular figure; when it is observed by unskilful and fantastic travellers, looks like a centaur to some, and as a castle to others; some tell that they saw an army with banners, and it signifies war; but another wiser than his fellow says it looks for all the world like a flock of sheep, and foretells plenty; and all the while it is nothing but a shining cloud by its own mobility and the activity of a wind cast into a contingent and inartificial shape. So it is in this great mystery of our religion; in which some espy strange things which God intended not, and others see not what God hath plainly told: some call that part of it a mystery which is none, and others think all of it nothing but a mere ceremony and a sign: some say it signifies, and some say it effects; some say it is a sacrifice, and others call it a sacrament; some schools of learning make it the instrument of grace in the hand of God; others say that it is God himself in that instrument of grace; some call it venerable, and others say as the vain men in the prophet[s], that 'the table of the Lord is contemptible:' some come to it with their sins on their heads, and others with their sins in their mouth: some come to be cured, some to be quickened; some to be nourished, and others to be made alive; some out of fear and reverence take it but seldom, others out of devotion take it frequently; some receive it as a means to procure great graces and blessings, others as an eucharist, and an office of thanksgiving for what they have received: some call it an act of obedience merely, others account it an excellent devotion and the exercising of the virtue of religion; some take it to strengthen their faith, others to beget it, and yet many affirm that it does neither, but supposes faith beforehand as a disposition; faith in all its degrees

[s] [Mal. i. 7.]

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according to the degree of grace whither the communicant is arrived. Some affirm the elements are to be blessed by prayers of the bishop or other minister; others say it is only by the mystical words, the words of institution; and when it is blessed, some believe it to be the natural body of Christ; others to be nothing of that, but the blessings of Christ, His word and His spirit, His passion in representment, and His grace in real exhibition: and all these men have something of reason for what they pretend; and yet the words of scripture from whence they pretend, are not so many as are the several pretensions.

My purpose is not to dispute, but to persuade; not to confute any one, but to instruct those that need; not to make a noise, but to excite devotion; not to enter into curious, but material enquiries; and to gather together into an union[h] all those several portions of truth, and differing apprehensions of mysteriousness, and various methods and rules of preparation, and seemingly opposed doctrines, by which even good men stand at distance and are afraid of each other. For since all societies of Christians pretend to the greatest esteem of this above all the rites or external parts and ministries of religion, it cannot be otherwise but that they will all speak honourable things of it, and suppose holy things to be in it, and great blessings one way or other to come by it; and it is contemptible only among the profane and the atheistical; all the innumerable differences which are in the discourses and consequent practices relating to it, proceed from some common truths and universal notions and mysterious or inexplicable words, and tend all to reverential thoughts and pious treatment of these rites and holy offices; and therefore it will not be impossible to find honey or wholesome dews upon all this variety of plants; and the differing opinions and several understandings of this mystery, which (it may be) no human understanding can comprehend, will serve to excellent purposes of the spirit, if, like men of differing interest, they can be reconciled in one communion; at least the ends and designs of them all can be conjoined in the design and ligatures of the same reverence and piety and devotion.

My purpose therefore is to discourse of the nature, excellencies, uses and intention of the holy sacrament of the Lord's supper, the blessings and fruits of the sacrament; all the advantages of a worthy communion, the public and the private, the personal and the ecclesiastical, that we may understand what it is that[i] we go about, and how it is to be treated: I shall account also concerning all the duties of preparation, ordinary and extraordinary, more and less solemn; of the rules and manners of deportment in the receiving; the gesture and the offering, the measures and instances of our duty, our comport and conversation in and after it; together with the cases of con-

[h] [Compare vol. iii. p. 305 med.]

[i] ['what it is, what' A.]

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science that shall occur under these titles respectively, relating to the particular matters.

It matters not where we begin: for if I describe the excellencies of this sacrament, I find it engages us upon matters of duty and enquiries practical: if I describe our duty, it plainly signifies the greatness and excellency of the mystery: the very notion is practical, and the practice is information; we cannot discourse of the secret, but by describing our duty: and we cannot draw all the lines of duty, but so much duty must needs open a cabinet of mysteries. If we understand what we are about, we cannot choose but be invested with fear and reverence: and if we look in with fear and reverence, it cannot be but we shall understand many secrets. But because the natural order of theology is by faith to build up good life, by a rectified understanding to regulate the will and the affections; I shall use no other method, but first discourse of the excellent mystery, and then of the duty of the communicant, direct and collateral.

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CHAPTER I.

OF THE NATURE, EXCELLENCIES, USES AND INTENTION OF THE HOLY SACRAMENT OF THE LORD'S SUPPER.

SECTION I.

OF THE SEVERAL APPREHENSIONS OF MEN CONCERNING IT.

When our blessed Lord was to nail the handwriting of ordinances to His cross, He was pleased to retain two ceremonies, baptism and the holy supper; that Christians may first wash and then eat; first be made clean, and then eat of the supper of the Lamb: and it cannot be imagined but that this so signal and peculiar retention of two ceremonies is of great purpose and remarkable virtues. The matter is evident in the instance of baptism; and as the mystery is of the foundation of religion; so the virtue of it is inserted into our creed, and we all 'believe one baptism for the remission of our sins[a];' and yet the action is external, the very mystery is by a ceremony, the allusion is bodily, the element is pure water, the minister a sinful man, and the effect is produced out of the sacrament in many persons and in many instances, as well as in it; and yet that it is effected also by it and with it, in the conjunction with due dispositions of him that is to be baptized, we are plainly taught by Christ's apostles[b] and the symbols of the church.

But concerning the other sacrament there are more divisions and thoughts of heart; for it is never expressly joined with a word of promise, and where mention is made of it in the gospels, it is named only as a duty and a commandment, and not as a grace, or treasure of holy blessings; we are bidden to do it, but promised nothing for a reward, it is commanded to us, but we are not invited to obedience by consideration of any consequent blessing; and when we do it, so many holy things are required of us, which as they are fit to be done even when we do not receive the blessed sacrament; so they effect salvation to us by virtue of their proper and proportioned promises in the virtue of Christ's death however apprehended and understood.

Upon this account some say that "we receive nothing in the blessed eucharist, but we commemorate many blessed things which we have received; that it is affirmed in no scripture that in this mystery we

[a] [Heb. vi. 1, 2.] [b] [Acts ii. 38.]

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are to call to mind the death of Christ, but because we already have it in our mind, we must also have it in our hearts, and publish it in our confessions and sacramental representment; and therefore it is not the memory, but the commemoration of Christ's death; that as the anniversary sacrifices in the law were[o] a commemoration of sins every year; not a calling them to mind, but a confession of their guilt and of our deserved punishment; so this sacrament is a representation of Christ's death by such symbolical actions as Himself graciously hath appointed: but then, excepting that to do so is an act of obedience, it exercises no other virtue, it is an act of no other grace, it is the instrument of no other good; it is neither virtue nor gain, grace nor profit. And whereas it is said to confirm our faith, this also is said to be unreasonable; for this being our own work, cannot be the means of a divine grace;—not naturally; because it is not of the same kind, and faith is no more the natural effect of this obedience than chastity can be the product of christian fortitude;—not by divine appointment; because we find no such order; no promise, no intimation of any such event; and although the thing itself indeed shall have what reward God please to apportion to it as it is obedience; yet of itself it hath no other worthiness; it is not so much as an argument of persuasion; for the pouring forth of wine can no more prove or make faith that Christ's blood was poured forth for us, than the drinking the wine can effect this persuasion in us that we naturally, though under a veil, drink the natural blood of Christ; which the angels gathered as it ran into golden phials, and Christ multiplied to a miracle like the loaves and fishes in the gospel. But because nothing that naturally remains the same in all things as it was before, can do any thing that it could not do before; the bread and wine which have no natural change, can effect none; and therefore we are not to look for an egg where there is nothing but order; and a blessing where there is nothing but an action; and a real effect where there is nothing but an analogy, a sacrament, a mystical representment, and something fit to signify, and many things past, but nothing that is to come." This is the sense and discourse of some persons that call for an express word, or a manifest reason to the contrary, or else resolve that their belief shall be as unactive as the scriptures are silent in the effects of this mystery. Only these men will allow the sacraments to be 'marks of christianity,' 'symbols of mutual charity,' 'testimonies of a thankful mind to God,' 'allegorical admonitions of christian mortification,' and 'spiritual alimony,' 'symbols of grace conferred before the sacrament,' and 'rites instituted to stir up faith by way of object and representation;' that is, occasionally and morally, but neither by any divine or physical, by natural or supernatural power, by the work done, or by the divine institution. This indeed is something, but very much too little.

[o] Heb. x. 3. Ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

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But others go as far on the other hand, and affirm that "in the blessed sacrament we receive the body and blood of Christ; we chew His flesh, we drink His blood; for 'His flesh is meat indeed, and His blood is drink indeed;' and this is the *manna* which came down from heaven; our bodies are nourished, our souls united to Christ; and the sacrament is the infallible instrument of pardon to all persons that do not maliciously hinder it; and it produces all its effects by virtue of the sacrament itself so appointed; and that the dispositions of the communicants are only for removing obstacles and impediments, but effect nothing; the sumption of the mysteries does all in a capable subject; as in infants who do nothing, in penitents who take away what can hinder; for it is nothing but Christ himself; the body that died upon the cross is broken in the hand of him that ministers, and by the teeth of him that communicates; and when God gives us His Son in this divine and glorious manner, with heaps of miracles to verify heaps of blessings, how shall not He with Him give us all things else?" They who teach this doctrine call the holy sacrament, 'the host,' 'the unbloody sacrifice,' 'the flesh of God,' 'the body of Christ,' 'God himself,' 'the mass,' 'the sacrament of the altar.' I cannot say that this is too much; but, that these things are not true: and although all that is here said that is of any material benefit and real blessing is true; yet the blessing is not so conferred, it is not so produced.

A third sort of Christians speak indefinitely and gloriously of this divine mystery; they speak enough, but they cannot tell what; they publish great and glorious effects; but such which they gather by similitude and analogy, such which they desire but cannot prove; which indeed they feel, but know not whence they do derive them: they are blessings which come in company of the sacraments, but are not always to be imputed to them; they confound spiritual senses with mystical expressions, and expound mysteries to natural significations: that is, they mean well but do not always understand that part of christian philosophy which explicates the secret nature of this divine sacrament: and the effect of it is this; that they sometimes put too great confidence in the mystery, and look for impresses which they find not, and are sometimes troubled that their experience does not answer to their sermons; and meet with scruples instead of comforts, and doubts instead of rest, and anxiety of mind in the place of a serene and peaceful conscience. But these men both in their right and in their wrong enumerate many glories of the holy sacrament, which they usually signify in these excellent appellatives, calling it 'the supper of the Lord;' 'the bread of elect souls' and 'the wine of angels,' 'the Lord's body,' 'the New testament' and the 'calice of benediction,' 'spiritual food,' 'the great supper,' 'the divinest and archi-symbolical feast;' 'the banquet of the church,'

λειτουργία,
σύναξις,
μυστήριον θεῖον,
ἱερουργία,
desiderata,
θεία καὶ θεοειδὴς χάρις,

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δῶρον ἐξιτήριον, δῶρον ἐξίτηλον, ἐφόδιον, μύησις, δοχή, λατρεία, εὐλογία, εὐχαριστία, τελετὴ τελετῶν, hostia hostiarum, mysterium mysteriorum, μυσταγωγία, dominicum.

'the celestial dinner,' 'the spiritual, the sacred, the mystical, the formidable, the rational table,' 'the supersubstantial bread,' 'the bread of God,' 'the bread of life;' 'the Lord's mystery,' 'the great mystery of salvation,' 'the Lord's sacrament,' 'the sacrament of piety,' 'the sign of unity,' 'the contesseration of the christian communion,' 'the divine grace,' 'the divine-making grace,' 'the holy thing,' 'the desirable,' 'the communication of good,' 'the perfection and consummation of a Christian,' 'the holy particles,' 'the gracious symbols,' 'the holy gifts,' 'the sacrifice of commemoration,' 'the intellectual and mystical good,' 'the hereditary donative of the New testament,' 'the sacrament of the Lord's body,' 'the sacrament of the calice,' 'the paschal oblation,' 'the christian passport,' 'the mystery of perfection,' 'the great oblation,' 'the worship of God,' 'the life of souls,' 'the sacrament of our price and our redemption,' and some few others much to the same purposes: all which are of great and useful signification, and if the explications and consequent propositions were as justifiable as the titles themselves are sober and useful, they would be apt only for edification and to minister to the spirit of devotion. That therefore is to be the design of the present meditations, to represent the true and proper and mysterious nature of this divine nutriment of our souls; to account what are the blessings God reacheth forth to us in the mysteries, and what returns of duty He expects from all to whom He gives His most holy Son.

I shall only here add the names and appellatives which the scripture gives to these mysteries, and place it as a part of the foundation of the following doctrines. It is by the Spirit of God called, 'the bread that is broken,' and 'the cup of blessing,' 'the breaking of bread;' 'the body and blood of the Lord;' 'the communication of His body' and 'the communication of His blood;' 'the feast of charity or love[d];' 'the Lord's table,' and 'the supper of the Lord.' Whatsoever is consequent to these titles we can safely own, and our faith may dwell securely, and our devotion, like a pure flame, with these may feed as with the spices and gums upon the altar of incense.

SECTION II.

WHAT IT IS WHICH WE RECEIVE IN THE HOLY SACRAMENT.

It is strange that Christians should pertinaciously insist upon carnal significations and natural effects in sacraments and mysteries,

[d] Ἀγάπη, 2 Pet. ii. 13; 1 Cor. xi. 20, 29; x. 16; Jude 12; Acts xvi. 2. [? xx. 7.]

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when our blessed Lord hath given us a sufficient light to conduct and secure us from such misapprehensions. "The flesh profiteth nothing; the words which I speak unto you, they are spirit and they are life;" that is, the flesh is corruption, and its senses are ministers of death: and this one word alone was perpetually sufficient for Christ's disciples. For when upon occasion of the gross understanding of their Master's words by the men of Capernaum, they had been once clearly taught that the meaning of all these words was wholly spiritual, they rested there and enquired no further: insomuch that when Christ at the institution of the supper affirmed of the bread and wine that they were His body and His blood, they were not at all offended, as being sufficiently before instructed in the nature of that mystery. And besides this, they saw enough to tell them that what they eat was not the natural body of their Lord: this was the body which Himself did or might eat with His body: one body did eat, and the other was eaten; both of them were His body, but after a diverse manner.—For the case is briefly this;—

1. We have two lives, a natural and a spiritual, and both must have bread for their support and maintenance in proportion to their needs and to their capacities[e]: and as it would be an intolerable charity to give nothing but spiritual nutriment to a hungry body, and pour diagrams and wise propositions into an empty stomach; so it would be as useless and impertinent to feed the soul with wheat or flesh, unless that were the conveyance of a spiritual delicacy.

In the holy sacrament of the eucharist the body of Christ, according to the proper signification of a human body, is not at all, but in a sense differing from the proper and natural body, that is, in a sense more agreeing to sacraments; so S. Hierome[f] expressly, "Of this sacrifice which is wonderfully done in the commemoration of Christ we may eat, but of that sacrifice which Christ offered on the altar of the cross, by itself (or, in its own nature[g]) no man may eat." For "it is His flesh which is under the form of bread, and His blood which is in the form and taste of wine: for the flesh is the sacrament of flesh, and blood is the sacrament of blood: for by flesh and blood that is invisible, spiritual, intelligible, the visible and tangible body of our Lord Jesus Christ is consigned[h], full of the grace of all virtues, and of divine majesty[i];" so S. Augustin[j]; for therefore "ye are not

[e] Duplex vita duplicem poscit panem. S. Aug. [? Damascen. ut infra.]
Oportuit autem non solum primitias nostræ naturæ in participationem venire melioris, sed omnes quotquot velint homines et secunda nativitate nasci, et nutriri cibo novo, et huic nativitati accommodato, atque ita prævenire mensuram perfectionis.—Damasc. de fide orthod., lib. iv. cap. 14. [al. 13. tom. i. p. 267 C.]
—Et quoniam spiritualis est Adam, oportuit et nativitatem spiritualem esse, similiter et cibum.—Id. [ibid.]

[f] In Levit. [teste Gratiano] et habetur [apud Gratian. decret.] de consecrat. dist. ii. [cap. 76. col. 2127.]

[g] Secundum se.

[h] ['significatur.']

[i] Habetur [ibid.] de consecr. dist. ii. [cap. 48. col. 2107.—e S. Aug.]

[j] Epist. ad Iren. [Sic Gratian. (in decreto, de consecr. dist. ii. cap. 45) et alii; sed verba habentur in enarr. in psalm. xcviii. 5.—tom. iv. col. 1066 A.]

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to eat that body which ye see, nor to drink that blood which My crucifiers shall pour out: it is the same, and not the same, the same invisibly, but not the same visibly."—"For until the world be finished, the Lord is above, but the truth of the Lord is with us. The body in which He rose again must be in one place, but the truth of it is every where diffused[k]." For there is one truth of the body in the mystery, and another truth simply and without mystery. It is truly Christ's body both in the sacrament and out of it[l]: but in the sacrament it is not the natural truth, but the spiritual and the mystical.

"And therefore it was that our blessed Saviour to them who apprehended Him to promise His natural body and blood for our meat and drink, spake of His ascension into heaven, that we might learn to look from heaven to receive the food of our souls, heavenly and spiritual nourishment;" said S. Athanasius[m]. "For this is the letter which in the New testament kills him who understands not spiritually what is spoken to him under the signification of meat and flesh, and blood and drink;" so Origen[n]. "For this bread does not go into the body" (for to how many might His body suffice for meat[m]?) "but the bread of eternal life supports the substance of our spirit:" and therefore "it is not touched by the body, nor seen with the eyes, but by faith it is seen and touched;" so S. Ambrose[o]. "And all this whole mystery hath in it neither carnal sense nor carnal[p] consequence," saith S. Chrysostom[q]. "But to believe in Christ is to eat the bread, and therefore why do you prepare your teeth and stomach? Believe Him and you have eaten Him;" they are the words of S. Austin[r]. For faith is that 'intellectual mouth,' as S. Basil[s] calls it, 'which is within the man, by which he takes in nourishment.'

But what need we to draw this water from the lesser cisterns? We see this truth reflected from the spring itself, the fountains of our blessed Saviour[t]. "I am the bread of life, he that cometh unto Me shall not hunger, and he that believeth on Me shall not thirst:" and again[u], "He that eats My flesh hath life abiding in him, and I will raise him up at the last day." The plain consequent of which words is this; that therefore this eating and drinking of Christ's flesh and blood can only be done by the ministries of life and of the Spirit,

[k] Ibid. [scil. apud Gratian. decret. de consecr. dist. ii. cap. 44; e S. August. in Joan., cap. vii. tract. xxx. § 1.—tom. iii. part ii. col. 516 G.—Legitur autem in edd. S. Aug. sic, 'Quod enim pretiosum sonabat de ore Domini, et propter nos scriptum est, et nobis servatum, et propter nos recitatum, et recitabitur etiam propter posteros nostros, et donec sæculum finiatur. Sursum est Dominus,' &c.]

[l] Vide eund. in Joan. tract. 1. [e. g. § 13.—Ubi supra, col. 634.]

[m] In tract. verb. 'Quicunque dixerit verbum in Filium hominis.' [al. in epist. iv. ad Serap. § 19.—tom. i. p. 710 B.]

[n] In Levit., c. x. hom. vii. [vid. § 5. —tom. ii. p. 225.]

[o] De sacram., lib. v. cap. 4. [§ 24. tom. ii. col. 378 C.] et in Luc., lib. vi. cap. 8. [§ 57.—tom. i. col. 1397 A.]

[p] [al. φυσικὴν.]

[q] In Joan. vi. hom. xlvii. [al. xlvi. § 2.—tom. viii. p. 278 A.]

[r] Tract. xxvi. [leg. xxv.] in Joan. [§ 12. tom. iii. part ii. col. 489.]

[s] Ἔντομα νοητὸν, ἔνδον τοῦ [lege, τοῦ ἔνδον] ἀνθρώπου, S. Basil. in psal. xxxiii. [§ i.—tom. i. p. 144 B.]

[t] [John vi. 35.]

[u] [ver. 54, 56.]

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which is opposed to nature and flesh and death. And when we consider that he who is not a spiritual and a holy person does not feed upon Christ, who brings life eternal to them that feed on Him, it is apparent that our manducation must be spiritual, and therefore so must the food, and consequently it cannot be natural flesh, however altered in circumstance and visibilities, and impossible or incredible changes. For it is not in this spiritual food as it was in *manna*, of which our fathers did eat and died; but whosoever eats this divine nutriment shall never die. The sacraments indeed and symbols, the exterior part and ministries may be taken unto condemnation, but the food itself never[x]. For an unworthy person cannot feed on this food, because here to eat Christ's flesh is to do our duty, and to be established in our title to the possession of the eternal promises. For so "Christ disposed the way of salvation, not by flesh, but by the spirit," saith Tertullian[y]: that is, according to his own exposition, 'Christ is to be desired for life, and to be devoured by hearing, to be chewed by the understanding, and to be digested by faith: and all this is the method and economy of heaven, which whosoever uses and abides in it hath life abiding in him.' He that in this world does any other way look for Christ, shall never find Him: and therefore 'if men say, Lo here is Christ, or Lo there, He is in the desert, or He is ἐν ταμείοις, in the cupboards or pantries where bread or flesh is laid, believe it not:' Christ's body is in heaven, and it is not upon earth[z]: 'the heavens must contain Him till the time of restitution of all things,' and 'so long as we are present in the body we are absent from the Lord.'

In the mean time we can 'taste and see that the Lord is gracious,' that He is sweet: but Christ is so to be tasted as He is to be seen, and no otherwise; but here 'we walk by faith and not by sight,' and here also we 'live by faith' and 'not by' mere or 'only bread,' but by that 'word which proceedeth out from God:' that as meat is to the body, so is Christ to the soul[a], the food of the soul, by which the souls of the just do live. He is the bread which came down from heaven: the bread which was born at Bethlehem, 'the house of bread,' was given to us to be the food of our souls for ever.

The meaning of which mysterious and sacramental expressions when they are reduced to easy and intelligible significations, is plainly this. By Christ 'we live and move and have our' spiritual 'being'

[x] Res ipsa cujus sacramentum est, omni homini ad vitam, nulli ad exitium, quicunque ejus particeps fuerit. — S. Aug. tract. xvi. [lege xxvi. § 15.] in Joan. [tom. iii. part. 2. col. 500 D.]

[y] De resurrect. carn., c. 37. [p. 347 C. —'ut in spiritum disponeret statum salutis,'—]

[z] Annon ἀνθρωποφαγίαν hoc mysterium pronunciat [Nestorius] et irreligiose fidelium mentes in sensus adulterinos detrudit, ac humanis cogitationibus aggreditur quæ sola pura et inexquisita fide accipiuntur.—S. Cyril. [Alex.] lib. ad Euoptium, anathem. xi. [tom. ii. p. 102 F.—fol. Par. 1605.]

[a] Quod esca est carni, hoc animæ fides.—S. Cypr. [pseudo-Cypr.] de cœna Dom. [append., p. 41.]

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in the life of grace, and in the hopes of glory. He took our life that we might partake of His: He gave His life for us, that He might give life to us: He is the author and finisher of our faith, the beginning and perfection of our spiritual life. Every good thought we think, we have it from Him; every good word we speak, we speak it by His spirit, for "no man can say that Jesus is the Lord but by the Holy Ghost:" and all our prayers are by the aids and communications of the Spirit of Christ, who "helpeth our infirmities," and by unutterable groans and unexpressible representment of most passionate desires "maketh intercession for us." In fine, all the principles and parts, all the actions and progressions of our spiritual life are derivations from the Son of God, by whom we are born and nourished up to life eternal.

2. Christ being the food of our souls[b], He is pleased to signify this food to us by such symbols and similitudes as His present state could furnish us withal. He had nothing about him but flesh and blood which are like to meat and drink[c]; and therefore what He calls 'Himself,' saying, "I am the bread of life," He afterwards calls 'His flesh and His blood,' saying, "My flesh is meat indeed, and My blood is drink indeed;" that is, that you may perceive Me to be indeed the food of your souls, see, here is meat and drink for you, My flesh, and My blood: so to represent Himself in a way that was nearest to our capacity, and in a more intelligible manner[d]; not further from a mystery, but nearer to our manner of understanding; and yet so involved in figure, that it is never to be drawn nearer than a mystery, till it comes to experience, and spiritual relish and perception. But because we are not in darkness, but within the fringes and circles of a bright cloud, let us search as far into it as we are guided by the light of God, and where we are forbidden by the thicker part of the cloud, step back and worship.

3. For we have yet one further degree of charity and manifestation of this mystery. The 'flesh' of Christ is His word: the 'blood' of Christ is His spirit; and by believing in His word, and being assisted and conducted by His spirit, we are nourished up to life; and so Christ is our food, so He becomes life unto our souls.

Thus S. Clemens of Alexandria[e] and Tertullian[f] affirm the church in their days to have understood this mystery, saying, "The word of God is called flesh and blood." For so the eternal wisdom of the

[b] Ἅπαντα τρέφεται τοῖς αὐτοῖς ἐξ ὧνπερ ἐστιν. Arist. [Sic Grot. in Matt. xxvi. 26. —Vid. Aristot. de hist. animal. ii. 5.]

[c] לֶחֶם apud Arabas et Hebræos significat panem et corpus.

[d] Καθάπερ οἱ ζωγράφοι ἐν αὐτῷ πίνακι τὴν σκιὰν γράφουσιν καὶ τότε ἀλήθειαν τῶν χρωμάτων.—S. Chrysost. [vid. 'In illud, Nolo vos ignorare,' &c. § 4. tom. iii. p. 234 D sq.]

[e] Pædag. i. [cap. 6. p. 126.]

[f] Lib. de resurrect. carn. [vid. not. y, supra.] Ὥστε αὐτὰ εἶναι τὰ ῥήματα καὶ τοὺς λόγους αὐτοῦ, τὴν σάρκα καὶ τὸ αἷμα.—Euseb., lib. iii. eccles. theol. M.S. [c. 12. p. 180. fol. Par. 1628.—It was then first printed.]

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Father calls to 'every simple soul that wanteth understanding,' 'Come eat of the bread and drink of the wine which I have mingled;' and that we may know what is this bread and wine, He adds[g], 'Forsake the foolish and live, and go in the way of understanding.' Our life is wisdom, our food is understanding. The rabbins[h] have an observation that whenever mention is made in the book of the Proverbs of 'eating and drinking,' there is meant nothing but 'wisdom and the law:' and when the doctors using the words of scripture, say, 'Come and eat flesh in which there is much fatness,' they would be understood to say, 'Come and hear wisdom, and learn the fear of God, in which there is great nourishment and advantage to your souls.' Thus 'wisdom' is called 'water,' and 'understanding' 'bread,' by the son of Sirach[i], "With the bread of understanding shall she feed him, and give him the water of wisdom to drink." It is by the prophet Isaiah[j] called 'water and wine,' and the desires of righteousness are called 'hunger and thirst' by our blessed Saviour[k] in His sermon on the mount: and in pursuance of this mysterious truth, we find that God[l] in His anger threatens a "famine of hearing the words of the Lord:" when we want God's word we die with hunger, we want that bread on which our souls do feed. It was an excellent commentary which the Jewish doctors make upon those words of the prophet[m], "With joy shall ye draw waters from the wells of salvation," that is, from the choicest or wisest of the just men, saith rabbi Jonathan[n]; from the chief ministers of religion, the heads of the people, and the rulers of the congregation; because they preach the word of God, they open the wells of salvation, from the fountains of our Saviour giving drink and refreshment to all the people. Thus the prophet Jeremy[o] expresses his spiritual joy, and the sense of this mystery, "Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart, for I am called by Thy name, O Lord God of hosts:" the same with that of our blessed Saviour, "My words are spirit, and they are life;" they give life and comfort, they refresh our souls, and feed them up to immortality.

As the 'body' or 'flesh' of Christ is His word, so the 'blood' of Christ is His spirit, in real effect and signification. For as the body without blood is a dead and lifeless trunk, so is the word of God without the spirit a dead and ineffective letter; and this mystery we are taught in that incomparable epistle to the Hebrews. For 'by the blood of Christ we are sanctified[p],' and yet that which sanctifies us is the 'Spirit of grace;' and both these are one. For so saith

[g] [Prov. ix. 5.]
[h] Moreh Nevoch., lib. i. c. 30. [p. 20 a.]
[i] [Ecclus. xv. 3.]
[j] [Isa. lv. 1, 2.]
[k] [Matt. v. 6.]
[l] [Amos viii. 11.]
[m] [Isa. xii. 3.]
[n] A selectis justorum; a capitibus et primariis cœtus.—[Cf. Grot. in loc.]
[o] [Jer. xv. 16.]
[p] [Heb. ix. 14.]

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the apostle, 'The blood of Christ was offered up for us for the purification of our consciences from dead works[q];' but this offering was made 'through the eternal Spirit;' and therefore he is equally guilty and does the same impiety, he who 'does despite to the Spirit of grace,' and he 'who accounts the blood of the covenant an unholy thing[r];' for 'by this Spirit and by this blood we are sanctified;' 'by this Spirit and by the blood of the everlasting covenant,' Jesus Christ does perfect us[s] in every good work; so that these are the same ministry of salvation, and but one and the same economy of God. Thus S. Peter[t] affirms that 'by the precious blood of Christ we are redeemed from our vain conversation,' and it is every where affirmed that we are 'purified and cleansed by the blood of Christ;' and yet these are the express effects of His spirit: for 'by the Spirit we mortify the deeds of the body:' and 'we are justified and sanctified in the name of our Lord Jesus by the Spirit of our God.' By which expressions we are taught to distinguish the natural blood of Christ from the spiritual; the blood that He gave for us, from the blood which He gives to us; that was indeed 'by the Spirit,' but was not the same thing; but this is the Spirit of grace, and the Spirit of wisdom. And therefore as 'our fathers were made to drink into one Spirit' when they 'drank of the water of the rock:' so we also partake of the Spirit when we drink of Christ's blood, which came from the spiritual rock when it was smitten: for thus according to the doctrine of S. John, 'The water and the blood and the Spirit are one' and the same glorious purposes.

'As it was' with our fathers 'in the beginning,' so it 'is now' with us, and so it 'ever shall be, world without end:' for they fed upon Christ, that is, they believed in Christ, they expected His day, they lived upon His promises; they lived by faith in Him; and the same meat and drink is set upon our tables. And more than all this; as Christ is the Lamb slain from the beginning of the world, so He shall be the food of souls in heaven; where 'they who are accounted worthy' shall 'sit down and be feasted in the eternal supper of the Lamb.' Concerning which blessedness our blessed Saviour[u] saith, 'Blessed is he that eateth bread in the kingdom of God;' for He hath appointed to His chosen ones 'to eat and drink at His table in His kingdom[v];' plainly teaching us that by eating and drinking Christ, is meant in this world to live the life of the Spirit: and in the other world it is to live the life of glory; here we feed upon duty, and there we feed upon reward: our wine is here mingled

[q] [Cap. x. 29.] [r] [Cap. xiii. 20.] [s] ['him' B.]
[t] [1 Pet. i. 18.] [u] [Luke xiv. 15.]
[v] Οἱ δὲ θεὸν τιμῶντες ἀληθινὸν αἰναόν τε,
Ζωὴν κληρονομοῦσι τὸν αἰῶνος χρόνον, αὐτοὶ
Οἰκοῦντες παράδεισον ὁμῶς ἐριθήλεα κῆπον,
Δαινύμενοι γλύκυν ἄρτον ἀπ' οὐρανοῦ ἀστερόεντος.
Sibyl. Erythr. orac. [apud Theophil. ad Autol., lib. ii. p. 193. 12mo. Oxon. 1684.]—Luke xxii. 30.

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with water and with myrrh[w], there it is mere and unmixed; but still it is called meat and drink, and still is meant grace and glory, the fruits of the Spirit and the joy of the Spirit; that is, by Christ we here live a spiritual life, and hereafter shall live a life eternal.

Thus are sensible things the sacrament and representation of the spiritual and eternal[x]; and spiritual things are the fulfillings of the sensible[y]. But the consequent of these things is this; that since Christ always was, is, and shall be the food of the faithful, and is that bread which came down from heaven; since we eat Him here and shall eat Him there; our eating both here and there is spiritual; only the word of teaching shall be changed into the word of glorification, and our faith into charity; and all the way our souls live a new life by Christ; of which eating and drinking is the symbol and the sacrament. And this is not done to make this mystery obscure, but intelligible and easy. For so the pains of hell are expressed by fire, which to our flesh is most painful; and the joys of God by that which brings us greatest pleasure, by meat and drink; and the growth in grace by the natural instruments of nutrition; and the work of the soul by the ministries of the body, and the graces of God by the blessings of nature; for these we know, and we know nothing else; and but by phantasms and ideas of what we see and feel we understand nothing at all.

Now this is so far from being a diminution of the glorious mystery of our communion, that the changing all into spirituality is the greatest increase of blessing in the world. And when He gives us His body and His blood, He does not fill our stomachs with good things; for of whatsoever goes in thither, it is affirmed by the apostle[z], that 'God will destroy both it and them;' but our hearts are to be replenished; and by receiving His spirit we receive the best thing that God gives; not His lifeless body, but His flesh with life in it, that is, His doctrine and His spirit to imprint it, so to beget a living faith and a lively hope that we may live and live for ever.

4. S. John[a] having thus explicated this mystery in general, of our eating the flesh and drinking the blood of Christ, added nothing in particular concerning any sacraments, these being but particular instances of the general mystery and communion with Christ. But what is the advantage we receive by the sacraments, besides that

[w] [See vol. iii. p. 61.]

[x] Ea forma qua semper carnalia in figura spiritalium antecedunt.—Tertul. de bapt. [cap. 5. p. 226 C.]

[y] Τὰ νοητὰ πληρώματα τῶν αἰσθητῶν. [Grot. in Matt. xxvi. 29.]

Τὸ γὰρ φαγεῖν σύμβολόν ἐστι τροφῆς ψυχικῆς· τρέφεται δὲ ἡ ψυχὴ ἀναλήψει τῶν καλῶν καὶ πράξει τῶν κατορθωμάτων. —Philo, allegor. [lib. i. tom. i. p. 176.]

In ratione sacrorum par est et animæ et corporis causa; nam plerumque quæ non possunt circa animam fieri, fiunt circa corpus.—Servius in illud Virgilii [Æn. iii. 370.]—'vittasque resolvit.' Et lib. iv. [512.] In sacris quæ exhiberi non poterant, simulabantur, et erant pro veris.

[z] [1 Cor. vi. 13.]

[a] John, chap. vi.

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which we get by the other and distinct ministries of faith, I thus account in general.

The word and the spirit are the flesh and the blood of Christ; that is the ground of all. Now because there are two great sermons of the gospel which are the sum total and abbreviature of the whole word of God, the great messages of the word incarnate, Christ was pleased to invest these two words with two sacraments, and assist those two sacraments, as He did the whole word of God, with the presence of His spirit, that in them we might do more signally and solemnly what was in the ordinary ministrations done plainly and without extraordinary regards.

'Believe and repent,' is the word in baptism, and there solemnly consigned; and here it is that 'by faith' we feed on Christ: for 'faith' as it is opposed to 'works,' that is, the 'new covenant of faith,' as it is opposed to the 'old covenant of works,' is the covenant of repentance; repentance is expressly included in the new covenant, but was not in the old; but by faith in Christ we are admitted to the pardon of our sins if we repent and forsake them utterly. Now this is the word of faith; and this is that which is called the flesh or body of Christ; for this is that which the soul feeds on, this is that by which the just do live; and when by the operation of the holy Spirit the waters are reformed to a 'divine nature' or efficacy, the baptized are made clean, they are sanctified and presented pure and spotless unto God. This mystery S. Austin[b] rightly understood when he affirmed that "we are made partakers of the body and blood of Christ when we are in baptism incorporated into His body;" "We are baptized in the passion of our Lord," so Tertullian[c]; to the same sense with that of S. Paul, "We are buried with Him by baptism into His death;" that is, by baptism are conveyed to us all the effects of Christ's death; the flesh and blood of Christ crucified are in baptism reached to us by the hand of God, by His holy Spirit, and received by the hand of man, the ministry of a holy faith. So that it can without difficulty be understood, that as in receiving the Word and the Spirit illuminating us in our first conversion, we do truly feed on the flesh and drink the blood of Christ, who is the bread that came down from heaven; so we do it also, and do it much more in baptism, because in this, besides all that was before, there was superadded a rite of God's appointment. The difference is only this; that out of the sacrament the Spirit operates with the word in the ministry of man; in baptism the Spirit operates with the word in the ministry of God. For here God is the preacher, the sacrament is God's sign, and by it He ministers life to us by the flesh and blood of His Son, that is, by the death of Christ into which we are baptized.

[b] Ad infantes apud Bedam. [in 1 Cor. x. 16.—tom. vi. col. 365.]

[c] Tingimur in passione [al. passionem] Domini.—Tertul. de bapt. [vid. cap. 19. p. 232.]—'Αντίτυπον τῶν τοῦ Χριστοῦ παθημάτων, S. Cyril. [Hierosol.] vocat baptismum, catech. [xx. scil. myst.] ii. [§ 6. p. 313.]

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And in the same divine method the Word and the Spirit are ministered to us in the sacrament of the Lord's supper. For as in baptism so here also there is a word proper to the ministry. "So often as ye eat this bread and drink this cup, ye declare the Lord's death till He come." This indeed is a word of comfort. "Christ died for our sins;" that is, our repentance which was consigned in baptism shall be to purpose; we shall be washed white and clean in the blood of the sacrificed Lamb. This is *verbum visibile*[d], the same word read to the eye and to the ear. Here the word of God is made our food in a manner so near to our understanding, that our tongues and palates feel the metaphor and the sacramental signification; here faith is in triumph and exaltation: but as in all the other ministries evangelical we eat Christ by faith, here we have faith also by eating Christ. Thus eating and drinking is faith; it is faith in mystery and faith in ceremony; it is faith in act and faith in habit; it is exercised and it is advanced; and therefore it is certain that here we eat the flesh and drink the blood of Christ with much eminency and advantage.

The sum is this.—Christ's body, His flesh and His blood, are therefore called our meat and our drink, because by His incarnation and manifestation in the flesh He became life unto us: so that it is mysterious indeed in the expression, but very proper and intelligible in the event, to say that we eat His flesh and drink His blood, since by these it is that we have and preserve life. But because what Christ begun in His incarnation He finished in His body on the cross, and all the whole progression of mysteries in His body was still an operatory of life and spiritual being to us; the sacrament of the Lord's supper being a commemoration and exhibition of this death which was the consummation of our redemption by His body and blood, does contain in it a 'visible word,' the word in symbol and visibility, and special manifestation. Consonant to which doctrine, the fathers by an elegant expression called the blessed sacrament 'the extension of the incarnation.'

So that here are two things highly to be remarked;—

First, that by whatsoever way Christ is taken 'out of the sacrament,' by the same He is taken 'in the sacrament,' and by some ways here more than there.

Secondly, that the eating and drinking the consecrated symbols is but the body and lesser part of the sacrament: the life and the spirit is believing greatly, and doing all the actions of that believing, direct and consequent. So that there are in this two manducations, the 'sacramental' and the 'spiritual.' That does but declare and exercise this: and of the sacramental manducation as it is alone, as it is a ceremony, as it does only consign or express the internal, it is true

[d] S. Aug., tom. vi. Contra Faustum, lib. xix. cap. 16. [al. tom. viii. col. 321 C.] et tom. ix. in evang. Joan., tract. lxxx. [§ 3.—tom. iii. part. 2. col. 703 C.]

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to affirm that it is only an act of obedience: but all the blessings and conjugations of joy which come to a worthy communicant proceed from that spiritual eating of Christ, which as it is done out of the sacrament very well, so in it and with it much better. For here being (as in baptism) a double significatory of the Spirit, a word, and a sign of His own appointment, it is certain He will join in this ministration. Here we have bread and drink, flesh and blood, the word and the spirit, Christ in all His effects and most gracious communications.

This is the general account of the nature and purpose of this great mystery. Christians are spiritual men; faith is their mouth, and wisdom is their food, and believing is manducation, and Christ is their life, and truth is the air they breathe, and their bread is the word of God, and God's spirit is their drink, and righteousness is their robe, and God's laws are their light, and the apostles are their salt; and Christ is to them all in all. For we must put on Christ, and we must eat Christ, and we must drink Christ: we must have Him within us, and we must be in Him; He is our vine and we are His branches; He is a door and by Him we must enter; He is our shepherd and we His sheep; *Deus meus et omnia*[e], He is our God, and He is all things to us; that is, plainly, He is our Redeemer, and He is our Lord; He is our Saviour and our teacher; by His word and by His spirit He brings us to God and to felicities eternal, and that is the sum of all. For greater things than these we can neither receive nor expect: but these things are not consequent to the reception of the natural body of Christ which is now in heaven, but of His word and of His spirit, which are therefore indeed His body and His blood, because by these we feed on Him to life eternal. Now these are indeed conveyed to us by the several ministries of the gospel, but especially in the sacraments, where the word is preached and consigned, and the Spirit is the teacher and the feeder, and makes the table full, and the cup to overflow with blessing.

SECTION III.

THAT IN THE SACRAMENT OF THE LORD'S SUPPER THERE ARE REPRESENTED AND EXHIBITED MANY GREAT BLESSINGS UPON THE SPECIAL ACCOUNT OF THAT SACRED MINISTRY, PROVED IN GENERAL.

In explicating the nature of this divine mystery in general, as I have manifested the nature and operations and the whole ministry to be spiritual, and that not the natural body and blood of Christ is received by the mouth, but the word and the spirit of Christ, by faith and a spiritual hand, and upon this account have discovered their mistake who think the secret lies in the outside, and suppose that[f]

[e] [Th. a Kempis, de imit. Christi, iii. 34.]

[f] ['that' deest B.]

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we tear the natural flesh of Christ with our mouths: so I have by consequent explicated the secret which others indefinitely and by conjecture and zeal do speak of, and know not what to say, but resolve to speak things great enough: it remains now that I consider for the satisfaction of those that speak things too contemptible of these holy mysteries; who say, it is nothing but a commemoration of Christ's death, an act of obedience, a ceremony of memorial, but of no spiritual effect, and of no proper advantage to the soul of the receiver. Against this, besides the preceding discourse convincing their fancy of weakness and derogation, the consideration of the proper excellencies of this mystery in its own separate nature will be very useful. For now we are to consider how His natural body enters into this economy and dispensation.

For the understanding of which, we are to consider that Christ, besides His spiritual body and blood, did also give us His natural, and we receive that by the means of this. For this He gave us but once, then when upon the cross He was broken for our sins; this body could die but once, and it could be but at one place at once, and heaven was the place appointed for it, and at once all was sufficiently effected by it which was designed in the counsel of God. For by the virtue of that death Christ is become the author of life unto us and of salvation; He is our Lord and our lawgiver; by it He received all power in heaven and earth, and by it He reconciled His Father to the world[g], and in virtue of that He intercedes for us in heaven, and sends His spirit upon earth, and feeds our souls by His word, He instructs us to wisdom, and admits us to repentance, and gives us pardon, and by means of His own appointment nourishes us up by holiness to life eternal.

This body being carried from us into heaven, cannot be touched or tasted by us on earth; but yet Christ left to us symbols and sacraments of this natural body; not to be or to convey that natural body to us, but to do more and better for us; to convey all the blessings and graces procured for us by the breaking of that body, and the effusion of that blood: which blessings being spiritual are therefore called 'His body' spiritually, because procured by that body which died for us; and are therefore called our food, because by them we live a new life in the Spirit, and Christ is our bread and our life[h], because by Him after this manner we are nourished up to life eternal. That is plainly thus,—Therefore we eat Christ's spiritual body, because He hath given us His natural body to be broken and His natural blood to be shed for the remission of our sins, and for the obtaining the grace and acceptability of repentance. For by this gift and by this death He hath obtained this favour from God, that by faith in Him and repentance from dead works, by "repentance towards God and faith in our Lord Jesus Christ," we may be saved.

[g] [See vol. vii. p. 71.]

[h] [John vi. 51.]

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To this sense of the mystery are those excellent words of the apostle[g], He 'bare our sins upon His own body on the tree,' 'that He might deliver us from the present evil world,' and 'sanctify and purge us from all pollution of flesh and spirit;' 'that He might destroy the works of the devil,' 'that He might redeem us from all iniquity,' that He might 'purchase to Himself a peculiar people, zealous of good works,' and 'that we being dead unto sin, might live unto righteousness.' *Totum christiani nominis et pondus et fructus, mors Christi*[h], 'all that we are or do or have, is produced and effected by the death of Christ.'

Now because our life depends upon this death, the ministry of this life must relate to the ministry of this death; and we have nothing to glory in, but the cross of Christ; the word preached is nothing, but Jesus Christ crucified: and the sacraments are the most eminent way of declaring this word; for 'by baptism we are buried into His death[i];' and by the Lord's supper we are partakers of His death; we communicate with the Lord Jesus as He is crucified; but now, since all belong to this, that word and that ministry that is highest and nearest in this relation, is the principal and chief of all the rest; and that the sacrament of the Lord's supper is so, is evident beyond all necessity of enquiry; it being instituted in the vespers of the passion, it being the sacrament of the passion, a sensible representation of the breaking Christ's body, of the effusion of Christ's blood; it being by Christ himself entituled to the passion, and the symbols invested with the names of His broken body and His blood poured forth, and the whole ministry being a great declaration of this death of Christ: and commanded to be continued until His second coming. Certainly by all these it appears that this sacrament is the great ministry of life and salvation; here is the publication of the great word of salvation: here is set forth most illustriously the body and blood of Christ, the food of our souls; much more clearly than in baptism, much more effectually than in simple enunciation or preaching and declaration by words; for this preaching is to strangers and infants in Christ, to produce faith; but this sacramental enunciation is the declaration and confession of it by men in Christ; a glorying in it, giving praise for it, a declaring it to be done, and owned and accepted, and prevailing.

The consequent of these things is this, that if any mystery, rite, or sacrament be effective of any spiritual blessings, then this is much more, as having the prerogative and illustrious principality above every thing else in its own kind, or of any other kind in exterior or

[g] [Rom. v. 10; Col. i. 20—22; Titus ii. 14; Heb. ii. 9, 14; ix. 15; 1 Pet. i. 18; ii. 24.]

[h] Tertul., lib. iii. cap. 8. contr. Marcion. [p. 401 D.]

[i] Figura est ergo præcipiens passioni Dominicæ communicandum, et suaviter atque utiliter recondendum in memoria, quod pro nobis caro ejus crucifixa et vulnerata sit. — S. August. de doctr. Christ., lib. iii. [cap. 16.—tom. iii. part. 1. col. 52 C.]

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interior religion[k]. I name them both, because as in baptism the water alone does nothing, but the inward co-operation with the outward oblation does save us, yet to baptism the scriptures attribute the effect: so it is in this sacred solemnity, the external act is indeed nothing but obedience, and of itself only declares Christ's death in rite and ceremony, yet the worthy communicating of it does indeed make us feed upon Christ, and unites Him to the soul, and makes us to become one spirit, according to the words of S. Ambrose[l], *Ideo in similitudinem quidem accipis sacramentum, sed veræ naturæ gratiam virtutemque consequeris*, 'thou receivest the sacrament as the similitude of Christ's body, but thou shalt receive the grace and the virtue of the true nature.'

I shall not enter into so useless a discourse as to enquire whether the sacraments confer grace by their own excellency and power with which they are endued from above; because they who affirm they do, require so much duty on our parts as they also do who attribute the effect to our moral dispositions: but neither one nor the other say true; for neither the external act nor the internal grace and morality does effect our pardon and salvation; but the Spirit of God who blesses the symbols, and assists the duty; makes them holy, and this acceptable. Only they that attribute the efficacy to the ministration of the sacrament, choose to magnify the immediate work of man rather than the immediate work of God, and prefer the external, at least in glorious appellations, before the internal: and they that deny efficacy to the external work, and wholly attribute the blessing and grace to the moral co-operation, make too open a way for despisers to neglect the divine institution, and to lay aside or lightly esteem the sacraments of the church. It is in the sacraments as it is in the word preached; in which not the sound, or the letters and syllables, that is, not the material part, but the formal, the sense and the signification, prepare the mind of the hearer to receive the impresses of the holy Spirit of God; without which all preaching and all sacraments are ineffectual: so does the internal and formal part, the signification and sense of the sacrament, dispose the spirit of the receiver the rather to admit and entertain the grace of the Spirit of God there consigned and there exhibited and there collated; but neither the outward nor the inward part does effect it; neither the sacrament, nor

[k] Et tu qui accipis panem [al. carnem] divinæ ejus substantiæ in illo participas alimento.—S. Ambros., lib. vi. de sacram. [cap. 1.—tom. ii. col. 381 A.]

Hic umbra, hic imago, illic veritas: umbra in lege, imago in evangelio, veritas in cœlestibus.—Idem de offic., lib. iv. [lege i.] cap. 48. [tom. ii. col. 63 B.]

Si quis vero transire potuerit ab hac umbra, veniat ad imaginem rerum, et videat adventum Christi in carne factum, videat eum pontificem, offerentem quidem et nunc patri hostias, et postmodum oblaturum; et intelligat hæc omnia imagines esse spiritalium rerum, et corporalibus officiis cœlestia designari.—Origen. in psal. xxxviii. [hom. ii. § 2.—tom. ii. p. 696 F.]—Vide eundem, hom. vii. in Levit. [e. g. § 4 sq.—tom. ii. p. 223 sqq.] et Epiphanium in Ancorato. [cap. 57. tom. ii. p. 60 A sqq.]

[l] De sacram., lib. vi. [cap. 1. tom. ii. col. 380 B.]

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the moral disposition; only the Spirit operates by the sacrament and the communicant receives it by his moral dispositions, by the hand of faith. And what have we to do to enquire into the philosophy of sacraments? These things do not work by the methods of nature. But here the effect is imputed to this cause, and yet can be produced without this cause; because this cause is but a sign in the hand of God, by which He tells the soul when He is willing to work.

Thus baptism was the instrument and sign in the hands of God to confer the holy Spirit upon believers: but the holy Ghost sometimes comes like lightning, and will not stay the period of usual expectation; for when Cornelius had heard S. Peter preach, he received the holy Ghost; and as sometimes the holy Ghost was given because they had been baptized, now he and his company were to be baptized because they had received the holy Ghost. And it is no good argument to say, The graces of God are given to believers out of the sacrament, *ergo* not by or in the sacrament; but rather thus, If God's grace overflows sometimes and goes without His own instruments, much more shall He give it in the use of them. If God gives pardon without the sacrament, then rather also with the sacrament: for supposing the sacraments in their design and institution to be nothing but signs and ceremonies, yet they cannot hinder the work of God, and therefore holiness in the reception of them will do more than holiness alone. For God does nothing in vain; the sacraments do something in the hand of God; at least they are God's proper and accustomed times of grace; they are His seasons, and our opportunity; when the angel stirs the pool, when the Spirit moves upon the waters, then there is a ministry of healing.

For consider we the nature of a sacrament in general, and then pass on to a particular enumeration of the blessings of this, the most excellent. When God appointed the bow in the clouds to be a sacrament and the memorial of a promise, He made it our comfort, but His own sign; "I will remember My covenant between Me and the earth, and the waters shall be no more a flood to destroy all flesh [m]." This is but a token of the covenant; and yet at the appearing of it, God had thoughts of truth and mercy to mankind, "The bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant between Me and every creature [n]." Thus when Elisha [o] threw the wood into the waters of Jordan (*sacramentum ligni*, 'the sacrament of the wood,' Tertullian [p] calls it) that chip made the iron swim, not by any natural or infused power, but that was the sacrament or sign at which the divine power then passed on to effect and emanation. When Elisha [q] talked with the king of Israel about the war with Syria, he commanded him to smite upon the ground;

[m] [Gen. ix. 15.]
[n] [ver. 16.]
[o] [2 Kings vi. 6.]
[p] Advers. Judæos, [cap. 13.—p. 199 C.]
[q] [2 Kings xiii. 18, 19.]

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and he smote thrice and stayed. This was *sacramentum victoriæ*, 'the sacrament of his future victory.' For the man of God was wroth with him, and said, "Thou shouldest have smitten five or six times; then thou hadst smitten Syria until thou hadst consumed it, whereas now thou shalt smite Syria but thrice." In which it is remarkable, that though it was not that smiting that beat the Syrians, but the ground; yet God would effect the beating of the Syrians by the proportion of that sacramental smiting. The sacraments are God's signs, the opportunities of grace and action. "Be baptized and wash away thy sins," said Ananias to Saul[r]: and therefore it is called the "laver of regeneration" and of "the renewing of the holy Ghost;" that is, in that sacrament, and at that corporal ablution, the work of the Spirit is done; for although it is not that washing of itself, yet God does so do it at that ablution, which is but the similitude of Christ's death, that is the sacrament and symbolical representation of it; that to that very similitude a very glorious effect is imputed, "for if we have been planted together in the LIKENESS of His death, we shall be also in the LIKENESS of His resurrection[s]." For the mystery is this; by immersion in baptism and emersion we are configured to Christ's burial and to His resurrection: that's the outward part: to which if we add the inward, which is there intended, and is expressed by the apostle in the following words[t], "knowing that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin," that's our spiritual death, which answers to our configuration with the death of Christ in baptism; "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life;" there's the correspondent of our configuration to the resurrection of Christ: that is, if we do that duty of baptism, we shall receive that grace; God offers us the mercy at that time, when we promise the duty, and do our present portion. This S. Peter calls the "stipulation of a good conscience[u];" the 'postulate' and 'bargain' which man then makes with God; who promises us pardon and immortality, resurrection from the dead, and life eternal, if we repent toward God and have faith in the Lord Jesus, and if we promise we have and will so abide.

The same is the case in the other most glorious sacrament; it is the same thing in nearer representation[x]; only what is begun in baptism proceeds on to perfection in the holy communion. Baptism is 'the antitype of the passion of Christ[y];' and the Lord's supper σημαντικὸς τῶν παθημάτων· that also represents Christ's passion;

[r] [Acts xxii. 16; Rom. vi. 5; viii. 11; Tit. iii. 5.]
[s] [Rom. vi. 5.]
[t] [ver. 6, 4.]
[u] [1 Pet. iii. 16.]

[x] Et institutio paria, et significatio similia, et finis facit æqualia.—S. August. apud Bedam in 1 Cor. x. [?]
[y] So Cyril. Hierosol. catech. ii. [p. 22, note c, above.]

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baptism is the union of the members of Christ and the admission of them under one head into one body: as the apostle[a] affirms, "we are all baptized into one body;" and so it is in the communion[b]; "the bread which we break, it is the communion of the body of Christ; for we being many, are one body and one bread:" in baptism we partake of the death of Christ: and in the Lord's supper we do the same, in that as babes, in this as men in Christ: so that what effects are affirmed of one, the same are in greater measure true of the other; they are but several rounds of Jacob's ladder reaching up to heaven, upon which the angels ascend and descend; and the Lord sits upon the top.

And because the sacraments evangelical be of the like kind of mystery with the sacraments of old; from them we can understand that even signs of secret graces do exhibit as well as signify: for besides that there is a natural analogy between the ablution of the body and the purification of the soul; between eating the holy bread and drinking the sacred calice, and a participation of the body and blood of Christ; it is also in the method of the divine economy, to dispense the grace which Himself signifies in a ceremony of His own institution; thus at the unction of kings, priests, and of prophets, the sacred power was bestowed; and 'as a canon is invested in his dignity by the tradition of a book, and an abbat by his staff, a bishop by a ring[c]' (they are the words of S. Bernard[d]) 'so are divisions of graces imparted to the divers sacraments.' And therefore although it ought not to be denied that when in scripture and the writings of the holy doctors of the church the collation of grace is attributed to the sign, it is by a metonymy and a sacramental manner of speaking, yet it is also a synecdoche of the part for the whole; because both the sacrament and the grace are joined in the lawful and holy use of them, by sacramental union, or rather by a confederation of the parts of the holy covenant. 'Our hearts are purified by faith[e],' and so our 'consciences' are also made clean in the cestern of water. 'By faith we are saved[f];' and yet He hath 'saved us by the laver of regeneration;' and they are both joined together by S. Paul, 'Christ gave Himself for His church, that He might sanctify and cleanse it with the washing of water, by the word:' that is, plainly by the sacrament; according to the famous commentary of S. Austin[g], *Accedit verbum ad elementum et tum fit sacramentum*, 'when the word and the element are joined, then it is a perfect sacrament,' and then it does effect all its purposes and intentions. Thus we find that the grace of God is given by the imposition of hands[h]; and yet as S.

[a] [1 Cor. xii. 13.]
[b] [1 Cor. x. 16, 17.]
[c] ['episcopus per baculum et annulum simul']
[d] Serm. [i.] de cœna Domini, [col. 145 A.]
[e] [Acts xv. 9.]
[f] [Eph. v. 26; Rom. iii. 28; Luke vii. 50; Tit. iii. 5.]
[g] [In Joan. xv. tract. lxxx. § 3.—tom. iii. part. 2. col. 703 C.]
[h] [2 Tim. i. 6.]

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Austin[i] rightly affirms, God alone can give His holy spirit; and the apostles did not give the holy Ghost to them upon whom they laid their hands, but prayed that God would give it; and He did so at the imposition of their hands[j]. Thus God sanctified Aaron; and yet He said to Moses, 'Thou shalt sanctify Aaron:' that is, not that Moses did it instead of God; but Moses did it by his ministry[k], and by visible sacraments and rites of God's appointment; and though we are 'born of an immortal seed, by the word of the living God;' yet S. Paul said to the Corinthians, "I have begotten you through the gospel;" and thus it is in the greatest as well as in the least; he that drinks Christ's blood and eats His body "hath life abiding in Him;" it is true of the sacrament and true of the spiritual manducation, and may be indifferently affirmed of either, when the other is not excluded; for as the sacrament operates only by the virtue of the Spirit of God, so the Spirit ordinarily works by the instrumentality of the sacraments. And we may as well say that faith is not by hearing, as that grace is not by the sacraments; for as without the Spirit the word is but a dead letter, so with the Spirit the sacrament is the means of life and grace: and the meditation of S. Chrysostom[l] is very pious and reasonable, "If we were wholly incorporeal, God would have given us graces unclothed with signs and sacraments; but because our spirits are in earthen vessels, God conveys His graces to us by sensible ministrations." The word of God operates as secretly as the sacraments, and the sacraments as powerfully as the word; nay, the word is always joined in the worthy administration of the sacrament, which therefore operates both as word and sign, by the ear and by the eyes, and by both in the hand of God, and the conduct of the Spirit, effect all that God intends, and that a faithful receiver can require and pray for[m].

For justification and sanctification are continued acts: they are like the issues of a fountain into its receptacles; God is always giving, and we are always receiving; and the signal effects of God's holy spirit sometimes give great indications, but most commonly come without observation. And therefore in these things we must not discourse as in the conduct of other causes and operations natural: for although in natural effects we can argue from the cause to the event, yet in spiritual things we are to reckon only from the sign to the event. And the signs of grace we are to place instead of natural causes: because a sacrament in the hand of God is a proclamation of His graces; He then gives us notice that the springs of heaven are opened, and then is the time to draw living waters from the fountains of salvation. When Jonathan shot his arrows beyond the boy, he then by a sacrament sent salvation unto David; he bade him

[i] Lib. xv. de Trinit., cap. 26. [tom. viii. col. 999 A.]

[j] [Acts viii. 18.]

[k] S. Aug., lib. iii. in Levit. qu. 84. [tom. iii. part. 1. col. 524 B.]

[l] Homil. in Mat. [lxxxii. § 4.—tom. vii. p. 787 D.]

[m] ['The word . . pray for,' sic punct. edd.]

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be gone and fly from his father's wrath; and although Jonathan did do his business for him by a continual care and observation, yet that symbol brought it unto David: for so we are conducted to the joys of God by the methods and possibilities of men.

In conclusion, the sum is this. The sacraments and symbols, if they be considered in their own nature, are just such as they seem, water, and bread, and wine; they retain the names proper to their own natures; but because they are made to be signs of a secret mystery, and water is the symbol of purification of the soul from sin, and bread and wine of Christ's body and blood, therefore the symbols and sacraments receive the names of what themselves do sign; they are the body and they are the blood of Christ[n]; they are metonymically such. But because yet further; they are instruments of grace in the hand of God, and by these His holy spirit changes our hearts and translates us into a divine nature; therefore the whole work is attributed to them by a synecdoche; that is, they do in their manner the work for which God ordained them, and they are placed there for our sakes, and speak God's language in our accent, and they appear in the outside; we receive the benefit of their ministry, and God receives the glory.

SECTION IV.

THE BLESSINGS AND GRACES OF THE HOLY SACRAMENT ENUMERATED AND PROVED PARTICULARLY.

In the reception of the blessed sacrament, there are many blessings which proceed from our own actions, the conjugations of moral duties, the offices of preparation and reception, the reverence and the devotion; of which I shall give account in the following chapters. Here I am to enumerate those graces which are intended to descend upon us from the Spirit of God in the use of the sacrament itself precisely.

But first I consider, that it must be infinitely certain that great spiritual blessings are consequent to the worthy receiving of this divine sacrament, because it is not at all received but by a spiritual hand. For it is either to be understood in a carnal sense that Christ's body is there eaten, or in a spiritual sense. If in a carnal, it profits nothing. If in a spiritual He be eaten, let the meaning of that be considered, and it will convince us that innumerable blessings are in the very reception and communion. Now what the meaning of this

[n] S. August. in Levit. [lib. iii.] q. 57. [tom. iii. part. 1. p. 516.] Solet autem res quæ significat, ejus rei nomine quam significat, nuncupari. Theodoret. dial. i. c. 8.—[tom. iv. p. 26.] Τῷ μὲν σώματι τὸ τοῦ συμβόλου τέθεικεν ὄνομα, τῷ δὲ συμβόλῳ τὸ τοῦ σώματος.

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spiritual eating is, I have already declared in this chapter; and shall yet more fully explicate in the sequel [r]. In the sacrament we do not receive Christ carnally, but we receive Him spiritually; and that of itself is a conjugation of blessings and spiritual graces. The very understanding what we do, tells us also what we receive. But I descend to particulars.

1. And first I reckon that the sacrament is intended to increase our faith: for although it is with us in this holy sacrament as it was with Abraham in the sacrament of circumcision; he had the grace of faith before he was circumcised, and received the sacrament after he had the purpose and the grace; and we are to believe before we receive these symbols of Christ's death: yet as by loving we love more, and by the acts of patience we increase in the spirit of mortification; so by believing we believe more; and by publication [s] of our confession we are made confident; and by seeing the signs of what we believe, our very senses are incorporated into the article; 'and he that hath shall have more;' and when we concorporate the sign with the signification, we conjoin the word and the spirit, and faith passes on from believing to an imaginary seeing, and from thence to a greater earnestness of believing, and we shall believe more abundantly; this increase of faith not being only a natural and proper production of the exercise of its own acts, but a blessing and an effect of the grace of God in that sacrament; it being certain, that since the sacrament being of divine institution it could not be to no purpose, for *in spiritalibus sacramentis ubi præcipit virtus, servit effectus* [t], 'where the commandment comes from Him that hath all power, the action cannot be destitute of an excellent event,' and therefore that the representing of the death of Christ being an act of faith, and commanded by God, must needs in the hands of God be more effectual than it is in its own nature; that faith shall then increase not only by the way of nature, but by God's blessing His own instruments, can never be denied but by them that neither have faith nor experience. For this is the proper scene and the very exaltation of faith: the Latin church [u] for a long time into the very words of consecration of the calice hath put words relating to this purpose, "For this is the cup of My blood of the New and eternal testament, the mystery of faith, which for you and for many shall be shed for the remission of sins." And if by faith we eat the flesh of Christ, as it

[r] Chap. iii. sect. 5.

[s] Ante communicationem corporis Christi et sanguinis, juxta orientalium partium morem, unanimiter clara voce sacratissimum fidei recenseant symbolum, ut primum populi quam credulitatem teneant, fateantur.—[Vid.] concil. Tolet. iii. can. 2. [tom. iii. col. 479 D] et S. Ambros. [?] Quibus [symbolis] vescentes confessionem fidei suæ addebant: respondebant, Amen.—Idem etiam sancitum in concil. Agath. [can. 13. tom. ii. col. 999 E.]

[t] Euseb. Emiss. [hom. v. de Pasch.—p. 560 B.]—Habetur [apud Gratian. decret.] de consecrat. dist. ii. [cap. 35. col. 2098.]

[u] [Can. antiq. miss. Ambros. apud Murator. liturg. rom. vet., tom. i. 133.]

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is confessed by all the schools of Christians, then it is certain, that when so manifestly and solemnly according to the divine appointment we publish this great confession of the death of Christ, we do in all senses of spiritual blessing eat the flesh and drink the blood of Christ; and let that be expounded how we list, we are not in this world capable, and we do not need a greater blessing, and God may say in the words of Isaac to his son Esau, 'With corn and wine have I sustained' (thee) 'and what is there left that I can do unto thee, my son?' To eat the flesh and to drink the blood of Christ sacramentally is an act of faith; and every act of faith joined with the sacrament does grow by the nature of grace, and the measures of a blessing; and therefore is eating of Christ spiritually; and this reflection of acts, like circles of a glorious and eternal fire, passes on in the univocal production of its own parts till it pass from grace to glory.

2. Of the same consideration it is, that all the graces which we do exercise by the nature of the sacrament requiring them, or by the necessity of the commandment of preparation, do here receive increase upon the account of the same reason; but I instance only in that of charity, of which this is signally and by an especial remark the sacrament; and therefore these holy conventions are called by S. Jude[x] "feasts of charity;" which were christian festivals in which always they had the sacrament adjoined. But whether that do effect this persuasion or no, yet the thing itself is dogmatically affirmed in S. Paul's explication of this mystery[y], "We are one body, because we partake of one bread;" that is, plainly, Christ is our head, and we the members of His body, and are united in this mystical union by the holy sacrament; not only because it symbolically does teach our duty and promotes the grace of charity by a real signature and a sensible sermon, nor yet only because it calls upon Christians by the public sermons of the gospel and the duties of preparation, and the usual expectations of conscience and religion, but even by the blessing of God and the operation of the holy Spirit in the sacrament, which (as appears plainly by the words of the apostle) is designed to this very end, to be a reconciler and an atonement in the hand of God; a band of charity, and the instrument of christian communion; that we may be one body, because we partake of one bread; that is, we may be mystically united by the sacramental participation. And therefore it was not without mystery that the congregation of all Christ's servants, His church, and this sacramental bread,

[x] [Jude 12.]

[y] Ἐκ δὲ μιᾶς ῥίζης ἄρτου κόρος ἔσσεται ἀνδρῶν.

Corpus sumus de conscientia religionis, et disciplinæ unitate, et spei fœdere; coimus ad Deum quasi manu facta precationibus ambiamus: hæc vis Deo grata est.—Tertul. apol. cap. xxxix. [p. 31 A.] Idem advers. hæret. cap. xx. ait sacramentum esse contesserationem mutuæ dilectionis in membris ecclesiæ inter se. [vid. p. 209 A.]

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are both in scripture called by the same name: this bread is the body of Christ, and the church is Christ's body too; for by the communion of this bread all faithful people are confederated into one body, the body of our Lord. Now it is to be observed that although the expression is tropical[z] and figurative, that 'we are made one body,' because it is meant in a spiritual sense, yet that spiritual sense means the most real event in the world; we are really joined to one common divine principle, Jesus Christ our Lord, and from Him we do communicate in all the blessings of His grace and the fruits of His passion; and we shall if we abide in this union be all one body of a spiritual church in heaven, there to reign with Christ for ever. Now unless we think nothing good but what goes in at our eyes or mouth; if we think there is any thing good beyond what our senses perceive, we must confess this to be a real and eminent benefit; and yet whatever it be, it is therefore effected upon us by this sacrament, 'because we eat of one bread.' The very repeating the words of S. Paul is a satisfaction in this enquiry; they are plain and easy; and whatever interpretation can be put upon them, it can only vary the manner of effecting the blessing and the way of the sacramental efficacy, but it cannot evacuate the blessing or confute the thing. Only it is to be observed in this, as in all other instances of the like nature, that the grace of God in the sacrament usually is a blessing upon our endeavours; for spiritual graces and the blessings of sanctification do not grow like grass, but like corn; not whether we do any husbandry or no; but if we cultivate the ground, then by God's blessing the fruits will spring and make the farmer rich; if we be disposed to receive the sacrament worthily, we shall receive this fruit also. Which fruit is thus expressed[a], saying, 'This sacrament is therefore given unto us, that the body of the church of Christ in the earth may be joined or united with our head which is in the heavens.'

3. The blessed sacrament is of great efficacy for the remission of sins; not that it hath any formal efficacy, or any inherent virtue to procure pardon, but that it is the ministry of the death of Christ and the application of His blood, which blood was shed for the remission of sins, and is the great means of impetration, and as the schools use to speak, is the meritorious cause of it. For there are but two ways of applying the death of Christ: an internal grace and an external

[z] Διὰ τὴν σύγκρασιν καὶ ἀναστοιχείωσιν.—Isid. Pelusiot.

[a] [S. August.] serm. viii. [leg. xxviii.] ad fratres in erem. [tom. vi. append. col. 333 D.] Hoc sacramentum ideo nobis datum est ut corpus ecclesiæ Christi in terris cum capite quod est in cœlis coadunetur. [Paulo aliter ed.]

Itaque petendo panem quotidianum perpetuitatem postulamus in Christo, et individuitatem a corpore ejus.—Tertul. de orat. [cap. vi. p. 132 A.]

Et ideo panem nostrum, i. e. Christum, dari nobis quotidie petimus, ut qui in Christo manemus [et vivimus] a sanctificatione ejus et corpore non recedamus. —S. Cyprian. de orat. Domin. [p. 147.]

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ministry. Faith is the inward applicatory, and if there be any outward at all, it must be the sacraments; and both of them are of remarkable virtue in this particular; for by baptism we are baptized into the death of Christ; and the Lord's supper is an appointed enunciation and declaration of Christ's death, and it is a sacramental participation of it. Now to partake of it sacramentally, is by sacrament to receive it; that is, so to apply it to us, as that can be applied: it brings it to our spirit, it propounds it to our faith, it represents it as the matter of eucharist, it gives it as meat and drink to our souls, and rejoices in it in that very formality in which it does receive it, viz., as broken for, as shed for the remission of our sins. Now then what can any man suppose a sacrament to be, and what can be meant by sacramental participation? For unless the sacraments do communicate what they relate to, they are no communion or communication at all; for it is true that our mouth eats the material signs; but at the same time, faith eats too; and therefore must eat, that is, must partake of the thing signified. Faith is not maintained by ceremonies: the body receives the body of the mystery; we eat and drink the symbols with our mouths; but faith is not corporeal, but feeds upon the mystery itself; it entertains the grace, and enters into that secret which the Spirit of God conveys under that signature. Now since the mystery is perfectly and openly expressed to be the remission of sins; if the soul does the work of the soul, as the body the work of the body, the soul receives remission of sins, as the body does the symbols of it, and the sacrament.

But we must be infinitely careful to remember that even the death of Christ brings no pardon to the impenitent persevering sinner, but to him that repents truly: and so does the sacrament of Christ's death; this can do no more than that: and therefore let no man come with his guilt about him, and in the heat and in the affections of his sin, and hope to find his pardon by this ministry. He that thinks so will but deceive, will but ruin himself. They are excellent but very severe words which God spake[b] to the Jews, and which are a prophetical reproof of all unworthy communicants in these divine mysteries, "What hath My beloved to do in My house, seeing she hath wrought lewdness with many? The holy flesh hath passed from thee when thou doest evil;" that is, this holy sacrifice, the flesh and blood of thy Lord, shall slip from thee without doing thee any good, if thou hast not ceased from doing evil. But the vulgar Latin[c] reads these words much more emphatically to our purpose, "Shall the holy flesh

[b] Qui scelerate vivunt in ecclesia, et communicare non desinunt, putantes se tali communione mundari, discant nihil ad emundationem proficere sibi, dicente propheta, 'Quid est quod dilectus meus in domo mea fecit scelera multa? Nunquid carnes sanctæ auferent a te malitias tuas?' Jer. xi. 15.—Isidor. Hispal. de summo bono [al. sententiarum] lib. i. cap. 24. [leg. 22. § 7. tom. vi. p. 177.]

[c] ['Nunquid carnes sanctæ auferent a te malitias tuas, in quibus gloriata es?']

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take from thee thy wickedness in which thou rejoicest?" Deceive not thyself; thou hast no part nor portion in this matter. For the holy sacrament operates indeed and consigns our pardon, but not alone, but in conjunction with all that Christ requires as conditions of pardon; but when the conditions are present, the sacrament ministers pardon, as pardon is ministered in this world; that is, by parts, and in order to several purposes, and with power of revocation, by suspending the divine wrath, by procuring more graces, by obtaining time of repentance, and powers and possibilities of working out our salvation; and by setting forward the method and economy of our salvation. For in the usual methods of God, pardon of sins is proportionable to our repentance; which because it is all that state of piety we have in this whole life after our first sin, pardon of sins is all that effect of grace which is consequent to that repentance; and the worthy receiving of the holy communion is but one conjugation of holy actions and parts of repentance, but indeed it is the best and the noblest, and such in which man does best co-operate towards pardon, and the grace of God does the most illustriously consign it. But of these particulars I shall give full account when I shall discourse of the preparations of repentance.

4. It is the greatest solemnity of prayer, the most powerful liturgy[d] and means of impetration in this world. For when Christ was consecrated on the cross and became our high-priest, having reconciled us to God by the death of the cross, He became infinitely gracious in the eyes of God, and was admitted to the celestial and eternal priesthood in heaven; where in the virtue of the cross He intercedes for us, and represents an eternal sacrifice in the heavens on our behalf. That He is a priest in heaven, appears in the large discourses and direct affirmatives of S. Paul[e]; that there is no other sacrifice to be offered but that on the cross, it is evident, because 'He hath but once appeared in the end of the world to put away sin by the sacrifice of Himself;' and therefore since it is necessary that He hath something to offer so long as He is a priest[f], and there is no other sacrifice but that of Himself offered upon the cross; it follows that Christ in heaven perpetually offers and represents that sacrifice to His heavenly Father, and in virtue of that obtains all good things for His church.

Now what Christ does in heaven, He hath commanded us to do on earth, that is, to represent His death[g], to commemorate this sacrifice,

[d] Ὅτως ὁ Κύριος ὁ θεὸς ἡμῶν ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ τὸ ὑπερουράνιον, νοερὸν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας πνευματικῆς, κ.τ.λ. [Liturg. S. Jacobi, p. 30.—fol. Par. 1560.]

[e] [Heb. vii. 24.]

[f] [Heb. viii. 3.]

[g] Nonne semel immolatus est Christus in seipso? Et tamen in sacramento non solum per omnes paschæ solennitates, sed omni die populis immolatur: nec utique mentitur qui interrogatus, eum responderit immolari; si enim sacramenta quandam similitudinem earum rerum quarum sacramenta sunt non haberent, omnino sacramenta non essent.—S. August. epist. ad Bonifac. xxiii. [al. xcviii. tom. ii. col. 267 E.]

Quia corpus assumptum ablaturus erat

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by humble prayer and thankful record; and by faithful manifestation and joyful eucharist to lay it before the eyes of our heavenly Father, so ministering in His priesthood, and doing according to His commandment and His example; the church being the image of heaven, the priest the minister of Christ; the holy table being a copy of the celestial altar, and the eternal sacrifice of the lamb slain from the beginning of the world being always the same; it bleeds no more after the finishing of it on the cross; but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by His commandment here. And the event of it is plainly this; that as Christ in virtue of His sacrifice on the cross intercedes for us with His Father, so does the minister of Christ's priesthood here, that the virtue of the eternal sacrifice may be salutary and effectual to all the needs of the church both for things temporal and eternal. And therefore it was not without great mystery and clear signification that our blessed Lord was pleased to command the representation of His death and sacrifice on the cross should be made by breaking bread and effusion of wine; to signify to us the nature and sacredness of the liturgy we are about; and that we minister in the priesthood of Christ, who is "a priest for ever after the order of Melchisedec[h];" that is, we are ministers in that unchangeable priesthood, imitating in the external ministry the prototype Melchisedec, of whom it was said, "he brought forth bread and wine, and was the priest of the most high God;" and in the internal, imitating the antitype or the substance, Christ himself; who offered up His body and blood for atonement for us, and by the sacraments of bread and wine, and the prayers of oblation and intercession commands us to

ab oculis, et illaturus sideribus, necessarium erat ut die cœnæ sacramentum nobis corporis et sanguinis consecraretur; ut coleretur jugiter per mysterium quod semel offerebatur in pretium: ut quia quotidiana et indefessa currebat pro omnium salute redemptio, perpetua esset redemptionis oblatio, et perennis victima illa viveret in memoria, et semper præsens esset in gratia, vera, unica, et perfecta hostia, fide æstimanda non specie, neque exteriori censenda visu sed interiore affectu. Unde cœlestis confirmat auctoritas, Quia caro mea vere est cibus, et sanguis meus vere est potus. Recedat ergo omne infidelitatis ambiguum, quoniam qui auctor est muneris, idem testis est veritatis.—Euseb. Emiss. [hom. v. de pasch., p. 560 B; sed mutatis aliquantulum verbis.] et habetur [Gratian. decret.] de consecrat. dist. ii. [cap. 35. col. 2093.]

[h] Non sine mysterio, sine re, vel panis ad aram,
Vel vinum fertur cui superaddis aquam.
. . . . .
Utraque sub typico ritu formaque futuri
Melchisedech Domino sacrificasse ferunt.
Hildebert. Cenoman. [de myst. missæ, col. 1138.]
Melchisedech Domino panem vinumque litavit,
Christus idem faciens [al. statuens], pactum vetus evacuavit.
Hugo Card. [leg. Hildebert. Cenom. ubi supra, col. 1151.]
— Rex ille Salem, qui munere tali
Mystica præmisit summi libamina Christi.
Claud. Marian. [leg. Marius] Victor., lib. iii. in Genes.
[Magn. bibl. vett. patr., tom. v. part. 3. p. 406 C.]

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officiate in His priesthood, in the external ministering like Melchisedec; in the internal after the manner of Christ himself.

This is a great and a mysterious truth, which as it is plainly manifested in the epistle to the Hebrews, so it is understood by the ancient and holy doctors of the church. So S. Ambrose[l], "Now Christ is offered, but He is offered as a man, as if He received His passion; but He offers Himself as a priest, that He may pardon our sins; here in image or representation; there in truth, as an advocate interceding with His Father for us." So S. Chrysostom[k], "In Christ once the sacrifice was offered, which is powerful to our eternal salvation;" "but what then do we? do not we offer every day? what we daily offer is at the memorial of His death, and the sacrifice is one, not many; .. because Christ was once offered: but this sacrifice is the example or representation of that." And another, "Christ is not impiously slain by us, but piously sacrificed; and by this means we declare the Lord's death till He come; for here through Him we humbly do in earth, which He as a Son who is heard according to His reverence, does powerfully for us in heaven; where as an advocate He intercedes with His Father, whose office or work it is, for us to exhibit and interpose His flesh which He took of us and for us, and as it were to press it upon His Father." To the same sense is the meditation of S. Austin[l], "By this He is the priest and the oblation, the sacrament of which He would have the daily sacrifice of the church to be: which because it is the body of that head, she learns from Him to offer herself to God by Him, who offered Himself to God for her." And therefore this whole office is called by S. Basil[m] εὐχὴ προσκομιδῆς, 'the prayer of oblation;' the great christian sacrifice and oblation, in which we present our prayers and the needs of ourselves and of our brethren unto God in virtue of the great sacrifice, Christ upon the cross, whose memorial we then celebrate in a divine manner by divine appointment.

The effect of this I represent in the words of Lyra[n], "That which does purge and cleanse our sins must be celestial and spiritual, and that which is such hath a perpetual efficacy, and needs not to be done again;" but that which "is daily offered in the church .. is a daily commemoration of that one sacrifice which was offered on the cross, according to the command of Christ, Do this in commemoration of Me."

Now this holy ministry and sacrament of this death, being according to Christ's commandment, and in our manner a representation of that eternal sacrifice, an imitation of Christ's intercession in heaven

[l] [De off. min., lib. i. cap. 48. tom. ii. col. 63 B.]

[k] In x. ad Heb. [hom. xvii. § 3. tom. xii. p. 168.]—Habetur [Gratian. decret.] de consecr. dist. ii. [cap. 53. col. 2112.]

[l] De civit. Dei, lib. x. c. 20. [tom. vii. col. 256 B.]

[m] [vid. in liturgg. ss. patr. Græc. p. 51. fol. Par. 1560.]

[n] In epist. ad Heb. cap. x. [ver. 3.]

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in virtue of that sacrifice, must be 'after the pattern in the mount;' it must be as that is, *pura prece*, as Tertullian's[o] phrase is, 'by pure prayer;' it is an intercession for the whole church present and absent, in the virtue of that sacrifice.—I need add no more; but leave it to the meditation, to the joy and the admiration of all christian people, to think and to enumerate the blessings of this sacrament; which is so excellent a representation of Christ's death by Christ's commandment, and so glorious an imitation of that intercession which Christ makes in heaven for us all. It is all but the representment of His death, in the way of prayer and interpellation, Christ as head, and we as members; He as high-priest, and we as servants His ministers; and therefore I shall stop here, and leave the rest for wonder and eucharist. We may pray here with all the solemnity and advantages imaginable: we may with hope and comfort use the words of David[p], "I will take the cup of salvation, and call upon the name of the Lord:" we are here very likely to prevail for all blessings, for this is by way of eminency, glory and singularity[q], *calix benedictionis*, 'the cup of blessing, which we bless,' and by which God will bless us, and for which He is to be blessed for evermore.

5. By the means of this sacrament, our bodies are made capable of the resurrection to life and eternal glory. For when we are externally and symbolically in the sacrament, and by faith and the Spirit of God internally united to Christ and made partakers of His body and His blood, we are joined and made one with Him who did rise again; and when the head is risen, the members shall not see corruption for ever, but rise again after the pattern of our Lord. If by the sacrament we are really united and made one with Christ, then it shall be to us in our proportion as it was to Him; we shall rise again, and we shall enter into glory. But it is certain we are united to Christ by it; we eat His body and drink His blood sacramentally by our mouths, and therefore really and spiritually, by our spirits and by spiritual actions co-operating[r]. For what good will it do us to partake of His body, if we do not also partake of His spirit? But cer-

[o] [Ad Scap., cap. ii. p. 69 C.]

[p] [Psalm cxvi. 12.]

[q] Hinc ergo pensemus quale sit hoc sacramentum, [lege, sacrificium] quod pro absolutione nostra passionem unigeniti Filii imitetur. Quis n. fidelium habere dubium posset in ipsa immolationis hora ad sacerdotis vocem cœlos aperiri, in illo Jesu Christi mysterio angelorum choros adesse?—S. Gregor. in homil. paschali. [leg. Dialog., lib. iv. cap. 58.—tom. ii. col. 472.]

[r] Humana enim caro quæ erat peccato [obnoxia, et ideo] mortua, carni [ejus] mundæ unita, incorporata, unum cum illo effecta, vivit de spiritu ejus, sicut vivit corpus de suo spiritu.—S. Aug. epist. ad Iren. [Citante Gratiano; cf. p. 15, supra.]

Condescendens Deus nostris fragilitatibus, influit oblatis vim vitæ, convertens ea in veritatem propriæ carnis, ut corpus vitæ quasi quoddam semen vivificativum inveniatur in nobis.—[vid.] S. Cyril. [Alex.] ad Calosyrium. [scil. in præfat. ad lib. contr. Anthropomorph.—tom. vi. part. 2. p. 363 sqq.]

S. Cyril. [Alex.] l. xi. in Joan. c. 26. [tom. i. col. 988 G.—fol. Par. 1573.] Christus suo corpore credentes, per communionem mysticam benedicens, et secum et inter nos unum nos corpus efficit.

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tain it is, if we do one we do both; *cum naturalis per sacramentum proprietas perfectæ sacramentum sit unitatis*, as S. Hilary's[s] expression is, 'the natural propriety,' viz., the outward elements, 'by the sacrament,' that is, by the institution and blessing of God, 'become the sacrament of a perfect unity;' which, beside all the premises, is distinctly affirmed in the words of the apostle, "We which are sanctified and He which sanctifies are all of one;" and again, "The bread which we break, is it not the communication of the body of Christ; and the cup which we drink, is it not the communication of the blood of Christ?" Plainly saying, that by this holy ministry we are joined and partake of Christ's body and blood; and then we become spiritually one body; and therefore shall receive in our bodies all the effects of that spiritual union; the chief of which in relation to our bodies, is resurrection from the grave. And this is expressly taught by the ancient church. So S. Irenæus[t] teaches us, "As the bread which grows from the earth, receiving the calling of God," that is, blessed by prayer and the word of God, "is not now common bread, but the eucharist, consisting of two things, an earthly and an heavenly: so also our bodies receiving the eucharist, are not now corruptible, but have the hope of resurrection." And again[u], "When the mingled calice and the made bread receives the word of God," viz., is consecrated and blessed, "it is made the eucharist of the body and blood of Christ out of those things by which our body is nourished, and our substance does consist: and how shall any one deny that the flesh is capable of the gift of God, which is eternal life, which is nourished by the body and blood of Christ?" And S. Ignatius[x] calls the blessed eucharist *ἀθανασίας φάρμακον*, 'the medicine of immortality;' for the drink is His blood who is *ἀγάπη ἄφθαρτος καὶ ἀέναος ζωή*, 'incorruptible love and eternal life:' *σύμβολα τῆς ἡμετέρας ἀναστάσεως*, so the fathers of the Nicene council[y], 'the symbols of our resurrection;' 'the meat nourishing to immortality and eternal life,' so S. Cyril of Alexandria[z]; "for this is to drink the blood of Jesus, to be partakers of the Lord's incorruptibility," said S. Clement[a]. For "bread is food, and blood is life; but we drink the blood of Christ, Himself commanding us, that together with Him we may by Him be partakers of eternal life," so S. Cyprian, *aut quicunque sit auctor sermon. de cœna Domini*[b].

6. Because this is a ministry of grace by bodily ceremonies, and conveys spiritual blessings by temporal ministrations, there is some-

[s] De Trinit. lib. viii. [§ 13.—col. 955 B.]

[t] Lib. iv. c. 34. [al. cap. xviii. § 5. p. 251.]—S. Clem. Alex., lib. ii. pædag. c. 2. [p. 177.] Bibere Jesu sanguinem est participem esse incorruptionis Domini.

[u] Lib. v. [cap. ii. § 3. p. 294.]

[x] *Ἄρτίδοτον τοῦ μὴ ἀποθανεῖν.* Epist. ad Ephes. [§ xx.]

[y] [Gelas. in act. concil. Nicæn. i. lib. ii. cap. 30.—tom. i. col. 428 B.]

[z] [In Joan., lib. iv. cap. 2. tom. iv. p. 364 C.]

[a] *Τοῦτ' ἔστι πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας.* [not. t, supra; et cf. vol. vi. p. 16.]

[b] [Ad calc. opp. S. Cypr. p. 41.]

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thing also of temporal regard directly provided for our bodies by the holy sacrament. It sometimes is a means in the hand of God for the restoring and preserving respectively of our bodily health, and secular advantages; I will not insist upon that of S. Gorgonia [c], who being oppressed with a violent head-ache threw herself down before the holy table where the sacrament was placed, and prayed with passion and pertinacy till she obtained relief and ease in that very place; nor that of S. Ambrose [d], who having trod upon a gentleman's foot afflicted with the gout, in the time of ministration, gave him the holy symbols and told him it was good for his sickness also, and that he presently found his cure. I myself knew a person of great sanctity, who was afflicted to death's door with a vomiting, and preparing herself to death by her *viaticum* the holy sacrament, to which she always bore a great reverence, she was infinitely desirous, and yet equally fearful to receive it, lest she should reject that by her infirmity, which in her spirit she passionately longed for; but her desire was the greater passion and prevailed; she received it, and swallowed it, and after great and earnest reluctancy being forced to cast it up, in zeal and with a new passion took it in again; and then retained it, and from that instant speedily recovered, against the hope of her physician, and the expectation of all her friends. God does miracles every day; and He who with spittle and clay cured the blind man's eyes, may well be supposed to glorify Himself by the extraordinary contingencies and sacramental contacts of His own body. But that which is most famous and remarked is, that the Austrian family do attribute the rise of their house to the present grandeur, to William [e] earl of Hapsburgh; and do acknowledge it to be a reward of his piety in the venerable treatment and usage of these divine mysteries. It were easier to heap together many rare contingencies and miraculous effects of the holy sacrament, than to find faith to believe them now-a-days; and therefore for this whole affair I rely upon the words of S. Paul [f], affirming that God sent sicknesses and sundry kinds of death to punish the Corinthian irreverent treatment of the blessed sacrament; and therefore it is not to be deemed, but that life and health will be the consequent of our holy usages of it: for if by our fault it is a savour of death, it is certain by the blessing and intention of God it is a savour of life. But of these things in particular we have no promise, and therefore such events as these cannot upon this account of faith and certain expectations be designed by us in our communions. If God please to send any of

[c] [Greg. Naz., or. viii. funebr. in laud. sororis suæ Gorgon. § 18. tom. i. p. 229 B sqq.]

[d] Vide S. Ambros. in orat. funebri Satyri fratris [vid. lib. i. § 43. tom. ii. col. 1125 C.] et S. August. lib. xxii. de civ. Dei, cap. 8. [§ 4. tom. vii. col. 666 D.—The two stories seem to be confused.]

[e] [Read, 'Rudolph.'—Lipsius, monit. polit. iii. 4. p. 9.—Boecler, 'Rudolph. Germ. instaur.' cap. xli.—opp., tom. ii. p. 277.]

[f] 1 Cor. xi. 26. [leg. 30 sq.]

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them, as sometimes He hath done, it is to promote His own glory and our value of the blessed sacrament, the great ministry of salvation.

7. The sum of all I represent in these few words of S. Hilary [g], "These holy mysteries being taken, cause that Christ shall be in us, and we in Christ; and if this be more than words, we need no further enquiry into the particulars of blessing consequent to a worthy communion; for 'if God hath given His son unto us, how shall not He with Him give us all things else?' Nay, "all things that we need are effected by this," said S. Clement of Alexandria [h], one of the most ancient fathers of the church of Christ; *Eucharistiæ qui per fidem sunt participes, sanctificantur et corpore et anima,* 'they who by faith are partakers of the eucharist are sanctified both in body and in soul.'

Fonte renascentes membris et sanguine Christi
Vescimur, atque ideo templum deitatis habemur[i].

"How great, therefore, and how illustrious benefits" (it is the meditation of S. Eusebius Emissenus[k]) "does the power of the divine blessing produce? You ought not to esteem it strange and impossible; for how earthly and mortal things are converted into the substance of Christ, ask thyself, who art regenerated in Christ. Not long since thou wast a stranger from life, a pilgrim and wanderer from mercy, and being inwardly dead thou wert banished from the way of life. On a sudden being initiated in the laws of Christ, and renewed by the mysteries of salvation, thou didst pass suddenly into the body of the church, not by seeing, but by believing; and from a son of perdition thou hast obtained to be adopted a son of God by a secret purity: remaining in a visible measure, thou art invisibly made greater than thyself, without any increase of quantity; thou art the same thou wert, and yet very much another person in the progression of faith; to the outward nothing is added, but the inward is wholly changed; and so a man is made the son of Christ, and Christ is formed in the mind of a man. As therefore suddenly, without any bodily perception, the former vileness being laid down, on the sudden thou hast put on a new dignity; and this that God hath done, that He hath cured thy wounds, washed off thy stains, wiped away thy spots, is trusted to thy discerning, not thy eyes: so when thou ascendest the reverend altar to be satisfied with spiritual food, by faith regard, honour, admire the holy body of God; touch it with thy mind, take it with the hand of thy heart, even with the draught of the whole inward man."

[g] Hæc sumpta [al. accepta] et hausta faciunt ut et nos in Christo et Christus in nobis sit.—Lib. viii. de Trinit. [§ 14. col. 956]. Habetur [Gratian. decret.] de consecrat. dist. [ii. cap. 82. col. 2131.]

[h] Lib. ii. pæd. c. 2. [p. 178.]

[i] Sedul. [op. paschal., lib. iv.—Magn. bibl. vett. patr., tom. v. part. 1. p. 416 A.]

[k] [Hom. v. de Pasch.—Ibid. p. 560 C sq.]

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SECTION V.

PRACTICAL CONCLUSIONS FROM THE PRECEDING DISCOURSES.

1. THE first I represent in the words of S. Augustine[l], who reduces this whole doctrine to practice in these excellent words, "Let this whole affair thus far prevail with us that we may eat the flesh and drink the blood of Christ, not only in the sacrament, which many evil persons do; but let us eat and drink[m] unto the participation of the spirit; that as members we may abide in the Lord's body, that we may be quickened by His spirit; and let us not be scandalized because many do temporally eat and drink with us, who yet in the end shall find eternal torments." That is, let us remember that the exterior ministry is the least part of it; and externally and alone it hath in it nothing excellent, as being destitute of the sanctity that God requires, and the grace that He does promise; and it is common to wicked men and good: but when the signs and the thing signified, when the prayers of the church and the Spirit of God, the word and the meaning, the sacrament and the grace do concur, then it is πολλῆς γέμον δυνάμεως, it is a 'venerable[n] cup,' and 'full of power,' and more honourable than all our possessions; it is "a holy thing," saith Origen[o], "and appointed for our sanctification." For Christ in the sacrament is Christ under a veil: as without the hand of faith we cannot take Christ, so we must be sure to look here with an eye of faith; and whatsoever glorious thing is said of the holy sacrament, it must be understood of the whole sacrament, body and spirit, that is, the sacramental and the spiritual communion.

2. Let no man be less confident in his holy faith and persuasion concerning the great blessings and glorious effects which God designs to every faithful and obedient soul in the communication of these divine mysteries, by reason of any difference of judgment which is in the several schools of Christians concerning the effects and consequent blessings of this sacrament. For all men speak honourable things of it, except wicked persons and the scorners of religion; and though of several persons like the beholders of a dove walking in the

[l] Tract. xvii. [leg. xxvii.] in Joan. [§ 11.—tom. iii. part. 2. col. 506 F.]

[m] Contenti sint ad venerationem figuris defendentibus a vilitate secretum.—Macrob. in somn. Scip., l. i. c. 2. [p. 10.]

[n] S. Chrysost. [vid. in 1 Cor. xi. 25. —tom. x. p. 246 E.—Ad verbum vero Theophylact. in eund. loc.] ποτήριον τὸ φρικτόν.

[o] [Contra Celsum, lib. viii. § 33. tom. i. p. 766 E.] Ἅγιόν τι, καὶ ἁγιάζον τοὺς χρωμένους.

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sun, as they stand in several aspects and distances, some see red and others purple, and yet some perceive nothing but green, but all allow and love the beauties, so do the several forms of Christians, according as they are instructed by their first teachers, or their own experience conducted by their fancy and proper principles, look upon these glorious mysteries, some as virtually containing the reward of obedience; some as solemnities of thanksgiving and records of blessings, some as the objective increasers of faith, others as the sacramental participations of Christ, others as the acts and instruments of natural union; yet all affirm some great things or other of it, and by their differences confess the immensity and the glory. For thus *manna* represented to every man the taste that himself did like, but it had in its own potentiality all those tastes and dispositions eminently; and altogether those feasters could speak of great and many excellencies, and all confessed it to be enough, and to be the food of angels: so it is here; it is that to every man's faith which his faith wisely apprehends; and though there are some who are of little faith, and such receive but a less proportion of nourishment, yet by the very use of this sacrament the appetite will increase, and the apprehensions grow greater, and the faith will be more confident and instructed; and then we shall see more and feel more. For this holy nutriment is not only food but physic too; and although to him who believes great things of his physician and of his medicine it is apt to do the more advantage, yet it will do its main work even when we understand it not; and nothing can hinder it but direct infidelity or some of its foul and deformed ministers.

3. They who receive the blessed sacrament must not suppose that the blessings of it are effected as health is by physic, or warmth by the contact and neighbourhood of fire; but as music one way affects the soul, and witty discourses another, and joyful tidings a way differing from both the former; so the operations of the sacrament are produced by an energy of a nature entirely differing from all things else. But however it is done, the thing that is done is this: no grace is there improved, but what we bring along with us; no increases but what we exercise: we must bring faith along with us, and God will increase our faith; we must come with charity, and we shall go away with more; we must come with truly penitential hearts, and to him that hath shall be given, and he shall have more abundantly; he shall be a better penitent, when he hath eaten the sacrifice that was slain for our sins, and died in the body, that we might live in the Spirit and die no more. For He is the bread from heaven, He is the grain of wheat which falling into the earth, unless it dies it remains alone, but if it dies, it brings forth fruit, and brings it forth abundantly.

4. Although the words, the names, and sayings concerning the blessed sacrament are mysterious and inexplicable, yet they do, nay,

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therefore we are sure they signify some great thing; they are in the very expression beyond our understandings, and therefore much more are the things themselves too high for us: but therefore we are taught three things.—First, to walk humbly with our God; that is, in all entercourses with Him to acknowledge the infinite distance between His immensity and our nothing, His wisdom and our ignorance, His secrets and our apprehensions; He does more for us than we can understand. It was an excellent saying of Aristotle which Seneca[p] reports of him, *Nunquam nos verecundiores esse debere quam cum de Diis agitur,* 'we ought never to be more bashful and recollect, than when we are to speak any thing of God.' *Timide de potestate deorum et pauca dicenda sunt,* said Cicero[q], 'we must speak of His power and glory, timorously and sparingly;' 'with joyfulness and singleness or simplicity of heart,' so the first Christians eat their bread, their eucharist; so we understand the words of S. Luke.—Secondly, to walk charitably with our disagreeing brother, that this may be indeed a sacrament of charity; and not to wonder if he be mistaken in his discourses of that which neither he nor you can understand.—Thirdly, though it be hard to be understood, yet we must be careful that with simplicity we admire the secret, and accept the mystery; but at no hand by pride or ignorance, by interest or vanity to wrest this mystery to ignoble senses, or to evil events, or to dangerous propositions, or to our own damnation.

5. Whatever propositions any man shall entertain in his manner of discoursing of these mysteries, let him be sure to take into his notice and memory those great appellatives with which the purest ages of the church, the most ancient liturgies, and the most eminent saints of God use to adorn and invest this great mysteriousness. In the Greek liturgy attributed to S. James[r], the sacramental symbols are called 'sanctified,' 'honourable,' 'precious,' 'celestial,' 'unspeakable,' 'incorruptible,' 'glorious,' 'fearful,' 'formidable,' 'divine;' in the use of which epithets, as we have the warranty and consent of all the Greek churches since they ever had a liturgy, so we are taught only to have reverend usages and religious apprehensions of the divine mysteries; but if by any appellative we can learn a duty, it is one of the best ways of entering into the secret. To which purpose the ages primitive and apostolical did use the word 'eucharist:' the name and the use we learn from Origen[s], 'The bread which is called the eucharist, is the symbol of our thanksgiving towards God.' But it is the great and most usual appellative for the holy supper; ὁ

[p] [Nat. quæstt., lib. vii. cap. 30.—tom. ii. p. 840.]

[q] De nat. Deor.

[r] Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων, τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων.—[Asseman. cod. liturg. eccles. univ., lib. iv. part. 2. vol. v. p. 48.]

[s] Ἔστι δὲ καὶ σύμβολον ἡμῖν τῆς πρὸς τὸν θεὸν εὐχαριστίας, ἄρτος εὐχαριστία καλούμενος.—Lib. viii. cont. Celsum. [§ 57.—tom. i. p. 784 F.]

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ἄρτος εὐχαριστίας, and ἄρτον εὐχαριστηθέντα, we find in Ignatius[t], S. Clemens[u], Justin Martyr[v], the Syrian paraphrast, Origen, and ever after amongst the Greeks, and afterwards amongst the Latins. By him we understand that then we receive great blessings, since the very mystery itself obliges us to great thankfulness. I have instanced in this as an example to the use of the other epithets and appellatives which from antiquity I have enumerated[w].

6. He that desires to enter furthest into the secrets of this mystery, and to understand more than others, can better learn by love than by enquiry. "He that keepeth the law of the Lord getteth the understanding thereof," saith the wise Bensirach[x]; if he will prepare himself diligently, and carefully observe the dispensations of the Spirit[y], and receive it humbly, and treat it with great reverence, and dwell in the communion of saints, and pass through the mystery with great devotion and purest simplicity, and converse with the purities of the sacrament frequently, and with holy intention, this man shall understand more by his experience, than the greatest clerks can by all their subtilties, the commentaries of the doctors, and the glosses of inquisitive men. "Obey and ye shall understand," saith the prophet: and our blessed Saviour[z] assured us, that 'if we continue in His word, then we shall know the truth;' and "if any man will do His will, he shall know of the doctrine whether it be of God or no." For 'we have not turned from our iniquities, that we might understand the truth,' said Daniel[a]: for "the love of the Lord," saith the wise man[b], "passeth all things for illumination."

7. Let no man advance the preaching of the word of God to the disparagement, or to occasion the neglect, of the sacraments. For though it be true that faith comes by hearing, yet it is not intended that by hearing alone faith is engendered; for the faith of the apostles came by seeing[c]; and S. Paul's faith did not come by hearing, but by intuition and revelation; and 'hearing' in those words of S. Paul does not signify the manner of ministration, but the whole economy of the word of God, the whole office of preaching; which is done most usefully[d] to babes and strangers by sermon and homily, but more gloriously and illustriously to men by sacraments. But however, be it so or otherwise, yet one ordinance ought not to ex-

[t] Epist. ad Smyrn. [capp. vii. et viii. p. 36.]
[u] [? Clem. Alex., strom. lib. i. cap. 1. p. 318.]
[v] [Apol. i. § 65. p. 83 A.]
[w] Sect i. of this chap.
[x] [Ecclus. xxi. 11.]
[y] Nam animalis homo, hoc est, qui sequitur cogitationes humanas et animales sive naturales, non est capax eorum quæ sunt supra naturam, et spiritualium, atque ita et spiritualem esum carnis Dominicæ non intelligit, cujus qui non sunt participes, non erunt participes æternæ vitæ.—Theophylact. in cap. vi. Joan [p. 653 A.]
[z] [John viii. 31, 32.]
[a] [Dan. ix. 13.]
[b] [Ecclus. xxv. 11.]
[c] [1 John i. 1.]
[d] ['usually' B.]

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clude the other, much less to disparage the other, and least of all to undervalue that which is the most eminent: but rather let every christian man and woman think, that if the word ministered by the Spirit is so mighty, it must be more when the word and the Spirit join with the sacrament, which is their proper significatory. He that is zealous for the word of God does well; but let him remember that the word of God is a goodly ring, and leads us into the circles of a blessed eternity; but because the sacrament is not without the word, they are a jewel enchased in gold when they are together. The ministries of the gospel are all of a piece; they, though in several manners, work the same salvation by the conduct of the same Spirit.

8. Let no man in the reception of the sacrament, and in his expectation of blessings and events from it, limit his hopes and belief to any one particular, for that will occasion a littleness of faith, and may make it curious, scrupulous and fantastical; rather let us adore the secret of God, and with simple expectations receive it; disposing ourselves to all the effects that may come, rather with fear and indefinite apprehensions, than with dogmatical and confident limitations; for this may beget scruples and diminution of value; but that hinders nothing, but advances the reverential treatments and opinion.

9. He that guesses at the excellency and power of the sacrament by the events that himself feels, must be sure to look for no other than what are eminently or virtually contained in it; that is, he must not expect that the sacrament will make him rich, or discover to him stolen goods, or cure the tooth-ache, or counter-charm witches, or appease a tempest if it be thrown into the sea. These are such events which God hath not made the effects of religion; but are the hopes and expectations of vain and superstitious people. And I remember that pope Alexander the third in the council of Lateran[d] wrote to the bishop of S. Agatha advice how to treat a woman who took the holy sacrament into her mouth, and ran with it to kiss her husband, hoping by that means to procure her husband's more intense affection. But the story tells that she was chastised by a miracle, and was not cured but by a long and severe repentance.

10. He that watches for the effects and blessings of the sacrament, must look for them in no other manner than what is agreeable to the usual dispensation; we must not look for them by measures of nature and usual expectations: not that as soon as we have received the symbols, we shall have our doubts answered; or be comforted in our spirit as soon as we have given thanks for the holy blood; or be satisfied in the enquiries of faith as soon as the prayers of consecration and the whole ministry is ended; or prevail in our most passionate desires as soon as we rise from our knees; for we enter into the blessings of the sacrament by prayer, and the exercise of proper

[d] Concil. Later. part. 50. cap. 30. [tom. vi. col. 1863 (which should be 2863) C.]

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graces; both which being spiritual instruments of virtues, work after the manner of spiritual things; that is, not by any measure we have, but as God please; only that in the last event of things, and when they are necessary, we shall find them there; God's time is best, but we must not judge His manner by our measures, nor measure eternity by time, or the issues of the Spirit by a measuring line. The effects of the sacrament are to be expected as the effect of prayers; not one prayer or one solemn meeting, but persevering and passionate, fervent and lasting prayers, a continual desire and a daily address is the way of prevailing. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be both alike good [e]."

11. He that looks for the effects and blessings told of to be appendent to the sacrament, must expect them upon no other terms but such as are the conditions of a worthy communion. If thou doest find thy faith as dead after the reception as it was before, it may be it is because thy faith was not only little, but reprovable; or thou didst not pray vehemently, or thou art indisposed by some secret disadvantage; or thou hast not done thy duty; and he shall imprudently accuse that physic for useless and unfit, that is not suffered to work by the incapacity, the ill diet, the weak stomach, or some evil accident of the patient.

12. Let no man judge of himself, or of the blessings and efficacy of the sacrament itself, or of the prosperity and acceptation of his service in this ministry, by any sensible relish, by the gust and deliciousness which he sometimes perceives, and other times does not perceive. For these are fine accidents, and given to some persons often, to others very seldom, to all irregularly, as God please[f]: and sometimes are the effects of natural and accidental dispositions, and sometimes are illusions. But that no man may fall into inconvenience for want of them, we are to consider that the want of them proceeds from divers causes. 1) It may be the palate of the soul is indisposed by listlessness or sorrow, anxiety or weariness. 2) It may be we are too much immerged in secular affairs and earthly affections. 3) Or we have been unthankful to God when we have received some of these spiritual pleasures, and He therefore withdraws those pleasant entertainments. 4) Or it may be we are therefore without relish and gust, because the sacrament is too great for our weakness, like the bright sun to a mortal eye; the object is too big for our perceptions and our little faculties. 5) Sometimes God takes them away lest we be lifted up and made vain. 6) Sometimes for the confirmation and exercise of our faith, that we may live by faith and not by sense. 7) Or it may be that by this dryness of spirit God intends to make us the more fervent and resigned

[e] [Eccles. xi. 6.]

[f] ['pleases' B.]

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in our direct and solemn devotions, by the perceiving of our wants and weakness, and the infinite inability and insufficiency of ourselves. 8) Or else it happens to us irremediably and inevitably, that we may perceive these accidents are not the fruits of our labour, but gifts of God, dispensed wholly by the measures of His own choice. 9) The want of just and severe dispositions to the holy sacrament may possibly occasion this uncomfortableness. 10) Or we do not relish the divine nutriment now so as at other times, for want of spiritual mastication, that is, because we have not considered deeply, and meditated wisely and holily. 11) Or there is in us too much self-love and delight in and adherence to the comforts we find in other objects. 12) Or we are careless of little sins, and give too much way to the daily incursions of the smaller irregularities of our lives. If upon the occasion of the want of these sensible comforts and delightful relishes, we examine the causes of the want, and suspect ourselves in these things where our own faults may be the causes, and there make amends; or if we submit ourselves in those particulars where the causes may relate to God, we shall do well, and receive profit. But unless our own sin be the cause of it, we are not to make any evil judgment of ourselves by reason of any such defect; much less diminish our great value of the blessings consequent to a worthy communion.

13. But because the pardon of sins is intended to be the great effect of a worthy communion, and of this men are most solicitous, and for this they pray passionately, and labour earnestly, and almost all their lives, and it may be in the day of their death have uncertain souls; and therefore of this men are most desirous to be satisfied, if they apprehend themselves in danger, that is, if they be convinced of their sin, and be truly penitent; although this effect seems to be least discernible, and to be a secret reserved for the publication and trumpet of the archangel at the day of doom; yet in this we can best be satisfied. For because when our sins are unpardoned, we are under the wrath of God to be expressed as He pleases, and in the method of eternal death; now if God intends not to pardon us, He will not bless the means of pardon; if we shall not return to His final pardon, we shall not pass through the intermedial: if He will never give us glory, He will never give us the increase of grace. If therefore we repent of our sins, and pray for pardon; if we confess them and forsake them; if we fear God and love Him; if we find that our desires to please Him do increase, that we are more watchful against sin, and hate it more; that we are thirsty after righteousness; if we find that we increase in duty, then we may look upon the tradition of the holy sacramental symbols as a direct consignation of pardon; not that it is then completed; for it is a work of time, it is as long in doing as repentance is in perfecting, it is the effect of that, depending on its cause in a perpetual operation; but it is

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then working, and if we go on in duty, God will proceed to finish the methods of His grace, and snatch us from eternal death which we have deserved, and bring us unto glory. And this He is pleased by the sacrament all the way to consign; God speaks not more articulately in any voice from heaven than in such real indications of His love and favour.

14. Lastly, since the sacrament is the great solemnity of prayer, and imitation of Christ's intercession in heaven; let us here be both charitable and religious in our prayers, interceding for all states of men and women in the christian church, and representing to God all the needs of ourselves and of our relatives. For then we pray with all the advantages of the Spirit, when we pray in the faith of Christ crucified, in the love of God and of our neighbour, in the advantages of solemn piety, in the communion of saints, in the imitation of Christ's intercession, and in the union with Christ himself spiritual and sacramental; and to such prayers as these nothing can be added, but that which will certainly come, that is, a blessed hearing and a gracious answer.

SECTION VI.

DEVOTIONS PREPARATORY TO THIS MYSTERY.

EJACULATIONS.

I.

1. I WILL praise Thee with my whole heart; before the angels will I sing praise unto Thee.

2. I will worship towards Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth; for Thou hast magnified above all Thy name, the word of Thy praise.

3. In the day when I call upon Thee, Thou shalt answer: and shall multiply strength in my soul.

4. How precious are Thy thoughts unto me, O God: how great is the sum of them! The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever.

5. I wait for the Lord: my soul doth wait, and in His word do I hope.

6. My soul doth wait for the Lord more than they that keep the morning watches that they may observe the time of offering the morning sacrifices.

7. O let my soul hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption: He shall redeem His people from all iniquities.

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II.

1. Our Lord is gentle and just: our God is merciful.
2. The Lord keepeth the simple: I was humbled, but the Lord looked after my redemption.
3. O my soul, return thou unto thy rest: because the Lord hath restored His good things unto thee.
4. He hath snatched my soul from death, mine eyes from tears, and my feet from falling: I will therefore walk before the Lord in the land of the living.
5. I have believed: therefore will I speak: in the assemblies of just men I will greatly praise the Lord.
6. What shall I return unto the Lord? All His retributions are repaid upon me.
7. I will bear the chalice of redemptions[f] in the kingdom of God; and in the name of the Lord I will call upon my God.

III.

1. I will pay my vows unto the Lord: I will then shew forth His sacraments unto all the people.
2. Honourable before the Lord is the death of His holy one: and thereby Thou hast broken all my chains.
3. I have sworn and I will perform it: that I will keep Thy righteous judgments.
4. I will greatly praise the Lord with my mouth; yea I will praise Him among the multitude.
5. For He shall stand at the right hand of the poor: to save him from them that condemn his soul.
6. His work is honourable and glorious, and His righteousness remaineth for ever: He hath made His wonderful works to be remembered.
7. The Lord is gracious and full of compassion: He hath given meat unto them that fear Him; He will ever be mindful of His covenant: He hath shewed His people the power of His works, blessed be God.

[f] ['redemption' B.]

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THE PRAYERS TO BE USED IN ANY DAY OR TIME OF PREPARATION TO THE HOLY SACRAMENT.

I.

O THOU shepherd of Israel, Thou that feedest us like a sheep; Thou makest us to lie down in pleasant pastures, and leadest us by the still waters running from the clefts of the rock, from the wounds of our Lord, from the fountains of salvation; Thou preparest a table for us, and anointest our heads with the unction from above, and our cup runneth over: let the blood of Thy wounds, and the water of Thy side, wash me clean, that I may with a pure clean soul come to eat of the purest sacrifice, the Lamb slain from the beginning of the world.

II.

THOU givest Thyself to be the food of our souls in the wonders of the sacrament, in the faith of Thy word, in the blessings and graces of Thy spirit; perform that in Thy servant, which Thou hast prepared and effected in Thy Son: strengthen my infirmities: heal my sicknesses: give me strength to subdue my passions, to mortify my inordinations, to kill all my sin: increase Thy graces in my soul; enkindle a bright devotion; extinguish all the fires of hell, my lust and my pride; my envy and all my spiritual wickednesses; pardon all my sins, and fill me with Thy spirit; that by Thy spirit Thou mayest dwell in me, and by obedience and love I may dwell in Thee, and live in the life of grace till it pass on to glory and immensity, by the power and the blessings, by the passion and intercession of the Word incarnate: whom I adore, and whom I love, and whom I will serve for ever and ever.

III.

O MYSTERIOUS God, ineffable and glorious majesty; what is this that Thou hast done to the sons of men? Thou hast from Thy bosom sent Thy Son to take upon Him our nature; in Him Thou hast opened the fountains of Thy mercy, and hast invited all penitent sinners to come to be pardoned, all the oppressed to be eased, all the sorrowful to be comforted, all the sick to be cured, all the hungry to be filled, and the thirsty to be refreshed with the waters of life, and sustained with the wine of elect souls. Admit me, O God, to this great effusion of loving-kindness, that I may partake of the Lord Jesus; that by Him I may be comforted in all my griefs, satisfied in all my doubts, healed of all the wounds of my soul and the bruises of my spirit, and being filled with the bread of heaven, and armed with the strength of the Spirit, I may begin, continue and finish my journey through this valley of tears unto my portion of Thy heavenly kingdom, whither our Lord is gone before to prepare a place for every loving and obedient soul. Grant this, O eternal God, for His sake who died for us, and intercedes for us, and gives Himself daily to us, our blessed Lord and Saviour Jesus. Amen.

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CHAPTER II.

OF OUR GENERAL PREPARATION TO THE WORTHY RECEPTION OF THE BLESSED SACRAMENT, AND THE PARTICIPATION OF THE MYSTERIES.

In all the scriptures of the New testament there are no words of particular duty relating to the blessed sacrament, and expressing the manner of our address to the mysteries, but those few words of S. Paul, "Let a man examine himself and so let him eat[g]." The apostle expresses one duty, and intimates another. The duty of preparation is expressed: but because this is a relative duty, and is not for itself, but for something beyond; he implies the other to be the great duty to which this preparation does but minister. 1) A man must examine himself, 2) And a man must eat. A man must not eat of these mysteries till he be examined: for that were dangerous and may prove fatal: but when a man is examined, he must eat; for else that examination were to no purpose.

SECTION I.

OF EXAMINATION OF OURSELVES IN ORDER TO THE HOLY COMMUNION.

There is no duty in christianity that is partly solemn and partly moral, that hath in it more solemnity and more morality than this one duty: and in the greatest declension of religion, still men have fear when they come to receive this holy sacrament. They that have no religion will fear when they come to die; and they who have but a little, will fear when they come to communicate. But although men who believe this to be the greatest secret and sacredness of our religion do more in their addresses to this than to any thing else; yet many of them that do come, consider that they are only commanded to examine themselves; and that, according to the ordinary methods, is easily done. It is nothing but asking ourselves a few questions, Do I believe? do I repent? and am I in charity? To these the answers are ready enough. I do believe that Christ gave His body and blood for me, as for all mankind; and that Christ is mystically present in the sacrament: I have been taught so all my life; and I have no reason to doubt it.—Secondly, I do also repent according to the measures I am taught. I am sorry I have sinned, I wish I had not done it: and I promise to do so no more: and this I do constantly before every communion; and before the next comes I have reason enough to renew my vows; I was never so good as my word yet; but now I will.—Thirdly, I am also in charity with all the

[g] [1 Cor. xi. 28.]

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world; and against this good time I pray to God to forgive them; for I do.—This is the usual examination of consciences; to which we add a fasting day, and on that we say more prayers than usual; and read some good discourses of the sacrament; and then we are dressed like the friends of the bridegroom, and with confidence come to the marriage-supper of the Lamb. But this examination hath itself need to be examined. Noah laboured an hundred years together in making the ark that he and a few more might be saved: and can we think in an hour to prepare our souls for the entertainment of Him that made all the world? This will very hardly be done. For although our duty of preparation is contained in this one word, of 'try,' or 'examine,' it being after the manner of mysteries, mysteriously and secretly described, yet there is great reason to believe that there is in it very much duty; and therefore we search into the secret of the word, and to what purposes it is used in the New testament.

Δοκιμαζέτω. First, it signifies to try and search, to enter into the depths and secrets, the varieties and separations and divisibilities of things. The word is taken from the triers of gold[h]; which is tried by the touchstone, and in great cases is tried by the fire. And in this sense S. Paul might relate to the present condition of the Christians who were often under a fiery trial[i]. For the holy communion being used by the primitive Christians according to its intention, was indeed a great consolation to the martyrs and confessors, as appears often in S. Cyprian[j]: and this blessing and design was mystically represented to the church in the circumstance of the institution, it being done immediately before the passion: they who were to pass through this fiery trial, ought to examine themselves against this solemnity in order to that last trial, and see whether or no they were vessels of sanctification and honour; for none else were fit to communicate but they also that were fit to die; Christ would give Himself to none but to them who are ready to give themselves for Him; according to that saying of Christ[k], "If any man hear My voice and open the door, I will come in to him and sup with him, and he with Me. To him that overcometh will I grant to

[h] Καὶ τὸν χρύσον θεωροῦμεν καὶ δοκιμάζομεν ἕτερα παραδειγματίοντες.—[Isocr. panathen. § 43. p. 324 d.]

[i] Non edit Israel sine amaris caulibus agnum,
Tolle tuam, Christum qui cupis esse, crucem.
Quos amat, ærumnis etenim Deus angit, at illis
Fœtior exhausto palma labore venit.

[j] Lib. de lapsis. [passim; p. 121 sqq.] et epist. liv. [al. lvii. p. 117.] Nunc non infirmis sed fortibus pax necessaria est; nec morientibus, sed viventibus communicatio a nobis danda est; ut quos excitamus et hortamur ad prælium, non inermes et nudos relinquamus, sed protectione sanguinis et corporis Christi muniamus: et cum ad hoc fiat eucharistia, ut possit accipientibus esse tutela, quos tutos esse contra adversarium voluimus, munimento dominicæ saturitatis armemus.

[k] [Rev. iii. 20, 21.]

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sit with Me," &c., that is, 'Those who are tried by the experiments of a great love and a great patience; that out of love are willing to suffer, and with patience do suffer unto the end; these are the guests at My heavenly table:' for labour and affrightment put a price upon the martyr's crown, while his virtue grows in danger[l], and like the water-plants overgrow higher than the floods. Now the use that we can make of this sense of the word is, that we also are to examine what we are likely to be, or what we have been in the day of persecution; how we have passed through the fire. Did we contract the smell of fire, or the pollution of smoke; or are we improved by the purification of the discerning flames? Did we do our duties then, and then learn to do them better; or did we then only like glass, bend in all the flexures and mobilities of the flame, and then mingle with the ashes, incorporating with the interests and foulest pollutions of the world? Or were we like gold, patient of the hammer, and approved by the stone of trial? like gold in the fire did we untwist ourselves from all complications and mixtures with impurer dross? Certain it is, that by persecution and by money[m] men are in all capacities and relations best examined how they are in their religion and their justice.

Sometimes God tries His friends as we try one another, by the infelicities of our lives[n]; when we are unhappy in our affliction, if we be not unhappy in our friend too, he is a right good one; and God will esteem of us so, if we can say with David, "Though Thou hast smitten us into the place of dragons, yet have we not forgotten Thee;" and "My soul is alway in my hand," that is, I am always in danger and trouble, and I bear death about me, "yet do I not forsake Thy commandments." This indeed is God's way of examination of us; but that's all one; for we must examine ourselves here in order to our duty and state of being, as God will examine us hereafter in order to what we have been and done. And there is no greater testimony of our being fit to receive Christ, than when we are ready to die for Him. But this is a final trial; we must have some steps of progression before we come thus far.

Secondly, there is a way something less than this; Lycurgus instituted among the Spartans, that the princes, the magistrates, the soldiers, and every citizen that was capable of dignity should be tried: "they examined their lives[o] whether they had lived according to the rate of their employment or pretensions;" and those who

[l] —— Fit laurea justis
Ex pretio quod terror agit, mansuraque virtus
Crescit in adversis, quæ testibus usa periclis
Ad meritum discrimen habet. ——
Arat. Diacon. lib. ii. [in acta apost., p. 311.] —p. 7 b.]

[m] [Eccl. xxxi. 9.]

[n] Δοκίμαζε τοὺς φίλους ἐκ τῆς περὶ τὸν βίον ἀτυχίας.—[Isocr. ad Demon., § 25.

[o] Ἐνίοτε δὲ αὐτῶν καὶ ἐξητάζετο ὁ βίος.—[Suidas, in δοκιμασθεὶς.]

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were so examined, were called δοκιμασθέντες[p], 'tried and examined' men; and if they were persons quitting themselves like men, they were ascribed into the number of the good citizens. That is our way; to try whether we be instructed and rightly prepared to this good work, and that is to be examined by a course and order of good works[q]; that was the old and true way of examining.

For examination is but a relative duty, and nothing of itself; for no man is the better for being examined, if being examined there follows nothing after it. He that is examined, either must be approved, or else in S. Paul's phrase he is ἀδόκιμος, 'a reprobate;' and to what purpose is it that every man should examine himself, but in case that he find himself unfit, to abstain and forbear to come; for if he comes unworthy, he dies for it; and therefore to 'examine' must signify, 'Let every man examine himself so that he be approved.' And so the word is used by S. Paul[r], "Happy is he that doth not condemn himself in that which he approveth:" the word signifies both to examine and to approve[s], that is indeed to examine as wise men should (δοκιμάσας ἀντὶ τοῦ κρίνας, saith Suidas[t]); it is all one as to judge righteous judgment after due examination; and that is expressly added by the apostle, in the same chapter, after the precept of examination; "Judge yourselves that you be not judged of the Lord;" that is, your examination of yourselves will prevent the horrors of the eternal scrutiny; your condemnation of your sins will prevent God's condemnation of you for them; and then when you examine so as to judge, and so condemn your sins that you approve yourselves to God and your own consciences, then you have examined rightly.

The sense then is this; let a man examine and prove himself, whether he be fit to come to the holy communion; and so let him eat: not so if upon examination he be found unfit: but because it is intended he should come, and yet must not come without due and just preparations, let him who comes to the holy communion be sure that he worthily prepare himself.

These then are the great enquiries: first, how a man shall so examine himself as to know whether he be fit or no; secondly, what are those necessary dispositions without which a man cannot be worthily prepared. The first will represent the general rules of preparation; the second enquiry will consider the more particular.

[p] Δοκιμασθέντες, ἀντὶ τοῦ εἰς ἄνδρας ἐγγραφέντες. Suidas. [i. e. Demosthenes, teste Suida ubi supra; habetur autem, Demosth. cont. Midiam. p. 632.]

[q] Ἐπὶ τῶν πράξεων τῶν χρησίμων τοὺς εὖ φρονοῦντας δοκιμάζειν.—[Isocr., ad Nicocl.—p. 29 e.]

[r] [Rom. xiv. 22.] ἐν ᾧ δοκιμάζει.

[s] ['to prove' B.—Phil. i. 10; Gal. vi. 4; Eph. v. 10.]

[t] [In voc. δοκιμάσας.]

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SECTION II.

OF THE EXAMINATION OF OUR DESIRES.

EVERY one that comes to the holy sacrament must have earnest affections and desires towards God and religion, and particularly toward these divine mysteries; and therefore he must examine accordingly whether or no he be willing and passionately desirous to do all his duty. His saying that he is so I do not suppose to be a sufficient satisfaction to a serious enquiry, unless he really feels himself to be so. For we find that all men pretend that they have earnest desires to be saved; and very many espying the beauties of wisdom, the brightness of chastity, the health of temperance, the peace of meek persons, and the reputation and joy of the charitable, wish that they were such excellent persons. But they consider not that it is the splendour, not the virtue, the reputation, not the usefulness, the reward and not the duty, that they are in love withal: our desires of holiness are too often like our desires of being cut of the stone, or suffering caustics or cupping-glasses; an unwilling willingness, a hard and a fatal necessity, and therefore something of a consequent choice; since it can be no better, it must be no worse: but this can never make our duty pleasant; we can never be heartily reconciled to the things of God as long as we feel smart and pain in the ministries of religion: we 'suffer' religion, and 'endure' the laws of God, but we 'love' them not. He that comes to God whether he will or no, confesses the greatness of God and the demonstrations of religion, but sees no amability and comeliness in it; and shall find as little of the reward.

It is true that force and fear may bring us in to God; and 'the fear of the Lord is the beginning of wisdom:' and Christ said, 'Compel them to enter;' and our natural needs or our superinduced calamities may force us to run to God, and affright us into religion as into a sanctuary: but then if we enter at this door we must examine whether we be taken with the beauties of the interior house: does fear make us look, and does looking make us like? If holy desires and love be not in the beginning or the progression, we shall do the work of grace pitifully, and our preparations coldly, and our attentions distractedly, and receive the sacraments without effect.

Now concerning our desires, we shall best judge of them by the proper effects and significations of desire.

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SIGNS AND INDICATIONS OF THE SINCERITY AND HEARTINESS OF OUR DESIRES.

1. ARE his affections warm and earnest, inquisitive and longing, interested and concerned in the things of God? I do not say it is necessary that he find those passions and degrees of fierceness which passionate persons find in sensual objects. But yet it is very fit that we enquire concerning those degrees and excesses of desire; not that he is unfit who finds them not; but that they who have them can also receive comfort in their enquiry, and become examples to others, and invite them forwards by the arguments of amability which they feel.

But our passions and desires are so to be enquired of, that we find no rest in our souls concerning this question unless we do indeed set a high value upon these mysteries, and love to partake of them, and desire them reasonably[u], and without very great cause not to omit the opportunities which the church gives and requires us to use, and to exceed the lowest measure of the law. For he that only communicates when he is commanded, communicates in obedience, but not in love: for though obedience to God is love, yet our obedience to man is most commonly fear; at least we cannot so well be sure that we are passionate enough, and have love enough to these mysteries, when the law of men, that is, when something without is our measure. For ecclesiastical laws have necessity most commonly for their limit; and that is the least of all holy measures; less than their determination we cannot go and be innocent: but if we will make judgment concerning our love and our desires, we must frequent these holy mysteries by the measures and suggestion of something that is within: if it be love, it will have no measures but itself, and nothing can give it limits but the circumstances of things themselves and the possibilities of our persons and affairs.

2. Besides this coming upon necessity, our desires are very much to be suspected, if compliance and custom or reputation be the ingredients, and prevail above any better motive that can be observed. As force makes hypocrites, so favour and secular advantages make flatterers in religion; and when a prince or a ruler, a master of a family or any one that hath power to oblige, is heartily religious, religion will quickly be in fashion. Those persons which come upon such inducements are by our blessed Saviour signified by the parable of the

[u] Ut perdunt propriam mortalia corpora vitam,
Si nequeunt escas sumere corporeas:
Sic animæ, nisi deliciis rationis alantur,
Dum verbi æterni pane carent, pereunt.
Nam quid erit quod dira procul fastidia pellat
Cum se ipso refugit mens saturare Deo?
Prosper, epigr. [ix. de fastidio spiritali, p. 86 G.]

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corn that fell by the high way[v]; they presently receive it with joy, and it springs quickly if the sun shines; but when persecution comes they hang the head, and slack their pace, and appear seldom, and shew that they had no depth of root. These men serve God when religion is rich and prosperous; they come to Christ for the loaves, but care but little for the mystery. As long as the religion stays at this port, it is good for nothing, and the very entry itself is suspicious; fear is better than this; but if it pass on to create an effective and material love, it will be well at last.

3. They that are easily diverted from communicating, and apt to be excused from the solemnity; these men have just cause to suspect their desires to be too cold to kindle the fires upon this altar, and to consume this sacrifice; they have not love, and come against their will. Some men are hindered by every thing; if a stranger come to the house; if they be indisposed with a little head-ache; if they have affairs of the world; if a neighbour be angry with them; if a merry meeting be appointed the day before: this is a suspicious indifferency and lukewarmness. They that are not desirous to use all opportunities and to take all advantages, and long for all the benefits, want very much of that hunger and thirst after the righteousness of God which is fulfilled in those mysteries, and to which Christ hath promised such ample satisfaction. I do not say that every man is bound to communicate every time that he can have it, and that it is lukewarmness not to desire it so often as it is in our power; but he that refuses it when it is in his opportunity, when his circumstances are fitted, when by the measures of piety and religion it is decent and useful to him to do it (of which I shall afterwards give account) that man is guilty of a criminal indifference; and when he does come, may fear that he hath not spiritual hunger enough for so divine a banquet.

4. They that in their preparation take the least measures that are practised or allowed, and rest there and increase not, have neither value for the sacrament, nor desires of the blessing, nor expectations of any fruit; and therefore cannot have this holy appetite in due proportion: because they see no sufficient moving cause; and they look for little and find less, and therefore can never be true desirers. For he that thinks there is no great matter in it, will have no great stomach for it; and he that will do no great matter for it, certainly expects no great excellency in it; and such are all they that take the least measures of preparation: who therefore shall find the least measures of blessing; and in spiritual things that which is called positively the least, is just none at all; he that 'shall be called least in the kingdom,' shall be quite shut out. This is an indifferency both in the cause and in the effect: they feel no great blessings consequent to their reception, and therefore their affections are cold: and because they are so, they shall for ever be without the blessing.

[v] ['on stony ground.']

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5. They only can be confident that their desires are right, who feel sharpnesses and zeal in their acts of love. For in spiritual things every abatement is by the mixture of the contrary; and therefore when things are indifferent we cannot tell which shall be accepted or accounted of; and when there is as much evil as good, the evil is only abated, but the good is destroyed, and is not accepted; and therefore till the victory be clear and evident we cannot have much comfort: but the strong desire is only certain and comfortable to the spirit. Great desires are a great pain[x]; and the spouse in the Canticles[y] complains that she is 'sick of love,' and then calls upon Christ to 'comfort her with flagons' of wine. Less desires than the greatest, if they be real and effective of the work, are fit for such persons as are not the greatest in religion; but in all spiritual progressions we are sure that our desires shall never cease growing till they be full of God, and are swelled up to immensity; and till they come to some greatness, that they are like hunger and thirst, or like the breasts of a fruitful nurse, full and in pain till they be eased, we cannot be so confident that things are well with us in this particular. Are we in trouble till we converse with our Lord in all the ways of spiritual entercourse? do we rejoice when a communion day comes? and is our joy fixed upon consideration of that holy necessity of doing good works at that time especially, and receiving the aids of grace and the helps of the sacrament liberally? When it is thus it is well; that we can be sure of: all measures of desire which are so little that we can compare them to no natural similitude of earnestness and appetite, we can only say that they are yet very uncomfortable; and if we come often and pray that we may have lively relish and appetite to the mysteries, it may be well in time; but as yet we cannot be sure that it is so.

There is only in this case one help to our examination and to our confidence: he that comes because God commands him, in a direct and certain obedience to the words of Christ, or in a deep sorrow for his sins, coming hither in hopes of remedy, or in a great apprehension of his infirmity, addressing himself hither for support and strength, this man, although he feels no sensual punctures and natural sharpnesses of desire, yet he comes well and upon a right principle. For S. Austin, reckoning what predisposition is necessary by way of preparation to the holy sacrament, reckons 'hunger and the sense of our sins and our infirmities;' but if he wants the pleasure of these passionate indications, he must be careful that he be sure in the intellectual and religious choice; for that is the thing which is intended to be signified by all the exterior passions; but when he hath no sign, he must be the more careful he have the thing signified, and then all is right again.

But happy is that soul which comes to these springs of salvation as the hart to the water brooks, panting and thirsty, longing and

[x] [Sine dolore non vivitur in amore.—Th. a Kemp. iii. 5.] [y] [Cant. ii. 5.]

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passionate, weary of sin and hating vanity, and reaching out the heart and hands to Christ. And this we are taught by the same mystery represented under other sacraments: the waters of the spiritual rock of which our fathers drank in the wilderness, 'the rock was Christ,' and those waters were His blood in sacrament; and with the same appetite they drank those sacramental waters withal, we are to receive these divine mysteries evangelical.

Now let us by the aids of memory and fancy consider the children of Israel in the wilderness, in a barren and dry land where no water was, marching in dust and fire, not wet with the dew of heaven, wholly without moisture save only what dropped from their own brows; the air was fire and the vermin was fire; the flying serpents were of the same cognation with the firmament, their sting was a flame, their venom was a fever, and the fever a calenture, and their whole state of abode and travel was a little image of the day of judgment, when the elements shall melt with fervent heat. These men, like salamanders walking in fire, dry with heat, and scorched with thirst, and made yet more thirsty by calling upon God for water; suppose, I say, these thirsty souls hearing Moses to promise that he will smite the rock, and that a river should break forth from thence: observe how presently they ran to the foot of the springing stone, thrusting forth their heads and tongues to meet the water, impatient of delay; crying out that the water did not move like light, all at once; and then suppose the pleasure of their drink, the unsatiableness of their desire, the immensity of their appetite; they took in as much as they could, and they desired much more. This was their sacrament of the same mystery; and this was their manner of receiving it; and this teaches us to come to the same Christ with the same desires; for if that water was a type of our sacrament, or a sacrament of the same secret blessing, then that thirst is a signification of our duty; that we come to receive Christ in all the ways of reception with longing appetites; preferring Him before all the interests of the world, as birds do corn above jewels, or hungry men meat before long orations.

For it is worth observing, that there being in the Old testament thirteen types and umbrages of this holy sacrament; eleven of them are of meat and drink: such are,—the tree of life in the midst of paradise,—the bread and wine of Melchisedec,—the fine meal that Sarah kneaded for the angels' entertainment,—the Manna,—and the roasted paschal lamb [z],—the springing rock,—and the bread of proposition to be eaten by the priests,—the barley cake in the host of Midian,—Samson's father's oblation upon the rock,—the honeycomb that opened the eyes of Jonathan,—and the bread which the angel

[z] Sint desiderii post escas pocula magni,
Præsertim quia carnes assas sumpsimus agni.
Assa caro nobis facit ora magis sitibunda
Quam teneræ carnes quas mollis decoquit unda.
Petrus Blesens. [tract. de ss. eucharistia, cap. ix. p. 607.]

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brought to Elijah, in the strength of which he was to live forty days; all this to shew that the sacrament is the life of the spiritual man and the food of his soul, the light of his eyes and the strength of his heart; and not only all this and very much more of this nature, but to represent our duty also, and the great principle of preparation, meat is the object and hunger is the address. The wine is the wine of angels; but if you desire it not, what should you do with it? For the wine that is not to satisfy your need, can do nothing but first minister to vanity and then to vice; first to wantonness and then to drunkenness.

S. Austin[a], expressing the affections of his mother Monica to the blessed sacrament, says that her soul was by the ligatures of faith united so firmly to the sacrifice which is dispensed in the Lord's supper, that a lion or a dragon could not drag her away from thence. And it was said of S. Katherine[b] that she went to the sacraments as a sucking infant to his mother's breasts; and this similitude S. Chrysostom[c] presses elegantly, "See you not with what pretty earnestness and alacrity infants snatch their nurse's breast? how they thrust their lips into the flesh" (like the sting of a bee)? "Let us approach to this table with no less desire, and with no less, suck the nipple of the holy calice; yet with greater desire let us suck the grace of the holy Spirit." And it is reported that our blessed Lord taught S. Mechtildis "When you are to receive the holy communion, desire and wish to the praise of My name to have all desire and all love that ever was kindled in any heart towards Me, and so come to Me; for so will I inflame, and so will I accept thy love, not as it is, but as thou desirest it should be in thee."

"Come unto Me all ye that are weary and heavy laden," saith Christ[d]; that is, they that groan under the burden of their sins, and feel the load of their infirmities, and desire pardon and remedy; they that love the instruments of grace as they are channels of salvation; they that come to the sacrament out of earnest desires to receive the blessings of Christ's death and of His intercession; these are the welcome guests: for so saith God[e], "Open thy mouth wide and I will fill it," for "He hath filled the hungry with good things," said the holy Virgin mother[f]: for Christ is food and refreshment to none else; for "the full He hath sent empty away."

[a] [Confess., lib. ix. cap. 13. § 36.—tom. i. col. 170.]

[b] [In vita ejus passim. Vide præsertim part. ii. cap. 6. § 137; Act. sanctt. Bolland. in April. xxx. p. 900.] In actis Lovaniensibus dicitur de B. Ida ex ore et naribus fluere sanguinem solere, qui non sistebatur donec ad sacram mensam se sisteret ad sedandum vehemens ejus communicandi cum eo quem ardenter amaverat desiderium.—Cap. 9. [al. lib. i. cap. 4. ubi supra, in April. xiii. p. 164.]

[c] In Matth. xxvi. hom. [lxxxii. al.] lxxxiii. [§ 5. tom. vii. p. 788 E.] Προσίωμεν τοίνυν μετὰ θερμότητος αὐτῷ καὶ πεπυρωμένης ἀγάπης, καὶ μὴ ὑπομείνωμεν τιμωρίαν.—S. Chrys., hom. xxiv. in 1 ad Corinth. [§ 5. tom. x. p. 218 B.]

[d] [Matth. xi. 28.]

[e] [Ps. lxxxi. 10.]

[f] [Luke i. 53.]

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If therefore you understand your danger, and deeply resent the evil of your infirmities and sinful state; if you confess yourselves miserable and have all corresponding apprehensions; if ye long for remedy and would have it upon any terms; if you be hungry at your very heart, and would fain have food and physic, health and spiritual advantages: if you understand what you need, and desire what you understand; if these desires be as great as they are reasonable, and as lasting as they are great; if they be as inquisitive as they are lasting, and as operative as they are inquisitive; that is, if they be just and reasonable pursuances of the means of grace; if they carry you by fresh and active appetites to the communion; and that this may be to purpose, if they fix you upon such methods as will make the communion effect that which God designed and which we need, then we shall perceive the blessings and fruits of our holy desires: according to those words of David [g] (as it is rendered in the vulgar Latin) "The Lord hath heard the desire of the poor, and His ear hath hearkened to the preparation of their heart." An earnest desire is a good preparation; and God will attend unto it. Concerning this therefore we are first to examine ourselves. Upon the account of our earnest desires, it is seasonable to enquire whether to communicate frequently be an instance of that holy desire which we ought to have to these sacred mysteries; and whether all men be bound to communicate frequently, and what measure is the safest and best in this enquiry? But because the answer to this depends upon some other propositions of differing matter; I reserve it to its proper place [h], where it will be a consequent of those propositions.

SECTION III.

OF OUR EXAMINATION CONCERNING REMANENT AFFECTIONS TO SIN.

He that desires to communicate worthily, must examine himself whether there be not in him any affection to sin remaining.—This examination is not any part of repentance, but a trial of it; for of preparatory repentance I shall give larger accounts in its own place; but now we are to try whether that duty be done; that if it be, we may come; if not, we may be remanded, and go away till we have performed it. For he that comes, must have repented first; but now he is to be examined whether he have or no done that work so materially, that it is also prosperously; that is, whether he have done it not only solemnly and ritually, but effectively; whether he have so washed, that he is indeed clean from any foul and polluting principle.

[g] [Ps. x. 17.]

[h] Chap. v. sect. 4.

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When the heathens offered a sacrifice to their false gods, they would make a severe search to see if there were any crookedness or spot, any uncleanness or deformity in their sacrifice: the priest was wont to handle the liver and search the throbbing heart; he enquires if the blood springs right, and if the lungs be sound[l]; he thrusts his hand into the region of the lower belly, and looks if there be an ulcer, or a scirrhus, a stone or a bed of gravel. Now the observation which Tertullian[k] makes upon these sacrificial rites is pertinent to this rule, 'When your impure priests look after a pure sacrifice, why do they not rather enquire into their own heart, than into the lamb's appurtenance? why do they not ask after the lust of the sacrificers more than the little spot upon the bull's liver?' The rites of sacrifices were but the monitions[l] of duty; and the priest's enquiry into the purity of the beast was but a precept represented in ceremony and hieroglyphic, commanding us to take care that the man be not less pure and perfect than the beast. For if an unclean man brings a clean sacrifice, the sacrifice shall not cleanse the man, but the man will pollute the sacrifice; let them bring to God a soul pure and spotless[m]; lest when God espying a soul humbly lying before the altar and finding it to be polluted with a remaining filthiness or the reproaches of a sin, He turn away His head, and hate the sacrifice. And God who taught the sons of Israel in figures and shadows, and required of the levitical priests to come to God clean and whole, straight and with perfect bodies[n], meant to tell us that this bodily precept in a carnal law does in a spiritual religion signify a spiritual purity. For God is never called a lover of bodies, but 'the great lover of souls[o];' and He that comes to redeem our souls from sin and death, from shame and reproach, would have our souls brought to Him as He loves them; an unclean soul is a deformity in the eyes of God; it is indeed spiritually discerned, but God hath no other eyes but what are spirits and flames of fire.

Here therefore it concerns us to examine ourselves strictly and severely[p]; always remembering that to examine ourselves (as it is here intended) is not a duty completed by examining: for this

[l] Et fibras pecorum et spirantia consulit exta.—Virg. [Æn. iv. 64.]

[k] Miror cum hostiæ probantur penes vos a vitiosissimis sacerdotibus, cur præcordia potius victimarum quam ipsorum sacrificantium examinantur.—Apolog. c. xxx. [p. 27 C.]

[l] Submonentur in his symbolis ut quoties accedunt ad altaria, vel nuncupaturi vota vel reddituri, nullum vitium nullumque morbum afferant in anima.—Philo. [De animal. sacrif. idon., tom. ii. p. 238. ed. Mangey.]

[m] Conentur omnino nitidam et immaculatam [animam] in conspectum Dei producere ne visam aversetur.—Philo. [ibid.]

[n] Si mortale corpus, multo magis immortalem animam.—Idem. [De monarch., lib. ii.—tom. ii. p. 225.]

[o] [Wisd. xi. 26.]

[p] Salvatorem nostrum (fratres charissimi) suscepturi, totis viribus debemus nos cum ipsius adjutorio præparare, et omnes latebras animæ nostræ diligenter aspicere, ne forte sit in nobis aliquod peccatum absconditum, quod et conscientiam nostram confundat et mordeat, et oculos divinæ majestatis offendat.—S. Ambros. de sacram. [?]

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carries us on to the sacrament, or returns us to the mortifications of repentance.

But sometimes our sins are so notorious that they go before unto judgment and condemnation; and they need no examining: and whatsoever is not done against our wills, cannot be besides our knowledge; and so cannot need examination, but remembering only: and therefore I do not call upon the drunkard to examine himself concerning temperance, or the wanton concerning his uncleanness, or the oppressor concerning his cruel covetousness, or the customary swearer concerning his profaneness. No man needs much enquiry to know whether a man be alive or dead when he hath lost a vital part.

But this caution is given to the returning sinner, to the repenting man, to him that weeps for his sins and leaves what was the shame of his face, and the reproach of his heart. For we are quickly apt to think we are washed enough; and having remembered our shameful falls we groan in method and weep at certain times; we bid ourselves be sorrowful, and tune our heart-strings to the accent and key of the present solemnity: and as sorrow enters in dress and imagery when we bid her, so she goes away when the scene is done. Here, here it is that we are to examine whether shows do make a real change, whether shadows can be substances, and whether to begin a good work splendidly can effect all the purposes of its designation. Have you wept for your sin so that you were indeed sorrowful and afflicted in your spirit? are you so sorrowful that you hate it? do you so hate it that you have left it? and have you so left it that you have left it all, and will you do so for ever?—These are particulars worth the enquiring after; how then shall we know?

SIGNS BY WHICH WE MAY EXAMINE AND TELL WHETHER OUR AFFECTIONS TO SIN REMAIN.

1. Because in examining ourselves concerning this, we can never be sure but by the event of things, and the heart being deceitful above all things, we secretly love what we profess to hate; we deny our lovers, and desire they should still press us; we command away the sin from our presence, for which we die if it stays away; therefore while we are in this preparatory duty of examination, the best sign whereby we can reasonably suppose all affection to sin to be gone away is, if we really believe that we shall never any more commit that sin to which we are most tempted and most inclined, and by which we most frequently fall. Here is a copious matter for examination.

2. When thou dost examine thyself thou canst not but remember how often thou hast sinned by wantonness perhaps, or by intemperance; but now thou sayest thou wilt do so no more. If thou hadst never said so and failed, it might have been likely enough; but the sun does not rise and set so often as thou hast sinned and broken all

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thy holy vows: and thy resolution to put away thy sin is but like Amnon thrusting out his sister after he had enjoyed her and was weary; sin looks ugly after it hath been handled; and thou having lost thy innocence and thy peace for nothing but the exchange of shame and indignation, thou art vexed, peevish and unsatisfied, and then thou resolvest thou wilt sin no more. But thou wilt find this to be no great matter, but a great deception; for thou only desirest it not, because for the present the appetite is gone; thou hast no fondness for it, because the pleasure is gone; and like him who having scratched the skin till the blood comes, to satisfy a disease of pleasure and uncleanness, feeling the smart thou resolvest to scratch no more.

3. But consider I pray and examine better; is the disease cured because the skin is broken? will the appetite return no more? and canst not thou again be tempted? is it not likely that the sin will look prettily, and talk flattering words, and entice thee with softnesses and easy fallacies? and wilt not thou then lay thy foolish head upon the lap of the Philistian damsel, and sleep till thy locks be cut, and all thy strength is gone? wilt not thou forget thy shame and thy repentance, thy sick stomach and thy aching head, thy troubled conscience and thy holy vows, when thy friend calls thee to go and sin with him, to walk aside with him into the regions of foolish mirth and an unperceived death? Place thyself by consideration and imaginative representment in the circumstances of thy former temptation, and consider; when thou canst be made to desire, and art invited to desire, and naturally dost desire, can thy resolution hold out against such a battery?

4. In order to this, examine whether there be in thee any good principle stronger than all the arguments and flatteries of thy sin; but above all things examine whether there be not in thee this principle, that if thou dost sin again in great temptation, that thou wilt and mayest repent again. Take heed of that: for it is certain no man lives in the regions of temptation to whom sin can seem pleasant, but he will fall when the temptation comes strongly, if he have this principle within him, that though he do commit that sin he may and will repent: for then sin hath got a paranymph and a solicitor, a warrant and an advocate; if you think that you can so order it that you shall be as sure of heaven, though you do this sin as though you do it not, you can have no security; your resolutions are but glass; they may look like diamonds to an undiscerning eye, but they will last no longer than till the next rude temptation falls upon them.

5. Examine yet further: is your case so that you have no reserves of cases in which your sin shall prevail? You resolve to leave the partner of your follies, and you go from her lest you be tempted: it is well, it is very well: but is not your heart false as water, and if you should see her again, do you not perceive that your resolution hath brought you to a little shame, because it will upbraid thy false-

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hood and inconstancy? You resolve against all intemperate anger, and you deny the importunity of many trifling occurrences: but consider, if you be provoked, and if you be despised, can your flesh and blood endure it then? It may be Calpurnius or Tocca[p] shall not persuade thee to go to the baths of Lucrinus; but if Mæcenas calls thee, or the consul desires thy company, thou canst resist no longer. Thou didst play the fool with poor Calenia, and thou art troubled at thy folly; and art ashamed when thou dost remember how often thou wentest into the *summœnium*[q] and peeped into the titles[r] of those unhappy women whose bodies were the price of a Roman penny: but art thou so severe and chaste that thou wilt die rather than serve the imperious lust of Julia? or wilt thou never be scorched with the flames of Corinna's beauty? It is nothing to despise a cheap sin and a common temptation; but art thou strong enough to overcome the strongest argument that thy sin hath? Examine thyself here wisely and severely. It is not thy pert saying, 'I will sin no more:' he that hath new dined can easily resolve to fast at night; but when thou art hungry, and invited, and there is rare meat on the table, and thy company stays for thee and importunes thee, canst thou then go on with thy fasting day? If thou canst, it is as it should be: but let not thy resolutions be judged by short sayings: but first by great considerations, and then by proportionable events. If neither the biggest temptation, nor thy trifling hopes, nor thy foolish principles, nor weak propositions can betray thee, then thou mayest with reason say that you have no affection so strong as the love of God, no passion so great as thy repentance, no pleasure equal to that of a holy conscience, and then thou mayest reasonably believe that there is in thee no affection to sin remaining.—But something more is to be added.

6. In the examination of this particular, take no accounts of yourself by the present circumstances, and by your thoughts and resolutions in the days of religion and solemnity: but examine how it is with you in the days of ordinary conversation, and in the circumstances of secular employments. For it is with us in our preparations to the holy communion, as it is with women that sit to have their pictures drawn: they make themselves brave and adorned, and put on circumstances of beauty to represent themselves to their friends and to their posterity with all the advantages of art and dressing. But he that loves his friend's picture because it is like her, and desires to see in image what he had in daily conversation, would willingly see her in picture as he sees her every day; and that is most like her, not which resembles her in extraordinary, and by the sophistry of dressing, but as she looked when she went about in the government of her family. So must we look upon ourselves in the dresses of every day in the week, and not take accounts of ourselves as we trick up our souls against a communion day. For he that puts on fine clothes for one day or two, must not suppose himself to be that prince which

[p] [Martial. xi. 71.] [q] [Id. i. 35. lin. 6.] [r] [Juv. Sat vi. 123.]

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he only personates. We dress ourselves upon a day of religion; and then we cannot endure to think of sin; and if we do we sigh, and when we sigh, we pray, and suppose that if we might die upon that day, it would be a good day's work; for we could not die in a better time. But let us not deceive ourselves. This is our picture that is like us every day in the week: and if you are as just in your buying and selling as you are when you are saying your prayers; if you are as chaste in your conversation as you are in your religious retirement; if your temperance be the same every day as it is in your thoughts upon a fasting day; if you wear the same habits of virtue every day in the week as you put on upon a communion day, you have more reason to think yourselves prepared, than by all the *ex tempore* piety and solemn religion that rises at the sound of a bell, and keeps her time by the calendar of the church more than by the laws of God.

This is not so to be understood as if it were not fit that against a solemn time and against a communion day, our souls should be more adorned, and our lamps better dressed, and our lights snuffed, and our religion more active, and the habits of grace should exercise more acts: but this is meant only; that though the acts of virtue are not so frequent on ordinary days, yet there must be no act of vice upon them at all; and the habits of grace must be the same, and the inclinations regular, and the dispositions ready, and the desires pressed: and you shall better know the state of your soul by examining how you converse with your merchant, than by considering how cautiously you converse with your priest. He that talks to a prince will talk as wisely as he can; but if you will know what the man is, enquire after him in his house, and how he is with all his relations. For no man stands upon his guard always, as he does sometimes. If therefore upon examining you would understand what you are, examine yourself not by your clothes but by your body; not by the extraordinaries of a solemn religion, but by the ordinaries of a daily conversation.

These are the best signs I can tell of; but they are to be made use of with the following cautions;—

1. Although in trying whether your resolutions are likely to hold, and your affections to sin are gone, you must not rely upon words, but place yourself in the scene and circumstances of your temptation, and try whether you be likely to hold out when sin comes with all the offers of advantage: yet be careful that this examination of your own strength against temptation become not a temptation to you; and this is especially to be attended to in the matter of lust and fear.

For the very imaginations of a lustful object are of themselves a direct temptation; and he that dresses his fancy with remembrances of this vanity, opens a door to let the sin in. Murenia's little boy being afraid of the wolf at the door, opened the door to see if he were gone, and let the beast in: and since the fancy is the proper scene of lust, he that brings the temptation there, brings it where it can best

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prevail. Therefore in our examination concerning this evil, and whether we be likely to stand in this war, we are to examine ourselves only, whether we are perfectly resolved to fly and not to fight, that is, whether we will secure ourselves by the proper arts of the spirit of prudence: for if any thing can make us come near this devil, we are lost without remedy.

The temptations in the matter of fear are something like it; if you will examine whether you love God so well that you would die for Him, enquire as well and wisely as you can, but be not too particular. Satisfy yourself with a general answer, and rest in this, if you find that the apprehension of death is not so great as the apprehension of sin; if you pray against fear, and heap up arguments to confirm your courage and your hope, if you find that you despise those instances of persecution that you meet with; for the rest, believe in God, who it may be will not give you strengths before you need them; and therefore be satisfied with thus much, that your present strength is sufficient for any present trial; and when a greater comes, God hath promised to give you more strength when you shall have need of more.—But examine yourself by what is likely to fall upon you actually. It may be you have cause to fear that you shall be made poor for a good conscience, or imprisoned for your duty, or banished for religion: consider if you love God so well that you are likely to suffer that, which is likely to happen to you; but do not dress your examination with rare contingencies, and unlikely accidents, and impossible cases. Do not ask yourself whether you would endure the rack for God, or the application of burning basons to your eyes, or the torment of a slow fire, or whether you had rather go to hell than commit a sin; this is too fantastic a trial; and when God (it may be) knowing your weakness will never put you to it really, do not you tempt yourself by fancy and an afflictive representment.

Domitian was a cruel man, false and bloody; and to be near him was a perpetual danger, enough to try the constancy of the bravest Roman. But once that he might be wanton in his cruelty[a], he invited the chiefest of the *patricii* to supper; who coming in obedience and fear enough, entered into a court all hanged with blacks, and from thence were conducted into dining rooms by the pollinctors, who used to dress the bodies unto funerals: the lights of heaven, we may suppose, were quite shut out by the approaching night and arts of obscurity; when they were in those charnel houses (for so they seemed) every one was placed in order, a black pillar or coffin set by him, and in it a dim taper besmeared with brimstone that it might burn faint and blue and solemn; where when they had stood awhile like designed sacrifices, or as if the prince were sending them on solemn embassy to his brother the prince of darkness, on a sudden entered so many naked black-moors or children besmeared with the horrid juice of the *sepia*, who having danced a little in fantastic and

[a] [Dio Cass. (apud Xiphilinum), lib. lxvii. p. 763.]

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devils' postures, retired awhile, and then returned serving up a banquet as at solemn funerals, and wine brought to them in urns instead of goblets; with deepest silence, now and then interrupted with fearful groans and shriekings. Here the senators, who possibly could have struggled with the abstracted thoughts of death, seeing it dressed in all the fearful imagery and ceremonies of the grave, had no powers of philosophy or Roman courage; but falling into a lipothymy or deep swooning, made up this pageantry of death with a representing of it unto the life. This scene of sorrows was overacted, and it was a witty cruelty to kill a wise man by making him too imaginative and fantastical. It is not good to break a staff by too much trying the strength of it, or to undo a man's soul by a useless and so fantastic a temptation. For he that tries himself further than he hath need of, is like Palæmon's shepherd, who fearing the foot-bridge was not strong enough, to try it, loaded it so long, till by his unequal trial he broke that which would have borne a bigger burden than he had to carry over it. Some things will better suffer a long usage, than an unequal trial.

2. When any man hath by the former measures examined himself how his affections do stand to sin and folly, by whatsoever signs he is usually made confident, let him be sure to make abatements of his confidence, if he have found that he hath failed already in despite of all his arts and all his purposes. If we have often fallen back from our resolutions, there is then no sign left for us but the thing signified: nothing can tell us how our affections are, but by observing what they do. For he that hath broken his word with me when it was in his power to keep it, hath destroyed my confidence in him; but if he hath deceived me twice or thrice in the same thing, for shame and prudence sake I will venture no more, if I can be disobliged. If we therefore have failed of our promises to God so many times, that we can speak nothing reasonably of our proceedings, nor imagine what thoughts God hath concerning us, but the hardest and the worst; though we have great reason to rejoice in God's long-suffering and infinite patience, yet by any signs which can be given we have no reason to trust ourselves.

For if we shall now examine, we can tell no more than we could do before; we were always deceived in our conjectures and pretences, and it is more likely now, because sin hath so long prevailed; and by our frequent relapses we must at least learn this truth, that our hearts are false, and our promises are not to be trusted. In this case, no testimony is credible but an eye witness. Therefore let us leave all artificial examinations and betake ourselves to the solid and material practices of a religious life. We must do something really, before we can by enquiring tell how it is with us. When we have resolved, and in some measure performed our resolution; when we have stood the shock of a temptation and found our heart firm as in a day of religion; when we perceive sin to be weaker, and the king-

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dom of grace to grow in power; when we feel that all our holy vows are more than words, and that we are not the same easy fools, always giving God good words but never performing them; but that now we have set our foot upon the enemy, and are not infallibly carried away when our temptation comes; then we may enquire further, and look after the former signs and indications of spiritual life, and the just measures of preparation. Till then let us not trouble ourselves with the particulars of spiritual arts and the artificial methods of religion; for things are not so well with us as we suppose.

SECTION IV.

OF EXAMINATION OF OURSELVES IN THE MATTER OF OUR PRAYERS IN ORDER TO A HOLY COMMUNION.

THE holy sacrament is in its nature and design a solemn prayer, and the imitation of the intercession which our glorious High-priest continually makes for us in heaven; and as it is our ministry and contains our duty, it is nothing else[t] but the solemnity and great economy of prayer for the whole, and for every member, and for all and every particular necessity of the church; and all the whole conjugation of offices and union of hearts, and conjunction of ministers, is nothing but the advantages and solemnity and sanctification of prayer, and therefore in order to do this work in solemnity as we ought, it were very fit that we examine ourselves how we do it in ordinary and daily offices.

For since there are so many excellent promises made to prayer, and that nothing more disposes us to receive the grace of the sacraments and the blessings of communion than holy prayer; since prayer can obtain every thing, it can open the windows of heaven and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks, till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, 'Be thou removed hence, and cast into the bottom of the sea;' it can arrest the sun in the midst of his course, and send the swift-winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man: it cannot be but we should feel less evil, and much more good than we do, if our prayers were right. But the state of things is thus; it is an easy duty, and there are many promises, and we do it often, and yet we prevail but little. Is it not a strange thing, that our friends die round about us, and in every family some great evil often happens, and a church shall

[t] See chap. i. sect. 4. n. 4.

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suffer persecution for many years together without remedy; and a poor man groans under his oppressor who is still prosperous, and we cannot rescue the life of a servant from his fatal grave; and still we pray, and do not change the course of providence in a single instance many times, whether the instance be of little or of great concernment; what is the matter? We patiently suffer our prayers to be rejected, and comfort ourselves by saying that it may be the thing is not fit for us, it is against the decree of God, or against our good, or to be denied is better, and there is a secret order of things and events, to which a denial does better minister than a concession. This is very true, but not always when we are denied; for it is not always in mercy, but in anger very often we are denied; because our duty is ill performed. For if our prayers were right, the providence of God would often find out ways to reconcile His great ends with our great desires; and we might be saved hereafter and yet delivered here besides; and sometimes we should have heaven and prosperity too; and the cross should be sweetened; and the days of affliction should for our sakes be shortened, and death would not come so hastily, and yet we should be preserved innocent in the midst of an evil generation, though it waited for the periods and usual determinations of nature. Let us rectify our prayers, and try what the event will be; it is worth so much at least; but however, as to the present case; if we perform this duty pitifully and culpably, it is not to be expected we should communicate holily. The gradation and correspondencies of this holy ministry will demonstrate this truth.

For what Christ did once upon the cross in real sacrifice, that He always does in heaven by perpetual representment and intercession: what Christ does by His supreme priesthood, that the church doth by her ministerial; what He does in heaven, we do upon earth; what is performed at the right hand of God, is also represented and in one manner exhibited upon the holy table of the Lord: and what is done on altars upon solemn days, is done in our closets in our daily offices; that is, God is invocated, and God is appeased, and God is reconciled, and God gives us blessings and the fruits of Christ's passion in the virtue of the sacrificed lamb; that is, we believing and praying are blessed and sanctified and saved through Jesus Christ. So that as we pray, so we communicate; if we pray well, we may communicate well, else at no hand. Now in this, besides that we are to take account of our prayers by all those measures of the Spirit which we have learned in the holy scriptures, there are two great lines of duty by which we can well examine ourselves in this particular.

1. That our prayers must be the work of our hearts, not of our lips; that is, that we heartily desire what we so carefully pray for: and God knows this is not very ordinary. For besides that we are not in love with the things of God, and have no worthy value for religion,

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there are many things in our prayer which we ask for, and do not know what to do with if we had them, and we do not feel any want of them, and we care not whether we have them or no. We ask for the Spirit of God, for wisdom and for a right judgment in all things, and yet there are not many in our christian assemblies who use to trouble themselves at all with judging concerning the mysteries of godliness. Men pray for humility, and yet at the same time think that all that which is indeed humility, is a pitiful poorness of spirit, pusillanimity and want of good breeding. We pray for contrition and a broken heart; and yet if we chance to be melancholy, we long to be comforted, and think that the lectures of the cross bring death, and therefore are not the way of eternal life. We pray sometimes that God may be first and last in all our thoughts; and yet we conceive it no great matter whether He be or no; but we are sure that He is not, but the things of the world do take up the place of God, and yet we hope to be saved for all that, and consequently are very indifferent concerning the return of that prayer. We frequently call upon God for His grace that we may never fall into sin; now in this besides that we have no hopes to be heard, and think it impossible to arrive to a state of life in which we shall not commit sins, yet if we do sin, we know there is a remedy so ready, that we believe we are not much the worse if we do. Here are prayers enough, but where are the desires all this while? We pray against covetousness, and pride, and gluttony; but nothing that we do is either covetousness or pride: so that our prayers are terminated upon a word, not upon a thing. We do covetous actions and speak proud words, and have high thoughts, and do not passionately desire to have affections contrary to them, but only to such notions of the sin as we have entertained; which are such as will do no real prejudice or mortification to the sin: and whatever our prayers are, yet it is certain our desires are so little, and so content with any thing of this nature, that for very many spiritual petitions we are indifferent whether they be granted or not.

But if we are poor or persecuted, if we be in fear or danger, if we be heart-sick or afflicted with an uncertain soul, then we are true desirers of relief and mercy, we long for health, and desire earnestly to be safe; our hearts are pinched with the desire, and the sharpness of the appetite is a pain; then we pray and mind what we do. He that is in fear of death, does not when he prays for life think upon his money and his sheep; the entering of a fair woman into the room does not bend his neck, and make him look off from the prince's face of whom he sues for pardon. And if we had desires as strong as our needs, and apprehensions answerable to our duty, it were not possible that a man should say his prayers and never think of what he speaks; but as our attention is, so is our desire, trifling and impertinent; it is frighted away like a bird, which fears as much when you come to give it meat, as if you came with a design of death.

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When therefore you are to give sentence concerning your prayers, your prayer-book is the least thing that is to be examined; your desires are the principal, for they are fountains both of action and passion. Desire what you pray for, for certain it is you will pray passionately if you desire fervently; prayers are but the body of the bird, desires are its angel's wings.

2. If you will know how it is with you in the matter of your prayers, examine whether or no the form of your prayer be the rule of your life. Every petition to God is a precept to man: and when in your litanies you pray to be delivered from malice and hypocrisy, from pride and envy, from fornication and every deadly sin; all that is but a line of duty, and tells us that we must never consent to an act of pride or a thought of envy, to a temptation of uncleanness or the besmearings and evil paintings of hypocrisy. But we when we pray against a sin think we have done enough; and if we ask for a grace, suppose there is no more required. Now prayer is an instrument of help, a procuring auxiliaries of God, that we may do our duty; and why should we ask for help, if we be not ourselves bound to do the thing? Look not therefore upon your prayers as a short method of ease and salvation, but as a perpetual monition of duty; and by what we require of God, we see what He requires of us: and if you want a system or collective body of holy precepts, you need no more but your prayer-book; and if you look upon them first as duties, then as prayers, that is, things fit to be desired, and fit to be laboured for, your prayers will be much more useful; not so often vain, not so subject to illusion, not so destitute of effect, or so failing of the promises. The prayers of a Christian must be like the devotions of the husbandman, 'God speed the plough;' that is, labour and prayer together, a prayer to bless our labour. Thus then we must examine;—

Is desire the measure of our prayer? and is labour the fruit of our desire? If so, then what we ask we shall receive as the gift of God and the reward of our labour; but unless this be the state of our prayer, we shall find that the receiving of the sacrament will be as ineffective because it will be as imperfect as our prayer. For prayer and communion differ but as great and little in the same kind of duty. Communion is but a great, public, and solemn address and prayer to God through Jesus Christ: and if we be not faithful in a little, we shall not be entrusted in a greater; he that does not pray holily and prosperously can never communicate acceptably. This therefore must be severely and prudently examined.

But let us remember this, that there is nothing fit to be presented to God but what is great and excellent; for nothing comes from Him but what is great and best, and nothing should be returned to Him that is little and contemptible in its kind. It is a mysterious elegancy that is in the Hebrew of the Old testament; when the Spirit

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of God would call any thing very great or very excellent, He calls it 'of the Lord;' so 'the affrightment of the Lord[r],' that is, a great affrightment, fell upon them; and the fearful fire that fell upon the shepherds and sheep of Job is called 'the fire of God[s]:' and when David[t] took the spear and water-pot from the head of Saul while he and his guards were sleeping, it is said that 'the sleep of the Lord,' that is, a very great sleep, was fallen upon them. Thus we read of the 'flames of God[u]' and a 'land of the darkness of God[u],' that is, vehement flames, and a land of exceeding darkness: and the reason is, because when God strikes, He strikes vehemently, so that "it is a fearful thing to fall into the hands of the living God:" and on the other side, when He blesses He blesses excellently; and therefore when Naomi[v] blessed Boaz, she said "Let him be blessed of the Lord," that is, according to the Hebrew manner of speaking, 'Let him be exceedingly blessed.' In proportion to all this, whatsoever is offered to God should be of the best: it should be a devout prayer, a fervent, humble, passionate supplication. He that prays otherwise must expect the curses and contempt of lukewarmness, and will be infinitely unworthy to come to the holy communion, whither they that come intend to present their prayers to God in the union of Christ's intercession, which is then solemnly imitated and represented. An indevout prayer can never be joined with Christ's prayers. Fire will easily combine with fire, and flame marries flame; but a cold devotion, and the fire of this altar, can never be friendly and unite in one pyramid to ascend together to the regions of God and the element of love. If it be a 'prayer of God,' that is, fit to be intitled, fit to be presented unto Him, it must be most vehement and holy. "'The effectual fervent prayer of a righteous man[x]" only can be confident to prevail; nothing else can ever be sanctified by a conjunction with this sacrifice of prayer, which must be consumed by a heavenly fire. There is not indeed any greater indication of our worthiness or unworthiness to receive the holy communion, than to examine and understand the state of our daily prayer.

SECTION V.

OF PREPARATORY EXAMINATION OF OURSELVES IN SOME OTHER INSTANCES.

He that comes to the holy communion must examine himself concerning his passions; whether that which usually transports him to undecency and shame, to sin and folly, be brought under the dominion of grace, under the command of reason, under the empire of

[r] Gen. xxxv. 15. [? 5.]
[s] [Job i. 16.]
[t] [1 Sam. xxvi. 12.]
[u] Cant. viii. 6.—Jer. [ii. 31.]
[v] [Ruth ii. 20.]
[x] [James v. 16.]

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the Spirit. For the passions of the soul are the violences and storms of reason; neither reason nor grace can be heard to speak when they are loud; and in vain it is that you tell a passionate person of the interests of wisdom and religion. We see it in fools who have no allay of reason: their anger is rage, their jealousy is madness, their desires are ravenous, their loves are troublesome and unseasonable, their hopes are groundless but ever confident, their fears are by chance, but always without measure: and a fool when his belly is full may as soon be persuaded into temperate discourses, as he that is passionate to be obedient to God and to the rules of his own felicity.

A great fear and a constant virtue are seldom found in one man; and a coward is virtuous by chance, and so long as he is let alone; but unless the fear of God be greater than the fear of man, it is in the power of his enemy whether that man shall be happy or wise. And so it is in a great or easy anger; every man and every thing can put a peevish person out of his religion. It cannot in these and all the like cases be well, unless by examining we find that our spirit is more meek, our passion easier overcome, and the paroxysms or fits return less frequently, and the symptoms be less malignant. In this instance we must be quick and severe, and begin betimes to take a course with these vermin and vipers of the soul. Suetonius[y] tells, that when the witty flatterers of Cæsar had observed that no frogs did breed in his grandfather's villa which was in the suburbs of Rome, they set themselves to invent a reason which should flatter the prince, and boldly told abroad that when young Octavius was a child he once in sport forbad them to make a noise, and for ever after they were silent and left those pools; ever since Octavius began to speak they left off to make their noises and their dwellings there. If we suppress our passions that make inarticulate noises in the soul, if betimes and in their infancy we make them silent, we shall find peace in all our days. But an old passion, an inveterate peevishness, an habitual impotency of lust and vile desires, are like an old lion; he will by no means be made tame and taught to eat the meat of peace and gentleness.

If thy passion be lasting and violent thou art in a state of evil: if it be sudden and frequent, transient and volatile, thou wilt often fall into sin; and though every passion be not a sin, yet every excess of passion is a diminution of reason and religion; and when the acts are so frequent that none can number them, what effects they leave behind, and how much they disorder the state of grace, none can tell. Either therefore suffer no passion to transport and govern you, or no examination can signify any thing. For no man can say that a very passionate man is a very good man; or how much he is beloved of God who plays the fool so frequently; nor how long God will love him who is at the mercy of his imperious passion, which

[y] [In vit. Octav. cap. xciv.—tom. i. p. 223.]

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gives him laws, and can every day change his state from good to bad. It was well said of one, 'If you give the reins to grief[z], every thing that crosses thee can produce the biggest grief;' and the causes of the passions are as they are made within. He that checks at every word, and is jealous of every look, and disturbed at every accident, and takes all things by the wrong handle, and reflects upon all disturbances, switches and spurs his passion, and strives to overtake sin and to be tied to infelicity: but nothing can secure our religion but binding our passions in chains and doubling our guards upon them, lest like mad folks they break their locks and bolts, and do all the mischief for which they can have instruments and opportunity.

Concerning some sorts of passionate persons, it may be truly said that they are very unfit to communicate, but that they are fit it can be confidently said of none.

Here therefore let us thus examine ourselves;—

1. Are your desires unreasonable, passionate, impotent and transporting? if God refuses to give you what you desire, can you lay your head softly down upon the lap of providence and rest content without it? do you thankfully receive what He gives, and when He gives you not what you covet, can you still confess His goodness and glorify His will and wisdom, without any amazement, dissatisfaction, or secret murmurs? can you be at peace within when your purposes are defeated, and at peace abroad with him that stands in the way between you and your desires? And how is it with you in your angers? does it last so long, or return so frequently as before? have you the same malice, or have you the same peevishness? For one long anger and twenty short ones[a] have no very great difference, save only that in short and sudden angers we are surprised, and not so in the other: but it is an intolerable thing always to be surprised, and a thousand times to say, 'I was not aware,' or 'I was mistaken.' But let us without excuses examine ourselves in this matter, for this is the great magazine of virtue or vice: here dwells obedience or licentiousness, a close knot[b] or an open liberty, little pleasures and great disturbances, loss of time and breach of vows. But if that we may come to Christ we have stopped so many avenues of sin and fountains of temptation it may be very well, but without it it can never.

2. He that comes to the holy communion must examine himself

[z] Dolori si fræna remiseris, nulla materia non est maxima. [vid. Plin. ep. v. 9.]

[a] — Hæc brevis est, illa perennis aqua.—[Ovid., remed. amor. 652.]

[b] Hic habitat nullo constricta licentia nodo,
Et flecti faciles iræ, vinoque madentes
Excubiæ, ——
Jucundique metus, et non secura voluptas
Et lasciva volant levibus perjuria pennis.
Claudian. de nuptiis Honorii. [lin. 78.]

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whether his lusts be mortified, or whether they be only changed. For many times we have a seeming peace when our open enemies are changed into false friends; and we think ourselves holy persons because we are quit of carnal crimes, and yet in exchange for them we are dying with spiritual. It is an easy thing to reprove a murderer, and to chide a foolish drunkard, to make a liar blush, and a thief to run away. But you may be secretly proud when no man shall dare to tell you so; and to have a secret envy, and yet to keep company with the best and most religious persons. A little examination will serve your turn to know whether you have committed adultery or be a swearer; but to know whether your intentions be holy, whether you love the praise of men more than the praise of God, whether religious or secular interest be the dearer, whether there be any hypocrisy or secret malice in your heart, hath something of more secret consideration. Do not you sometimes secretly rejoice in the diminution or disparagement of your brother? do not you tell his sad and shameful story with some pleasure? are you not quick in telling it, and willing enough it should be believed? would you not fain have him less than yourself, not so eminent, not so well esteemed, and therefore do not you love to tell a true story of him that is not so very much for his commendation?

These things must be examined, not that it can be thought that a man must be without fault when he comes, but that he must cherish none, he must leave none unexamined; he must discover as much as he can, and crucify all that he can discover. He that hath mortified his carnal appetite, and is proud of his conquest; or prays often and reproaches him that does not; and gives alms, and secretly undervalues him that cannot; or is of a right opinion, but curses him that is in the wrong; or leaves his ambitious pursuits and vain-glorious purposes, but sits at home and is idle, is like a man who stands by a fire in a wide and a cold room; he scorches on one side and freezes on the other: whereas the habits of virtue are like a great mantle, and the man is warm and well all over. But it is an ill cure for the ague to fall into a fever, or to be eased of sore eyes by a diversion of the rheum upon the lungs: and that soul that turns her back upon one sin and her face to another is (it may be) weary of the instance, but not of the iniquity: and rolling upon an uneasy bed of thorns, chooses only to be tormented in another part: but finding the same sense there because the part is informed by the same spirit, and no difference between the thorn in the side and the thorn in the hand, perceives herself miserable and incircled with calamity. But when from carnal crimes which bring shame, a man falls into spiritual crimes which most men let alone; from those sins which every thing can reprove, to a secret venom and an undiscerned ulcer; a man may come to the communion, and the holy man that ministers cannot reject him; but he causes no joy before the angels; and because he does not examine wisely and judge severely, he is discerned by God,

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and shall be judged, when to be 'judged' means all one with being 'condemned.'

3. When we examine ourselves in order to receiving of the blessed sacrament, we must be careful that we do not limit our examination, and confine it to the time since our last receiving. For some persons who think themselves spiritual, usually examine how they have comported themselves since the last communion only, and accordingly make judgment upon themselves; and these men possibly may do well enough; if they be of the number of them of whom our blessed Saviour affirms that they need no repentance, that is, no change of life, no enquiry but into the measures of progression. But there are but few who live at that rate, and they that do, it may be have not that confidence. But to them and all men else, it were safe advice, that the enquiry how they have lived since the last communion should be but one part of their examination;—

First, because they who so limit their enquiries must needs suppose that till then all was well, and that then they communicated worthily; and consequently that all the whole work and economy of salvation was then performed; every one of which supposals hath an uncertain truth, but a very certain danger.

Secondly, they who so limit their examination suppose that at every communion they begin the world anew; whereas our future life is to be a progression upon the old stock, and judgment is to be made of this that comes after by that which went before; and therefore these limited examinations must needs be of less use and purpose. True it is, that at every communion we are to begin a new life; and so we ought every day; that is, we ought to be as zealous and as penitent, as resolute and affectionate, as if we never had begun before; we ought so to suspect the imperfection of what is past, that we are to look upon ourselves but as new beginners; that by apprehending the same necessity we may have the same passion, the same fervour and holy fires. But in the matter of examining, we must consider how much hath been pardoned, that we may examine how thankful we have been, and what returns we have made: we must observe all our usual failings, that we may now set our guards accordingly: we must remember in what weak part we were smitten, that we may still pray against it; and we must renew our sad remembrances that we may continue our sad repentances, and we must look upon our whole life that we may be truly humbled. He that only examines how it is with him since the last communion, will think too well of himself if he spies his bills of accusation[c] to be small, but every man will find cause enough to hide his face in the dust, and to come with fear and trembling, when he views the sum total of his life, which certainly will appear to be full of shame and of dishonour.

[c] ['accumulation' B.]

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Thirdly, we are not to limit our examinations to the interval since the last communion, because much of our present duty is relative to the first parts of our life. For all the former vows of obedience, though we have broken them a thousand times, yet have still an obliging power; and there are many contingencies of our life which require peculiar usages and treatments of ourselves, and there are many follies which we leave by degrees, and many obligations which are of continual duty; and it may be that our passion did once carry us to so extreme, so intolerable a violence, perhaps twenty years ago, that we are still to keep our fears and tremblings about us, lest the same principle produce the same evil event. When Horatius Cocles[d] had won that glorious victory over the three Sabine brothers, and entering gloriously into Rome espied his sister wetting his laurel with her unseasonable tears for the death of one of them whom she loved with the honour of a wife and the passion of a lover; and being mad with rage and pride, because her sorrow allayed his joys and glory, killed her with that sword by which her servant died: sometimes passion makes a prodigious excursion and passes on to the greatest violence, and the most prodigious follies; and though it be usually so restrained by reason and religion that such transvolations are not frequent; yet one such act is an eternal testimony how weak we are, and how mischievous a passion can be. It is a miracle of providence that in the midst of all the rudenesses and accidents of the world, a man preserves his eyes, which every thing can extinguish and put out: and it is no less a miracle of grace, that in the midst so many dishonourable loves there are no more horrid tragedies: and that so many brutish angers do not produce more cruel sudden murders; and that so much envy does not oftener break out into open hostilities; it is indeed a mighty grace that pares the nails of these wild beasts and makes them more innocent in their effects than they are in their nature; but still the principle remains: there is in us the same evil nature, and the same unruly passion; and therefore as there ought to be continual guards upon them, so there must be continual enquiries made concerning them; and every thing is to be examined, lest all be lost upon a sudden.

Fourthly, we must not limit our examination to the interval of the last communion, because our first repentances must still proceed and must never be at an end. For no man was so pardoned at the last communion but that he is still obliged to beg pardon for those sins he then repented of. He must always repent, and always pray, and never be at peace with the first sins of his youth; and the sorrows of the first day must be the duty of every day; and that examination must come into this account; and when we enquire after our own state we must not view the little finger, but the whole man. For in all the forest the ape is the handsomest beast so long as he shews

[d] [Lege, 'Horatius.—Liv. i. 26.]

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nothing but his hand; but when the enquiring and envious beasts looked round about him, they quickly espied a foul deformity.

There are in the state of a man's soul some good proportions, and some well days, and some fortunate periods, but he that is contented with beholding them alone, cares more to please himself than to please God, and thinks him to be happy whom man, not whom God approves. By this way twenty deceptions and impostures may abuse a man. See therefore what you are from head to foot, from the beginning to the end, from the first entry to your last progression; and although it be not necessary that we always actually consider all, yet it will be necessary that we always truly know it all, that our relative duties, and our imperfect actions, and our collateral obligations, and the direct measures of the increase of grace may be justly discerned and understood.

4. Fifthly, he that examines himself and would make right judgment of his state and of his duty, must not do it by single actions, but by states of life and habits of religion. If we can say truly that neither prosperity nor adversity, neither cross nor crown, employment nor retirement, public offices nor household cares do disorder us in our duty to God and our relations; that is, if we safely and wisely passed through, or converse in any one of these states of life, it is very likely that things are well with us. But the consideration of single actions will do but little. Some acts of charity, and many prayers, and the doing one noble action, or being once or twice very bountiful, or the struggling with one danger, and the speaking for God in one contestation; these are excellent things, and good significations of life, but not always of health and strength, not of a state of grace. Now because in the holy communion we are growing up to the measures of the fulness of Christ, we can no otherwise be fitted to it, but by the progressions and increase of a man, that is, by habits of grace and states and permanencies of religion; and therefore our examinations must be accordingly.

SECTION VI.

DEVOTIONS TO BE USED UPON THE DAYS OF OUR EXAMINATION, RELATIVE TO THAT DUTY.

THE HYMN.

THE Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eye-lids try the children of men.

The Lord trieth the righteous: but the wicked and him that loveth violence, His soul hateth.

For the righteous Lord loveth righteousness: His countenance doth behold the upright.

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The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.

Thou hast proved mine heart, Thou hast visited me in the night, Thou hast tried me and shalt find nothing: I am purposed that my mouth shall not transgress.

Hold up my goings in Thy paths that my footsteps slip not.

As for God, His way is perfect: the word of the Lord is tried; He is a buckler to all those that trust in Him.

For who is God save the Lord? and who is our rock save our God?

Judge me, O Lord, for I have walked in mine integrity; but I trust in the Lord, therefore I shall not slide.

Examine me, O Lord, and prove me: try my reins and my heart: for Thy loving kindness is before mine eyes; and I will walk in Thy truth.

I will not sit with vain persons, neither will I go in with dissemblers.

I hate the congregation of evil doers; and will not sit with the wicked.

I will wash mine hands in innocency: so will I compass Thine altar, O Lord.

That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works.

But as for me, I will walk in my integrity; redeem me, and be merciful unto me.

So shall my foot stand in an even place, and in the congregations will I bless the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

THE PRAYERS.

O ETERNAL and most glorious God, who sitteth in heaven, ruling over all things from the beginning; Thou dwellest on high, and yet humblest Thyself to behold the things that are in heaven and earth; Thou hast searched me, O Lord, and known me; Thou understandest my thoughts afar off, and art acquainted with all my ways; for there is not a word in my tongue but Thou, O Lord, knowest it altogether. Be pleased to impart unto Thy servant a ray of Thy heavenly light, a beam of the Sun of righteousness; open mine eyes that I may see the wondrous things of Thy law, that I may walk in them all my days; set all my sins before my face, that I may speedily and earnestly and perfectly repent and forsake them all; give me a sight of my infirmities, that I may watch against them; discover to me all my evil and weak principles, that I may reform them; and whatsoever is wanting in me towards the understanding of any thing whereby I may please Thee and perfect my duty, I beg of Thee to reveal

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that also unto me; that my duty may not be undiscerned, and my faith may not be reproved, and my affections may not be perverse and hardened in their foolish pursuances, and a secret sin may not lie undiscovered and corrupting my soul.

II.

GIVE me an ingenuous and a severe spirit, that whatever judgment of charity I make concerning others, I may give a right judgment concerning my own state and actions; condemning the criminal, censuring the suspicious, suspecting what seems allowable, and watchful even over the best, that I may in the spirit of repentance and mortification correct all my irregularities, and reform my errors, and improve the good things which Thou hast given me; that endeavouring to approve my actions to my conscience, and my conscience to Thy law, I may not be a reprobate; but approved by Thee in the great day of examination of all the world; and be reckoned amongst Thy elect, Thy secret ones, through Jesus Christ our Lord. Amen.

A SHORT FORM OF HUMILIATION AFTER OUR EXAMINATION.

I.

THY judgments, O Lord God, are declared in thunder; and with fear and dread Thou shakest all my bones, and my soul trembles when I consider that great day in which Thou shalt judge all the world; and that infinite justice which will not spare the mighty for his greatness, nor the poor for his poverty; and Thy unlimited power which can mightily destroy all them that will not have Thee to reign over them.

II.

O MOST dreadful judge, I stand in amazement when I consider that the heavens are not pure in Thine eyes: and if Thou foundest perverseness in Thy angels, and didst not spare them, what shall become of me? The stars fell from heaven, and what can I presume, who am but dust and ashes? They whose life hath seemed holy have fallen into an evil portion, and after they have eaten the bread of angels they have been delighted with carobe nuts, with husks and draffe* of swine.

III.

THERE is no holiness, O God, if Thou withdrawest Thy hand; no wisdom profits if Thy government does cease. No courage can abide, no chastity can remain pure, no watchfulness keep us safe, unless

* [So p. 506 below.]

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Thou dost continue to strengthen us, to purify us, to make us stand. When Thou leavest us, we drown and perish; when Thy grace and mercy visit us, we are lifted up and stand upright. We are unstable and unsecure unless we be confirmed by Thee; but we seek to Thee for Thy help, and yet depart from the ways of Thy commandments.

IV.

O HOW meanly and contemptibly do I deserve to be thought of; how little and inconsiderable is the good which I do; and how vast, how innumerable, how intolerable are the evils which I have done! I submit, O God, I submit to the abysses of Thy righteous and unsearchable judgments; for I have been searching for a little, some little good in me; but I find nothing. Much indeed of good I have received, but I have abused it; Thou hast given me Thy grace, but I have turned it into wantonness; Thou hast enabled me to serve Thee, but I have served myself; but never but when I was Thy enemy: so that in me, that is, in my flesh, dwelleth no good thing.

V.

I AM a deep abyss, O God, of folly and calamity; I have been searching my heart, and can find no good thing; I have been searching, and I cannot find out all the evil. Thou didst create in me a hope of glory, but I have lost my confidence; and men have sometimes spoken good things of me, but I know not where they are; and who shall raise me up when I fall down before Thy face in Thy eternal judgment?

VI.

I WILL no more desire, I will no more suffer, I will no more seek, I will no more be moved by the praises of men; for behold they speak, but they know nothing: Thou art silent, but Thou knowest all things, and I increase the number of my sins. What shall I do, O Thou preserver of men! I will lay my face in the dust, and confess myself to be nothing.

VII.

PITY my shame, O God: bind up my wounds: lift me from the dust; raise me up from this nothing and make me something; what Thou wilt; what Thou wilt delight in. Take away the partition wall, the hinderance, the sin that so easily besets me; and bring me unto Jesus, to my sweetest Saviour Jesus; unite me unto Him; and then although in myself I am nothing, yet in Him I shall be what I ought to be, and what Thou canst not choose but love. Amen, Amen.

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A PRAYER FOR HOLY AND FERVENT DESIRES OF RELIGION, AND PARTICULARLY OF THE BLESSED SACRAMENT.

O MOST blessed, most glorious Lord and Saviour Jesus; Thou that waterest the furrows of the earth and refreshest her weariness, and makest it very plenteous, behold, O God, my desert and unfruitful soul; I have already a parched ground; give me a land of rivers of waters; my soul is dry but not thirsty; it hath no water nor it desires none; I have been like a dead man to all the desires of heaven. I am earnest and concerned in the things of the world; but very indifferent, or rather not well enduring the severities and excellencies of religion. I have not been greedy of Thy word, or longed for Thy sacraments; the worst of Thy followers came running after Thee for loaves though they cared not for the miracle; but thou offerest me loaves and miracles together, and I have cared for neither: Thou offerest me Thyself and all Thy infinite sweetnesses, I have needed even the compulsion of laws to drive me to Thee; and then indeed I lost the sweetness of Thy presence, and reaped no fruit. These things, O God, are not well; they are infinitely amiss. But Thou that providest meat, Thou also givest appetite; for the desire and the meat, the necessity and the relief are all from Thee.

II.

BE pleased therefore, O my dearest Lord, to create in Thy servant a great hunger and thirst after the things of Thy kingdom and the righteousness of it, all Thy holy graces and all the holy ministries of grace; that I may long for the bread of heaven, thirst after the fountains of salvation, and as the hart panteth after the brooks of water, so my soul may desire Thee, O Lord. O kindle such a holy flame in my soul, that it may consume all that is set before me; that it may be meat and drink to me to do Thy will.

III.

GRANT, O blessed Jesus, that I may omit no opportunity of serving Thee, of conversing with Thee, of receiving Thee; let me not rest in the least and lowest measures of necessity, but pass on to the excellencies of love, and the transportations of an excellent religion, that there may remain in me no appetite for any thing but what Thou lovest; that I may have no satisfaction but in a holy conscience, no pleasure but in religion, no joy but in God, and with sincerity and zeal, heartiness and ingenuity I may follow after righteousness and the things that belong unto my peace; until I shall arrive in the land of eternal peace and praises, where Thou livest and reignest for ever, world without end. Amen.

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CHAPTER III.

OF FAITH, AS IT IS A NECESSARY DISPOSITION TO THE BLESSED SACRAMENT.

EXAMINATION of ourselves is an enquiry whether we have those dispositions which are necessary to a worthy communion; our next enquiry is after the dispositions themselves, what they ought to be, and what they ought to effect; that we may really be that which we desire to be found when we are examined. I have yet only described the ways of examining; now I am to set down those things whereby we can be approved, and without which we can never approach to these divine mysteries with worthiness, or depart with joy. These are three,—Faith,—Charity,—Repentance.

SECTION I.

OF CATECHUMENS OR UNBAPTIZED PERSONS.

THE blessed sacrament before him that hath no faith is like messes of meat set upon the graves of the dead [d], they smell not that nidour which quickens the hungry belly, they feel not the warmth, and taste not the juice; for these are provided for them that are alive, and the dead have no portion in them. This is the first great line of introduction, and necessarily to be examined: we have the rule from the apostle [e], "Examine yourselves whether ye be in the faith, prove your own selves: know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" As if he had said, Ye are reprobates, and Jesus Christ shall never dwell in you, except by faith; without this you can never receive Him; and therefore examine strictly yourselves concerning your faith.

But the necessity of this preparation by faith hath a double sense, and a proportionable necessity. First, it means that no unbaptized person can come to the holy communion. Secondly, it means that those that are baptized have an actual and an operative faith properly relative to these divine mysteries, and really effective of all the works of faith. Of this we have the most ancient and indubitable records of the primitive church. For in the apology which Justin Martyr [f] made for the Christians, he gives this account of the manner of dispensing the holy eucharist, 'It is lawful for none to participate

[d] Te sine dulce nihil, Domine,
Nec juvat ore quid appetere,
Pocula ni prius atque cibos,
Christe, tuus favor imbuerit,
Omnia sanctificante fide.
Prudentius, hymn. iii. [cathemer.] ante cibum. [lin. 11.—tom. i. p. 258.]

[e] [2 Cor. xiii. 5.]

[f] [Apol. i. § 66.—p. 83 A.] Οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδαγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν.

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of this eucharistical bread and wine but to him who believes those things to be true which are taught by us, and to him that is washed in the laver of regeneration which is to the remission of sins, and who live as Christ hath commanded.' "Shut the profane and the unhallowed people out of doors," so Orpheus[g] sang. None comes to this holy feast but they whose sins are cleansed in baptism, who are sanctified in those holy waters of regeneration, who have obedient souls, ears attentive to the sermons of the gospel, and hearts open to the words of Christ. These are they who see by a brighter light and walk in the warmth of a more refreshing sun[h]; they live in a better air, and are irradiated with a purer beam, the glories of the Sun of righteousness, and they only are to eat the precious food of the sacrificed lamb. For by baptism we are admitted to the spiritual life, and by the holy communion we nourish and preserve it.

But although baptism be always necessary, yet alone it is not a sufficient qualification to the holy communion, but there must be an actual faith also in every communicant. Neither faith alone, nor baptism alone, can suffice; but it must be the actual faith of baptized persons which disposes us to this sacred feast. For the church gives the communion neither to catechumens,—nor to infants,—nor to mad men,—nor to natural fools.

CATECHUMENS NOT ADMITTED TO THE HOLY COMMUNION.

Of this, besides the testimony of Justin Martyr, S. Cyril of Alexandria[i] gives this full account, "We refuse to give the sacraments to catechumens, although they already know the truth, and with a loud voice confess the faith of Christ, because they are not yet enriched with the holy Ghost, who dwells in them who are consummated and perfected by baptism; but when they have been baptized, because it is believed that the holy Ghost does dwell within them, they are not prohibited from the contact and communion of the body of Christ. And therefore to them who come to the mystical benediction, the ministers of the mystery cry with a loud voice, *Sancta sanctis*, let holy things be given to sanctified persons; signifying that the contact and sanctification of Christ's body does agree with them only who in their spirits are sanctified by the holy Ghost." And this was the certain and perpetual doctrine and custom of the church, insomuch that in the primitive churches they would not suffer unbaptized persons so much as to see the consecration of the holy mysteries, as is to be seen in many ecclesiastical records[k]. The reason of this is

[g] — θύρας δ' ἐπιθέσθε βέβηλοι. [ap. Justin. Mart., de monarch. § 2.—p. 37 D.]

[h] ——— purior illos
Solis fervor alit, pretiosaque pabula libant.
[vid. Claudian. idyll. i. 14.]

[i] [In Joan. xx. 17.—lib. xii. tom. iv. p. 1086 B.]

[k] Dionys., eccles. hierarch. [cap. iii. theor.—p. 94 A.]—Microlog., observ. eccles. cap. li. in [magn.] biblioth. PP. [tom. xi. p. 392 H.]—Cabas., exposit. li-

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nothing but the nature and analogy of the thing itself. For we first come to Christ by faith, and we first come to Christ by baptism; they are the two doors of the tabernacle which our Lord hath pitched and not man. By faith we desire to go in, and by baptism we are admitted. Faith knocks at the door and baptism sets it open; but until we are in the house we cannot be entertained at the master's table; they that are in the high ways and hedges must be called in, and come in at the doors, and then they shall be feasted. The one is the moral entrance, and the other is the ritual. Faith is the door of the soul, and baptism is the door of the man. Faith is the spiritual address to God, and baptism is the sacramental. Baptism is like the pool of Siloam appointed for healing; it is salutary and medicinal: but the Spirit of God is that great angel that descends thither and makes them virtual; and faith is the hand that puts us in. So that faith alone does not do it, and therefore the unbaptized must not communicate: so neither will baptism alone admit us; and therefore infants and innocents are yet uncapable. But that's the next enquiry.

SECTION II.

OF COMMUNICATING INFANTS.

QUESTION.—WHETHER INFANTS ARE TO BE ADMITTED TO THE HOLY COMMUNION.

WHETHER the holy communion may be given to infants, hath been a great question in the church of God; which in this instance hath not been, as in others, divided by parties and single persons, but by whole ages; for from some of the earliest ages of the church down to the time of Charles the great, that is, for above six hundred years, the church of God did give the holy communion to newly baptized infants. S. Cyprian[1] recounts a miracle of an infant into whose mouth (when the parents had ignorantly and carelessly left the babe) the gentile priests had forced some of their idol sacrifice. But when the minister of the church came to pour into the mouth the calice of our Lord, it resisted, and being overpowered grew sick and fell into convulsions. By which narrative the practice of the church of that age is sufficiently declared. Of the matter of fact there is no question; but they went further.

turg. capp. 15, 16. [p. 130 sq.]—Germanus patr. C. P. in rerum ecclesiast. theoria, [p. 162.] Durandus, ration. divin. offic., l. iv. [cap. i. n. 46. f. 93.] et l. vi. [cap. lvi. n. 11. f. 319.]—Albertus Magnus, de officio missæ, [al. De sacram. eucharist.] tract. iii. c. 23. [lege, Dist. vi. tract. 4. cap. 1. § 7.—p. 134.]—Alcuinus, de divin. offic. [cap. xl. col. 1095.]—Aquinas, summ. iii. q. 80. art. 4. [§ 'Ad quartum.']

[1] S. Cyprian., lib. de lapsis. [p. 132.]

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The primitive church did believe it necessary to the salvation of infants; S. Austin believed that this doctrine and practice descended from the apostles, that without both the sacraments no person could come to life or partake of the kingdom of heaven; which when he had endeavoured to prove largely, he infers this conclusion[m], "It is in vain to promise salvation and life eternal to little children unless they be baptized and receive the body and blood of Christ, since the necessity of them both is attested by so many, so great, and so divine testimonies." And that this practice continued to the time of Charlemagne appears by a constitution in his capitular; saying that 'the priest should always have the eucharist ready, that when any one is sick, or when a child is weak, he may presently give him the communion, lest he die without it:' and Alcuinus recites a canon expressly charging, that as soon as ever the infants are baptized they should receive the holy communion before they suck, or receive any other nourishment. The same also is used[n] by the Greeks, by the Ethiopians, by the Bohemians and Moravians; and it is confessed by Maldonate[o] that the opinion of S. Austin and Innocentius that the eucharist is necessary even to infants, prevailed in the church for six hundred years together.

But since the time of Charles the great, that is, for above eight hundred years, this practice hath been omitted in the western churches generally; and in the council of Trent it was condemned as unfit, and all men commanded to believe that though the ancient churches did do it upon some probable reasons, yet they did not believe it necessary. Concerning which I shall not interrupt the usefulness

[m] Si ergo, ut tot et tanta divina testimonia concinunt, nec salus nec vita æterna sine baptismo et corpore et sanguine Domini cuiquam speranda est, frustra sine his promittitur parvulis.—Lib. i. de peccat. merit. et remiss., capp. 20 et 24. [tom. x. coll. 15 D, 19 E.]—Vide eundem [serm. viii.] de verbis apostoli [al. serm. clxxiv. cap. 6.—tom. v. col. 834 A.]—Ad Bonifac. epist. xxiii. [al. xcviii. § 3 sqq.—tom. ii. col. 265.]—Ad Vitalem, epist. cvi. [leg. cvii. al. ccxvii. cap. 5.—tom. ii. col. 805 B.]—Cont. duas epistt. Pelagian., lib. i. cap. 22, et lib. iv. cap. 4. [tom. x. coll. 429 E, 470 B, 473 B.]—Lib. [i.] cont. Julian. cap. 2. [leg. cap. 4.—Cf. opus imperf. cont. Julian., lib. ii. cap. 30.—tom. x. coll. 504 B, 967 D.] et S. Cyprian. lib. iii. test. ad Quirin. cap. 25. [p. 72.]—Auctor hypognost. in operibus S. August. [lib. v. cap. 5.—tom. x. append. col. 40 A.]—Idem ait expresse S. Paulinus episc. Nolanus, epist. xii. ad Severum, [see vol. vi. p. 26.]—S. Cyril. Hierosol. catech. iii. cap. 1. [?11.—p. 45 B.]—Idem dixit P. Innocentius [in epist. ad S. August. in opp. S. August. ep. clxxxii. (al. xciii.) § 5.—tom. ii. col. 640 B.]—Capit. Car. magn., lib. i. cap. 161. [p. 27. 8vo. Par. 1640.]—Alcuinus, lib. de divinis offic. [cap. xix. col. 1064.]—Idem videre est in Ordine Romano quem edidit Michael [leg. Melchior] Hittorpius, [col. 84 C.—fol. Par. 1610.]

[n] [See authorities in Bingham, antiq. book xv. chap. 4. § 7.]

[o] Maldon. in Joan. vi. num. 116. [col. 1488 D.] Vide Hierem. patr. C. P. doctr. exhort. ad Germanos. [See Fabric. biblioth. Græc., lib. v. cap. 41.—tom. xi. pp. 638, 641, ed. Harles.—See also Acta et scripta theol. Wirtemb. et patriarchæ C. P. D. Hieremiæ; resp. i. cap. 9. p. 89.—fol. Witeb. 1584.]—Alvarez in itin. Æthiop. [p. 27 b.—8vo. Anvers 1557.]—Joachimum Vadianum in notat. [al. aphorism.] lib. i. fol. 14. [8vo. Tigur. 1585.] de sacram. eucharistiæ.—Concil. Trid. sess. xxi. can. 4. [tom. x. col. 120 E.]

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which I intend in this discourse, by confuting the canon; though it be intolerable to command men to believe in a matter of fact contrary to their evidence[q], and to say that the fathers did not believe it to be necessary when they say it is, and used it accordingly; yet because it relates to the use of this divine sacrament I shall give this short account of it.

The church of Rome and some few others are the only refusers and condemners of this ancient and catholic practice. But upon their grounds they cannot reasonably deny it.

1. Because infants are by them affirmed to be capable of the grace and benefits of the eucharist: for to them who put no bar (as infants put none) the sacraments by their inherent virtue confer grace, and therefore particularly it is affirmed[r] that if infants did now receive the eucharist they should also receive grace with it: and therefore it is not unreasonable to give it to them who therefore are capable of it, because it will do them benefit; and it is consequently, upon these grounds, uncharitable to deny it. For,

2. They allow the ground upon the supposition of which the fathers did most reasonably proceed; and they only deny the conclusion. For by the words of Christ, it is absolutely necessary to 'eat His flesh and drink His blood[s];' and if those words be understood of sacramental manducation (in which interpretation both the ancients and the church of Rome do consent) then it is absolutely necessary to communicate. For although there are other ways of 'eating His flesh and drinking of His blood' besides the sacramental manducation, yet Christ in this place meant no other; and if of this He spake, when He said 'without doing this we have no life in us,' then it will not be sufficient to baptize them, though in baptism they should receive the same grace as in the eucharist; because abstracting from the benefit and grace of it, it is made necessary by the commandment, and by the will of God it is become a means indispensably necessary to salvation. It is necessary by a 'necessity of the means,' and a 'necessity of precept.' True it is, that in each of the sacraments there is a proportion of the same effect, as I have already discoursed[t]; yet this cannot lessen the necessity that is upon them both; for so Pharaoh's dream was doubled, not to signify divers events, but a double certainty; and therefore although children even in baptism are partakers of the death of Christ, and are incorporated into and made partakers of His body, yet because Christ hath made one as necessary as the other, and both for several proportions of the same reason, the church of Rome must either quit the principle, or retain the consequent; for they have digged a ditch on both sides,

[q] *Μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται, ἀγένητα ποιεῖν ὅσα' ἂν ᾖ πεπραγμένα,* dixit Agatho apud Aristot., [Eth. nicom. vi. 3.]

[r] Franc. a Victor., de euchar. n. 75. [? 76. f. 36.—8vo. Antuerp. 1580.]

[s] [John vi. 53, and iii. 5.]

[t] Chap. i. sect. 3.

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and on either hand they are fallen into inconvenience. But it will be more material to consider the question as it is in itself, and without relation to any schools of learning. Therefore,

3. It is certain that in scripture there is nothing which directly forbids the giving the holy communion to infants. For though we are commanded to examine and so to eat; yet this precept is not of itself necessary, but by reason of an introduced cause; just as they are commanded to believe and repent who are to be baptized; that is, persons that need it, and that can do it, they must: and infants without examination can as well receive the effect of the eucharist, as without repentance they can have the effect of baptism. For if they be communicated, they and the whole assembly do declare the Lord's death; for that is done by virtue of the whole solemnity, and it is done by the conjunct devotion of the whole community; it is done by the prayers and offices of the priest, and it is done by the action of every one that communicates: it is done in baptism; and yet they are baptized who cannot with their voices publish the confession. Infants indeed cannot discern the Lord's body; so neither can they discern truth from falsehood, an article of faith from an heretical doctrine; and yet to discern the one is as much required as to discern the other; but in both the case is equal; for they must discern when they can confound or dishonour; but till they can do evil, they cannot be tied to do good. And it were hard to suppose the whole church of God in her best and earliest times to have continued for above six hundred years in a practical error; it will not well become our modesty to judge them without further enquiry, and greater evidence.

4. But as there is no prohibition of it, so no command for it. For as for the words of our blessed Lord recited by S. John[u], upon which the holy fathers did principally rely; they were spoken before the institution of both the sacraments, and indifferently relate to either; that is indeed to them both, as they are the ministries of faith, but to neither in themselves directly, or in any other proportion, or for any other cause: for faith is the principal that is there intended; for the whole analogy of the discourse drawn forth of its cloud and allegory, infers only the necessity of being Christ's disciples, of living the life of grace, of feeding in our hearts on Christ, of living in Him, and by Him, and for Him, and to Him; which is the work of faith, and believing in Christ: as faith signifies the being of Christ's disciple[v].

5. The thing itself then being left in the midst, and undetermined, it is in the power of the church to give it or to deny it. For in all things where Christ hath made no law, the church hath liberty to do that which is most for the glory of God, and the edification of all christian people. And therefore although the primitive church did confirm newly baptized persons and communicate them; yet as with

[u] [John vi. 53.]

[v] See chap. i. sect. 2 and 3.

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great reason she did change the time of Confirmation from their first baptism till they could give an account of their faith; so with equal authority, when she hath an equal reason, she may change and limit the time of ministering the communion. The church is tied to nothing but to the laws of the sacrament, and the laws of reason, and the laws of charity. But that either of them is reasonable enough may appear in the following considerations.

For the primitive church had all this to justify their practice,—That the sacraments of the gospel are the great channels of the grace of God;—that this grace always descends upon them that do not hinder it, and therefore certainly to infants; and some do expressly affirm it, and none can with certainty deny, but that infants if they did receive the communion should also in so doing receive the fruits of it;—that to baptism there are many acts of predisposition required as well as to the communion, and yet the church, who very well understands the obligation of these precepts, supposes no children to be obliged to those predispositions to either sacrament, but fits every commandment to a capable subject;—that there is something done on God's part, and something on ours; that what belongs to us, obliges us then when we can hear and understand, but not before; but that what is on God's part is always ready to them that can receive it;—that infants although they cannot alone come to Christ, yet the church their mother can bring them in her arms;—that they who are capable of the grace of the sacrament may also receive the sign, and therefore the same grace being conveyed to them in one sacrament, may also be imparted to them in the other;—that as they can be born again without their own consent, so they can be fed by the hands of others, and what begins without their own actual choice may be renewed without their own actual desire; and that therefore it may be feared lest, if upon the pretence of figurative speeches, allegories and allusions, and the injunction of certain dispositions, the holy communion be denied them, a gap be opened upon equal pretences to deny them baptism;—that since the Jewish infants being circumcised is used as an argument that they might be baptized, their eating of the paschal lamb may also be a competent warrant to eat of that sacrament in which also, as in the other, the sacrificed lamb is represented as offered and slain for them. Now the church having such fair probabilities and prudential motives and no prohibition, if she shall use her power to the purposes of kindnesses and charity, she is not easily to be reproved, lest without necessity we condemn all the primitive catholic church, and all the modern churches of the east and south to this day. Especially since without all dispositions infants are baptized; there is less reason why they may not be communicated, having already received some real dispositions towards this, even all the grace of the sacrament of baptism, which is certainly something towards the other.

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And after all, the refusing to communicate infants entered into the church upon an unwarrantable ground; for though it was confessed that the communion would do them benefit, yet it was denied to them then when the doctrine of transubstantiation entered, upon pretence lest by puking up the holy symbols[x] the sacrament should be dishonoured: which indeed though that doctrine were true, were infinitely unreasonable; as supposing that Christ who suffered His body to be broken upon the cross that He might convey grace to them and us, would refuse to expose the symbols to the accidents of a child's stomach, and rather deny them that grace than endure that sight; who yet does daily suffer mice and mouldiness to do worse unto it.

But on the other side, they that without interest and partiality deny to communicate infants, can consider,—That infants being in baptism admitted to the promises of the gospel, and their portion in the kingdom of Christ, can have upon them no necessity to be communicated; for by their first sacrament they are drawn from their mere natural state and lifted up to the adoption of sons, and by the second sacrament alone they can go no further;—that although the first grace which is given in baptism be given them as their first being, yet the second graces are given to us upon other accounts, even for well using the first free grace;—that in baptism there were promises made which are to be personally accepted and verified before any new grace can be sacramentally imparted;—that it was necessity which gave them baptism before their reason, and that necessity being served, there can be no profit in proceeding upon the same method without the same reason;—that baptism is the sacrament of the new-born, the beginning, the gate of the church, the entry of the kingdom, the birth of a Christian; but the holy eucharist is the sacrament of them that grow in grace, of them that are perfect in Christ Jesus;—and lastly, to him that lists to be contentious we are to say as S. Paul[y] did, "we have no such custom, nor the churches of God."

Now these probabilities on both sides may both of them be heard, and both of them prevail in the sense of the former determination: for by the first it may appear that to communicate infants is lawful; but the second proves that it is not necessary: for having in baptism received sufficient title to the kingdom of heaven, they who before the use of reason cannot sin and cannot fall from the grace they have received, cannot be obliged to the use of that sacrament which is for their reparation and security: and therefore in this case the present practice of the church is to be our rule and measure of peace, and determination of the article.

[x] Victoria, Relect. de eucharist. ubi supra. [p. 91, supra.]
[y] [1 Cor. xi. 16.]

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SECTION III.

WHETHER INNOCENTS, FOOLS, AND MADMEN MAY BE ADMITTED TO THE HOLY COMMUNION.

To this I answer, that if fools can desire it, and can be kept innocent, the church never did deny it to them: but unless they be capable of love and obedience in some degree they must in no case be admitted. A vicious fool is intolerable; and he that knows nothing of it, nor can be taught any thing, must be permitted to the mercies of God and the prayers of the church: but he that is not capable of laws, can be no part of a society; and therefore hath nothing to do with communion. If he can but learn so much that it is good for his soul, if he can desire to go to God, and if he can in any degree believe in Christ, he will be judged according to what he hath, and not according to what he hath not: but if he cannot discern between good and evil, but indifferently likes and does one and the other, though mercy is to be hoped for him in the last account, yet because he does that which is materially evil, and cannot discern what is spiritually good, he must not be admitted so much as to the symbols of the divine mysteries.

But concerning madmen the case is otherwise, and therefore I am to answer with a distinction. If from a state of sin and debauchery they entered into their madness, their case is sad and infinitely to be deplored; but their debt books are sealed up, they are like dead men; until they be restored to reason they cannot be restored to grace, and therefore not admitted to the sacrament. But if they were men of a good life, they may in their intervals,—that is, when they can desire it, and when they will not use the sacrament irreverently,—be communicated. For the seed of God abides within them, and no accident of nature can destroy the work of God and the impresses of the Spirit; nothing but their own wills can do that.

For in these cases it is a good rule, and of great use in the practice of the sacrament, 'whoever can communicate spiritually, may be admitted to communicate sacramentally,' that is, they who are in a state of grace, and can desire it, must not be rejected: and therefore good men falling into this calamity, when they have any ease from their sadness, and that they can return to words of order and composed thoughts, though but for a while, though but in order to that ministry, are not to be rejected.

But on the other side, whoever can hinder the effect of the sacrament, they are not to be admitted to it, unless they do not only not hinder it, but actually dispose themselves to it. For if they can do evil, they can and ought to do good: and therefore vicious madmen having been and still remaining in a state of evil, cannot be admitted till they do good; and therefore never while their madness remains. The godly man that is so afflicted may; but yet

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not till the fire that was hidden makes some actual and bright emissions.

But then lastly: for others who are of a 'probable' life, concerning whom no man can tell whether they be in the state of grace or no; because no man can tell whether he that comes with that sadness be capable or no, no man can tell whether he does well or ill; and therefore he must determine himself by accidents and circumstances and prudential considerations, having one eye upon the designs and compliances of charity, and the other upon the reverence of the sacrament. And the case is in all things alike with dying persons past the use of speech and reason.

SECTION IV.

OF ACTUAL FAITH AS IT IS A NECESSARY DISPOSITION TO THE SACRAMENT.

BESIDES the faith that is previous to baptism, or is wrapped up in the offices of that sacrament, the church of God admitted only such persons to the sacrament whom she called *fideles* or 'faithful,' by a propriety or singularity and eminency of appellation. They accounted it not enough barely to believe or to be professors; for the penitents, and the lapsed, and the catechumens were so; but they meant, such persons whose faith was operative and alive and justifying; such men whose faith had overcome the world, and overcome their lusts, and conquered their spiritual enemy; such who by faith were real servants of Christ, disciples of His doctrine, subjects of His kingdom, and obedient to His institution. Such a faith as this is indeed necessary to every worthy communicant; because without such a faith a Christian is no more but a name; but the man is dead; and dead men eat not. Of this therefore we are to take strict and severe accounts: which we shall best do by the following measures.

1. Every true christian believer must consent to the articles of his belief by an assent firmer than can be naturally produced from the ordinary arguments of his persuasion. Men believe the resurrection; but it is because they are taught it in their childhood, and they enquire no further in their age: their parents and their priests, the laws of the church and the religion of the country, make up the demonstration; but because their faith is no stronger than to be the daughter of such arguments, we find they commonly live at such a rate, as if they did neither believe nor care whether it were so or no. The confidence of the article makes them not to leave off violently to pursue the interests of this world, and to love and labour for the other. Before this faith can enable them to resist a temptation, they must derive their assent from principles of another nature; and therefore because few men can dispute it with arguments invincible

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and demonstrative and such as are naturally apt to produce the most perfect assent, it is necessary that these men of all other should believe it because it is said to come from God, and rely upon it because it brings to God, trust it because it is good, acknowledge it certain because it is excellent; that there may be an act of the will in it, as well as of the understanding, and as much love in it as discourse.

For he that only consents to an article because it is evident, is indeed convinced, but hath no excellency in his faith but what is natural, nothing that is gracious and moral: true christian faith must have in it something of obscurity, something that must be made up by duty and by obedience: but it is nothing but this; we must trust the evidence of God in the obscurity of the thing. God's testimony must be clear to him, and the thing in all other senses not clear; and then to trust the article because God hath said it, must have in it an excellency which God loves and that He will reward. In order to this, it is highly considerable that the greatest argument to prove our religion, is the goodness and the holiness of it; it is that which makes peace and friendships, content and comfort, which unites all relations and endears the relatives; it relieves the needy and defends the widow, it ends strife and makes love endless: all other arguments can be opposed and tempted by wit and malice, but against the goodness of the religion no man can speak; by which it appears that the greatest argument is that which moves love, intending by love to convince the understanding.

But then for others who can enquire better; their enquiries also must be modest and humble, according to the nature of the things, and to the designs of God; they must not disbelieve an article in christianity which is not proved like a conclusion in geometry; they must not be witty to object, and curious to enquire beyond their limit: for some are so ingeniously miserable, that they will never believe a proposition in divinity if any thing can be said against it; they will be credulous enough in all the affairs of their life, but impenetrable by a sermon of the gospel; they will believe the word of a man and the promise of their neighbour; but a promise of Scripture signifies nothing unless it can be proved like a proposition in the metaphysics. If Sempronius tell them a story, it is sufficient if he be a just man, and the narrative be probable: but though religion be taught by many excellent men who gave their lives for a testimony, this shall not pass for truth till there is no objection left to stand against it. The reason of these things is plain: they do not love the thing; their interest is against it; they have no joy in religion; they are not willing and desirous that the things shall appear true. When love is the principle, the thing is easy to the understanding, the objections are nothing, the arguments are good, and the preachers are in the right. Faith assents to the revelations of the gospel, not only because they are well proved, but because they are excellent things;

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not only because my reason is convinced, but my reason yields upon the fairer terms because my affections are gained. For if faith were an assent to an article but just so far as it is demonstrated, then faith were no virtue, and infidelity were no sin; because in this there is no choice, and no refusal: but where that which is probable is also naturally indemonstrable, and yet the conclusion is that in which we must rejoice, and that for which we must earnestly contend, and that in the belief of which we serve God, and that for which we must be ready to die; it is certain that the understanding observing the credibility, and the will being pleased with the excellency, they produce a zeal of belief, because they together make up the demonstration. For a reason can be opposed by a reason, and an argument by an argument; but if I love my religion, nothing can take me from it, unless it can pretend to be more useful and more amiable, more perfective and more excellent than heaven and immortality, and a kingdom and a crown of peace, and all the things and all the glories of the eternal God.

2. That faith which disposes to the holy communion must have in it a fulness of confidence and relying upon God, a trusting in and a real expectation of the event of all the promises of the gospel. God hath promised sufficient for the things of this life to them that serve Him. They who have great revenues and full bags can easily trust this promise; but if thou hast neither money nor friends, if the labour of thy hands and the success of thy labour fails thee, how is it then? can you then rely upon the promise? what means your melancholy and your fear, your frequent sighs and the calling of yourself miserable and undone? can God only help with means? or cannot He also make the means, or help without them, or see them when you see them not? or is it that you fear whether He will or no? He that hath promised, if he be just, is always willing, whether he be able or no; and therefore, if you do not doubt of His power, why should you at all doubt of His willingness? For if He were not able, He were not almighty; if He were not willing to perform His promise, then He were not just: and he that suspects that, hath neither faith nor love for God: of all things in the world, faith never distrusts the good-will of God, in which He most glories to communicate Himself to mankind. If yet your fear objects, and says that all is well on God's part, but you have provoked Him by your sins, and have lost all title to the promise: I can say nothing against that, but that you must speedily repent and amend your fault, and then all will be quickly well on your part also; and your faith will have no objection, and your fears will have no excuse. When the glutton Apicius[z] had spent a vast revenue in his prodigious feastings, he killed himself for fear of starving: but if Cæsar had promised to give him all Sicily, or the revenues of Egypt, the beast would have lived and eaten. But the promises of God give to many of us no

[z] [Sen. de consol. ad Helv., cap. x. tom. i. p. 188.—Dio Cass., lib. lvii. p. 616.]

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security, not so much as the promise of our rich friend, who yet may be disabled, or may break his word, or die. But let us try again.

God hath promised that 'all things shall work together for good to them that fear Him.' Do we believe that our present affliction will do so? will the loss of our goods, the diminution of our revenue, the amission of our honour, the death of our eldest son, the unkindness of a husband, the frown of our prince, the defeating of our secular hopes, the unprosperous event of our employment? do we find that our faith is right enough really to be satisfied in these things, so much as to be pleased with God's order and method of doing good to us by these unpleasing instruments? can we rejoice under the mercy by the joys of believing, at the same time when we groan under the affliction by the passions of sense? do we observe the design of cure when we feel the pain and the smart? are we patient under the evil, being supported by the expectation of the good which is promised to follow[a]? This is the proper work of faith, and its best indication.

Plutarch[b] tells that when the cowards of Lacedæmon depicted upon their shields the most terrible beasts they could imagine, their design was to affright their enemies that they might not come to a close fight; they would fain have made their enemies afraid, because themselves were so. Which when Lacon espied, he painted upon a great shield nothing but a little fly for his device; and to them who said he did it that he might not be noted in the battle, he answered, 'Yea but I mean to come so near the enemy, that he shall see the little fly.' This is our case, our afflictions seem to us like Gorgon's heads, lions and tigers, things terrible in picture, but intolerable in their fury; but if we come near and consider them in all the circumstances, they are nothing but a fly upon a shield, they cannot hurt us, and they ought not to affright us, if we remember that they are conducted by God, that they are the effect of His care and the impress of His love, that they are the method and order of a blessing, that they are sanctified and eased by a promise, and that a present ease it may be would prove a future infelicity[c]. If our faith did rely upon the promise, all this were nothing; but our want of faith does cause all the excess of trouble. For the question is not whether or no we be afflicted, whether we be sick, or crossed in our designs, or deprived of our children; this we feel and mourn for: but the question is, whether all this may not, or be not intended to bring good to us; not whether God smiles or no, but to what purposes He smiles; not

[a] Quæque latent meliora puta.—[Caussin, polyhist. symbol., post Ovid. (metam. i. 502.) apud Quintil., inst. or. viii. 3.—tom. i. p. 697.]

[b] [Λάκων ἐπὶ τῆς ἀσπίδος μυῖαν ἔχων ἐπίσημον, καὶ ταύτην οὐ μείζω τῆς ἀληθινῆς, ὡς καταγελῶντες τινες ἔλεγον, ὑπὲρ τοῦ λανθάνειν τοῦτο πεποιήκει· Ἵνα μὲν οὖν, εἶπε, φανερὸς ὦ· οὕτω γὰρ τοῖς πολεμίοις πλησίον προσέρχομαι, ὥστε τὸ ἐπίσημον ἡλίκον ἐστὶν ὑπ' αὐτῶν ὁρᾶσθαι.—Lacon. apophth., tom. vi. p. 872.]

[c] — pœnam Phaëthon pro munere poscis.—[Ovid. metam. ii. 98.]

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whether this be not evil, but whether this evil will not bring good to us. If we do believe, why are we without comfort and without patience? if we do not believe it, where is our faith?

And why does any of us come to the holy communion if we do not believe it will be for our good? but if we do think it will, why do we not think so of our cross? For the promise is that every thing shall. Cannot the rod of God do good as well as the bread of God? and is not He as good in His discipline as in His provision? is not He the same in His school as at His table? is not His physic as wholesome as His food? It is not reason, but plainly our want of faith that makes us think otherwise. Faith is the great magazine of all the graces and all the comforts of a Christian: and therefore the devil endeavours to corrupt the truth of it by intermingling errors, the sincerity of it by hypocrisy, the ingenuity of it by interest, the comforts of it by doubting, the confidences of it by objections and secular experiences and present considerations; by adherence to human confidences, and little sanctuaries, and the pleasures of the world, and the fallibilities of men. When Xerxes[d] had a great army to conduct, and great successes to desire, and various contingencies to expect, he left off to sacrifice to his country gods, forsook Jupiter and the sun, and in Lydia espying a goodly platan tree, tall and straight and spread, he encamped all his army in the fields about it, hung up bracelets and coronets upon the branches, and with costly offerings made his petitions to the beauteous tree; and when he marched away he left a guard upon his god, lest any thing should do injury to the plant of which he begged to be defended from all injury. By such follies as these does the devil endeavour to deflower our holy faith and confidences in God: we trust in man who cannot trust himself; we rely upon riches, that rely upon nothing; for they have no stabiliment, and they have no foundation; but are like atoms in the air; the things themselves can bear no weight, and the foundation cannot bear them. In our afflictions we look for comfort from wine or company, from a friend that talks well, or from any thing that brings us present ease, but in the meantime we look not into the promises of God which are the store-houses of comfort; and like the dogs at Hippocrene, we lick the water-drops that fall upon the ground and take no notice of the fountain and the full vessels. These things are so necessary to be considered in order to our preparation to the communion, as they are necessary to be reduced to practice in order to a christian conversation: for the holy communion is the summary and compendium of the religion and duty of a whole life; and as faith cannot be holy, material and acceptable, without it contain in it a real trust in the promises of God; so neither can it be a sufficient disposition to the receiving the divine mysteries unless upon this ground it be holy, acceptable and material.

[d] [Ælian., var. hist. ii. 14. (tom. i. p. 107) post Herod., polymn. xxxi.]

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3. That faith which is a worthy preparatory to the holy communion must be the actual principle and effective of a good life; a faith in the threatenings and in the commandments of God. Who can pretend to be a Christian and yet not believe those words of S. Paul[e], "Follow after peace with all men, and holiness, without which no man shall see God?" And yet if we do believe it, what do we think will become of us, who neither follow peace nor holiness, but follow our anger and pursue our lust? if we do believe this, we had need look about us and live at another rate than men commonly do. But we still remain peevish and angry, malicious and unplacable, apt to quarrel and hard to be reconciled, lovers of money and lovers of pleasures, but careless of holiness and religion; as if they were things fit only to be talked on, and to be the subject of theological discourses, but not the rule of our lives and the matter of our care. It is expressly said by S. Paul[f], "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." Now if we observe what crowds of people in great cities come to the holy communion, good and bad, penitent and impenitent, the covetous and the proud, the crafty merchant from yesterday's fraud, and the wanton fool from his last night's lust, we may easily perceive that not many men believe these words. He that says to me, 'Drink not this for it is poison,' hath given me a law and an affrightment, and I dare not disobey him, if I believe him; and if we did believe S. Paul, I suppose we should as little dare to be damned as to be poisoned. Our blessed Saviour[g] told us, that 'with what measure we meet to others, it shall be measured to us again;' but who almost believes this, and considers what it means? will you be content that God should despise you as you despise your brother? that He should be as soon angry with you, as you are with him? that He should strike you as hastily, and as seldom pardon you, and never bear with your infirmities, and as seldom interpret fairly what you say or do, and be revenged as frequently as you would be? And what think we of these sayings[h], 'Into the heavenly Jerusalem there shall in no wise enter any thing that defileth, or profaneth, neither whatsoever worketh abomination, or maketh a lie?' Do men believe God, and yet doing these things hope to be saved for all these terrible sayings, "Now the works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness," &c., "of which I tell you before, that they which do such things shall not inherit the kingdom of God[i]?" Certainly if we did believe that these things are spoken in earnest, we should not account fornication such a decent crime, so fashionable and harmless; or make such a may-game of the fearful lectures of damnation. For if these words be true; will men leave their sins, or are they resolved to suffer damnation, as being less troublesome than to quit their vain mistresses? Surely that's not it; but they

[e] [Heb. xii. 14.] [g] [Matt. vii. 2.] [i] [Gal. v. 19—21.]
[f] [1 Cor. xi. 29.] [h] [Rev. xxi. 27.]

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have some little subterfuges and illusions to trust to. They say they will rely upon God's mercy. Well they may, if in 'well doing they commit their souls to Him as to a faithful creator:' but will they make God their enemy, and then trust in Him while He remains so? That will prove an intolerable experiment; for so said God, when He caused His name to be proclaimed to the host of Israel, "The Lord God merciful and gracious:" He caused to be added, "and that will by no means quit the guilty." By no means? No, by no means, let us believe that as well as the other. For the passion of our Redeemer, the intercession of our High-priest, the sacraments of the church, the body and blood of Christ, the mercies of God, the saying 'Lord, Lord,' the privileges of Christians, and the absolution of the priest, none of all this, and all this together shall do him no good that remains guilty; that is, who is impenitent, and does not forsake his sin. If we had faith we should believe this, and should not dare to come to the holy communion with an actual guiltiness of many crimes, and in confidence of pardon, against all the truth of divine revelations, and therefore without faith.

But then here we may consider that no man in this case can hope to be excused from the necessities of a holy life upon pretence of being saved by his faith. For if the case be thus, these men have it not. For he that believes in God, believes His words; and they are very terrible to all evil persons. For 'in Christ Jesus nothing can avail, but a new creature,' nothing but 'keeping the commandments of God,' nothing but 'faith working by charity;' they are the words of God. Wicked men therefore can never hope to be saved by their faith, or by their faith to be worthy communicants, for they have it not. Who then can?

He only by his faith is worthily disposed to the communion, and by his faith can be saved, who by his faith lives a life of grace; whose faith is to him a magazine of holy principles, whose faith endears obedience, and is the nurse of a holy hope, and the mother of a never failing charity. He shall be saved by his faith, who by his faith is more than conqueror; who resists the devil and makes him fly, and gives laws to his passions, and makes them obedient; who by his faith overcomes the world and removes mountains, the mountains of pride and vanity, ambition and secular designs; and whose faith casteth out devils, the devil of lust and the devil of intemperance, the spirit that appears like a goat, and the spirit that comes in the shape of a swine: he whose faith opens the blind man's eyes and makes him to see the things of God, and cures the lame hypocrite and makes him to walk uprightly. For 'these signs shall follow them that believe,' said our blessed Saviour[k]; and by these as by the wedding-garment we are fitted to this heavenly supper of the King. In short, for whatever end faith is designed, whatever propo-

[k] [Mark xvi. 17, 18.]

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sitions it intends to persuade, to what duties soever it does engage, to what state of things soever it ought to efform us, and whithersoever the nature and intention of the grace does drive us, thither we must go, that we must do, all those things we must believe, and to that end we must direct all our actions and designs. For the nature of faith discovers itself in the affairs of our religion as in all things; if we believe any thing to be good, we shall labour for it[l]; if we think so, we shall do so; and if we run after the vanities of the world and neglect our interest of heaven, there is no other account to be given of it, but because we do not believe the threatenings and the laws of God, or that heaven is not so considerable as those sottish pleasures and trifling regards for which all pains is too much, though we think all labour and all passion is too little. Plutarch[m] tells that when Poverty desired to have a child she lay with the god Porus their god of plenty, and she proved with child and brought forth Love: by which they intended to represent the nature of the divine love; it is born of a rich father and a poor mother[n]; that is, it proceeds from a contempt of the world and a value of God; an emptiness of secular affections and a great estimate of wisdom and religion.

But therefore it is that God and the fruits of His garden, and the wealth of His treasure, and the meat of His table, and the graces of His spirit are not gustful and delicious, because we dote upon mushrooms and coloquintida. But as *manna* was given in the desert and it became pleasant when they had nothing else to eat; so it is in the sweetnesses of religion; we cannot live by faith, and rejoice in the banquets of our Saviour, unless our souls dwell in the wilderness; that is, where the pleasures and appetites of the world may not prepossess our palates and debauch our reasonings[o]. And this was mysteriously spoken by the psalmist[p], "The broad places of the wilderness shall wax fat, and the hills shall be encircled with joy;" that is, whatsoever is barren and desolate, not full of the things and affections of the world, shall be inebriated with the pleasures of religion and rejoice in sacraments, in faith and holy expectations. But the love of money and the love of pleasures are the intrigues and fetters to the understanding; but he only is a faithful man who restrains[q] his passions and despises the world and rectifies his love, that he may believe aright, and put that value upon religion as that it become the satisfaction of our spirit and the great object of all our

[l] "Οσον γὰρ τίμιόν ἐστι τὸ πιστευόμενον, τοσοῦτον ἀγαπᾶται.—Just. Mart.

[m] Isid. et. Osir. [tom. vii. p. 474.]

[n] Πατρὸς μὲν ἀγαθοῦ καὶ σοφοῦ, . . μητρὸς δὲ ἀμηχάνου καὶ ἀπόρου. [ubi supra.]

[o] Delicata est divina consolatio, quæ non datur admittentibus alienam.—S. Bernard. [vid. declam. in verba, 'Dixit Simon Petrus, Ecce nos,' &c. col. 1016 G.]

[p] [Ps. lxiv. 12 (al. lxiv. 13) ed. vulg.]

[q] Frænentur ergo corporum cupidines,
Detersa ut intus emicet prudentia;
Sic excitato perspicax acumine,
Liberque flatu laxiore, spiritus
Rerum parentem rectius precabitur.
Prudent. in cathemer. [vii. sive jejunantium, lin. 21. tom. i. p. 312.]

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passionate desires. Pride and prejudice are the parents of misbelief, but humility and contempt of the world first bear faith upon their knees, and then upon their hands.

SECTION V.

OF THE PROPER AND SPECIFIC WORK OF FAITH IN THE RECEPTION OF THE HOLY COMMUNION.

HERE I am to enquire into two practical questions;

First, what stress is to be put upon faith in this mystery? that is, how much is every one bound to believe in the article of this sacrament before he can be accounted competently prepared in his understanding, and by his faith?

Secondly, what is the use of faith in the reception of the blessed sacrament? and in what sense, and to what purposes, and with what truth it is said that in the holy sacrament we receive Christ by faith?

HOW MUCH EVERY MAN IS BOUND TO BELIEVE OF THIS MYSTERY.

IF I should follow the usual opinions, I should say that to this preparatory faith it is necessary to believe all the niceties and mysteriousness of the blessed sacrament. Men have introduced new opinions and turned the key in this lock so often till it cannot be either opened or shut, and they have unravelled the clue so long till they have entangled it; and not only reason is made blind by staring at what she never can perceive, but the whole article of the sacrament is made an objection and temptation even to faith itself; and such things are taught by some churches and some schools of learning, which no philosophy did ever teach, no religion did ever reveal, no prophet ever preach, and which no faith ever can receive: I mean it in the prodigious article of Transubstantiation[r], which I am not here to confute, but to reprove upon practical considerations; and to consider those things that may make us better, and not strive to prevail in disputation. That therefore we may know the proper offices of faith in the believing what relates to the holy sacrament, I shall describe it in several propositions.

1. It cannot be the duty of faith to believe any thing against our sense; what we see and taste to be bread, what we see and taste and smell to be wine, no faith can engage us to believe the contrary. For by our senses christianity itself, and some of the greatest articles of our belief, were known by them who from that evidence conveyed them to us by their testimony[s]; and if the perception of sense were

[r] Vide Real presence per totum.

[s] [1 John i. 1—3.]

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not finally to be relied upon, miracles could never be a demonstration, nor any strange event prove an unknown proposition: for the miracle can never prove the article, unless our eyes or hands approve the miracle; and the divinity of Christ's person, and His mission and His power could never have been proved by the resurrection, but that the resurrection was certain and evident to the eyes and hands of so many witnesses. Thus Christ to His apostles proved Himself to be no spirit, by exposing His flesh and bones to be felt; and He wrought faith in S. Thomas by his fingers' ends; the wounds that he saw and felt were the demonstrations of his faith: and in the primitive church the Valentinians and Marcionites who said Christ's body was fantastical, were confuted by no other argument but of sense. For sense is the evidence of the simple and the confirmation of the wise, it can confute all pretences, and reprove all deceitful subtilties; it turns opinion into knowledge, and doubts into certainty; it is the first endearment of love, and the supply of all understanding; from what we see without, we know what to believe within, and no demonstration in the world can be greater than the evidence of sense. Our senses are the great arguments of virtue and vice; and if it be not safe to rely upon that evidence we cannot tell what pleasure and pain is; and a man that is born blind may as well have the true idea of colours, as we could have of pain, if our senses could not tell us certainly; and all those arguments from heaven by which God prevails upon all the world, as oracles, and *Urim* and *Thummim*, and still voices, and loud thunders, and the daughter of a voice[t], and messages from above, and prophets on earth, and lights and angels, all were nothing; for faith could not come by hearing, if our hearing might be illusion. That therefore which all the world relies upon for their whole religion, that which to all the world is the great means and instrument of the glorification of God, even our seeing of the works of God, and eating His provisions, and beholding His light, that which is the great ministry of life, and the conduit of good and evil to us, we may rely upon for this article of the sacrament: what our faith relies upon in the whole, she may not contradict in this. Tertullian[u] said that "it is (not only unreasonable but) unlawful to contradict the testimony of our sense; lest the same question be made of Christ himself; lest it be suspected that He also might be deceived when He heard His Father's voice from heaven." That therefore which we see upon our altars and tables, that which the priest handles, that which the communicant does taste, is bread and wine; our senses tell us that it is so, and therefore faith cannot be enjoined to believe it not to be so[v]. Faith gives a new light to the soul, but it does not put our eyes out; and what God hath given us in our nature could never be intended as a snare to religion, or engage us to believe a lie. Faith sees more in the

[t] [See vol. v. p. 623.] [u] [De anima, cap. xvii. p. 276.] [v] See Real presence, sect. x.

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sacrament than the eye does, and tastes more than the tongue does, but nothing against it: and as God hath not two wills contradictory to each other, so neither hath He given us two notices and perceptions of objects, whereof the one is affirmative and the other negative of the same thing.

2. Whatsoever is against right reason, that no faith can oblige us to believe. For although reason is not the positive and affirmative measures of our faith, and God can do more than we can understand, and our faith ought to be larger than our reason, and take something into her heart that reason can never take into her eye; yet in all our creed there can be nothing against reason. If true reason justly contradicts an article, it is not 'of the household of faith[w].' In this there is no difficulty but that in practice we take care that we do not call that reason which is not so: for although a man's reason is a right judge, yet it ought not to pass sentence in an enquiry of faith until all the information be brought in; all that is within and all that is without, all that is above and all that is below, all that concerns it in experience and all that concerns it in act, whatsoever is of pertinent observation and whatsoever is revealed. For else reason may argue very well, and yet conclude falsely; it may conclude well in logic, and yet infer a false proposition in theology; but when our judge is fully and truly informed in all that where she is to make her judgment, we may safely follow it, whithersoever she invites us.

If therefore any society of men calls upon us to believe in our religion what is false in our experience, to affirm that to be done which we know is impossible it ever can be done, to wink hard that we may see the better, to be unreasonable men that we offer to God a reasonable sacrifice, they make religion so to be seated in the will, that our understanding will be useless and can never minister to it. But as he that shuts the eye hard and with violence curls the eyelid, forces a fantastic fire from the crystalline humour, and espies a light that never shines, and sees thousands of little fires that never burn: so is he that blinds the eye of his reason and pretends to see by an eye of faith; he makes little images of notion, and some atoms dance before him, but he is not guided by the light, nor instructed by the proposition; but sees like a man in his sleep, and grows as much the wiser as the man that dreamt of a lycanthropy, and was for ever after wisely wary not to come near a river. He that speaks against his own reason speaks against his own conscience, and therefore it is certain no man serves God with a good conscience that serves Him against his reason. For though in many cases reason must submit to faith, that is, natural reason must submit to supernatural, and the imperfect informations of art to the per-

[w] See this largely discoursed of in the Rule of Conscience, lib. i. chap. 2. rule 8.

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fect revelations of God; yet in no case can true reason and a right faith oppose each other: and therefore in the article of the sacrament, the impossible affirmatives concerning transubstantiation, because they are against all the reason of the world, can never be any part of the faith of God.

3. Whatsoever is matter of curiosity, that our faith is not obliged to believe or to confess. For the faith of a Christian is pure as light, plain as a commandment, easy as children's lessons: it is not given to puzzle the understanding but to instruct it; it brings clarity to it, not darkness and obscurity. Our faith in this sacrament is not obliged to enquire[x] or to tell how the holy bread can feed the soul, or the calice purify our spirits; how Christ is united to us, and yet we remain imperfect even then when we are all one with Him that is perfect. There is no want of faith though we do not understand the secret manner how Christ is really present, and yet this reality be no other but a reality of event and positive effect; though we know not that 'sacramental' is more than 'figurative,' and yet not so much as 'natural,' but greater in another kind. It is not a duty of our faith to discern how Christ's body is broken into ten thousand pieces and yet remains whole at the same time; or how a body is present by faith only, when it is naturally absent, and yet faith ought to believe things to be as they are, and not to make them what of themselves they are not. We need not to be amazed concerning our faith, when our over-busy reason is amazed in the article; and our faith is not defective though we confess we do not understand how Christ's body is there incorporeally, that is, a body after the manner of a spirit; or though we cannot apprehend how the symbols should make the grace presential, and yet that the grace of God in the receiver can make the symbols operative and energetical.

The faith that is required of those who come to the holy communion is of what is revealed plainly, and taught usefully; what sets devotion forward, not what ministers to curiosity; that which the good and the plain, the easy and the simple man can understand. For if thou canst not understand the reciprocations and pulses of thy own arteries, the motion of thy blood, the seat of thy memory, the rule of thy dreams, the manner of digestion, the disease of thy bowels, and the distempers of thy spleen, things that thou bearest about thee, that cause to thee pain and sorrow; it is not to be expected that thou shouldest understand the secrets of God, the causes of His will, the impulses of His grace, the manner of His sacraments, and the economy of His spirit. God's works are secret[y], and His words

[x] Ubi ad profunditatem sacramentorum ventum est, omnis Platonicorum caligavit subtilitas.—S. Cyprian. [pseudo-Cypr.] de Spir. S. [append. p. 61.]

[y] ——— exigua est vis
Humani ingenii, tantoque angusta labori:
Quippe minor natura aciem si intendere tentet
Acrius, ac penetrare Dei secreta supremi,

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are deep, and His dispensations mysterious, and therefore too high for thy understanding. S. Gregory Nazianzen[z] says of God, "The more you think you comprehend of Him in your understanding, the less He is comprehended;" like the sand of the glass, which the harder you grasp the less you can retain; or like the sand of the sea, which you can never number; but by going about it, you are confounded, and by doing something of it, you make it impossible to do the rest. Curious enquiries are like the contentions[a] of Protogenes and Apelles, who should draw the smallest line; and after two or three essays they left this monument of their art, that they drew three lines so curiously that they were scarcely to be discerned. And therefore since faith is not concerned in intrigues and hard questions, it were very well if the sacrament itself were not disguised, and charity disordered by that which is not a help but a temptation to faith itself. In the holy communion we must retain an undoubted faith, but not enquire after what manner the secrets of God are appointed[b]. Whether it be or no, that is the object of faith to enquire, and to accept accordingly: what it is, he that is to teach others and speaks mysteries may modestly dispute: but how it is, nothing but curiosity will look after. The Egyptians used to say, that unknown darkness is the first principle of the world; not meaning that darkness was before light; but by darkness they mean God, as Damascius[c] the Platonist rightly observes; saying, "This darkness or obscurity is the beginning of every intellectual being, and every sacramental action: and therefore in their ceremonies they usually made three acclamations 'to the unknown darkness;'" that is, to God, whose secrets are pervious to no eye, whose dwelling is in a light that is not to be discerned, whose mysteries are not to be understood by us, and whose sacraments are objects of faith and wonder, but not to be disordered by the mistaking, undiscerning eye of people that are curious to ask after what they shall never understand.

Faith is oftentimes safer in her ignorance than in busy questions[d]; and to enquire after the manner of what God hath plainly and simply

> Quis dubitet victo fragilem lassescere visu,
> Vimque fatigatæ mentis sub pectore parvo
> Turbari, invalidisque hebetem succumbere curis?
> Prudent. in Symmach. l. ii. [lin. 97.—tom. ii. p. 773.]

[z] Ὑποχωρεῖ ἀεὶ τοσοῦτον, ὅσον καταλαμβάνεται.—Orat. i. [vid. orat. xxviii. cap. 12.—tom. i. p. 504 E.]

[a] [Plin., nat. hist. lib. xxxv. cap. 36. n. 11.—tom. ii. p. 695.]

[b] Oportet igitur nos in sumptionibus divinorum mysteriorum indubitatam retinere fidem et non quærere quo pacto. S. Bernardus. [see vol. vi. p. 12.]—An sit, fidei est inquirere; quid sit, philosophi: quomodo sit, curiosi.

[c] Πρώτην ἀρχὴν νομίζουσι, . . σκότος ὑπὲρ πᾶσαν νόησιν, . . σκότος ἄγνωστον, τρὶς τοῦτο ἐπιφημίζοντες. [Quæstt. de primis princip.—vid. p. 138. ed. Kopp, 8vo. Francof. ad Mœn. 1826.]

[d] Multa etenim bene tecta latent, nescitaque prosunt,
Dum mansueta fides quædam dilata modeste
Sustinet, et nullo ignorat non edita damno.
Prosper, advers. ingrat. c. xxxv. [p. 109 B.]

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told, may be an effect of infidelity, but never an act of faith. If concerning the things of God we once ask 'why' or 'how[e],' we argue our doubt and want of confidence; and therefore it was an excellent counsel of S. Cyril[f], 'Believe firmly in the mysteries, and consent to the words of Christ: but never so much as speak or think, How is this done?' In your faith be as particular and minute as Christ was in His expressions of it[g], but no more. He hath told us, 'This is His body, this is His blood;' believe it and so receive it: but He hath not told us how it is so; it is behind a cloud, and tied up with a knot of secrecy; therefore let us lay our finger on our mouth, and worship humbly. But he that looks into the eye of the sun shall be blind; and 'he that searches into the secrets of majesty shall be confounded with the glory[h].'

The next enquiry is,

WHAT IS THE USE OF FAITH IN THIS SACRAMENT?

It is tied but to little duty, and a few plain articles: what then is the use and advantages of it? to what graces does it minister, and what effect does it produce? To this the answer is easy, but yet such as introduces a further enquiry. Faith indeed is not curious but material; and therefore in the contemplation of this mysterious sacrament and its symbols, we are more to regard their signification than their matter, their holy employment than their natural usage, what they are by grace than what they are by nature, what they signify rather than what they are defined. Faith considers not how they nourish the body, but how they support and exalt the soul; that they are sacramental, not that they are also nutritive; that they are made holy to purposes of religion, not that they are salutary to offices of nature; that is, what they are to the spirit, not what they are to sense and disputation. For to faith[i] Christ is present; by faith we eat His flesh, and by faith we drink His blood; that is, we communicate not as men, but as faithful and believers; the meaning, and the duty, and the effect of which are now to be enquired.

1. It signifies that Christ is not present in the sacrament corporally or naturally, but spiritually; for thus the carnal and spiritual

[e] Σαφὴς ἔλεγχος ἀπιστίας τὸ πῶς περὶ θεοῦ λέγειν. Just. mart. [see vol. vi. p. 13.]

[f] Firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus illud 'Quomodo' aut cogitemus aut proferamus.—Lib. iv. in Joan. c. 13. [see vol. vi. p. 12.]

[g] Non patiar me quicquam nescire de eo quem amem.—Plin. [vid. lib. i. epist. 2, fin.]

[h] [Prov. xxv. 27. ed. vulg.]

[i] Τὸ πῶν τῆς πίστεώς ἐστι.—Chrysost. homil. ii. in 2 Tim. [§ 4.—tom. xi. p. 671 F.] Πρὸς τὴν πίστιν τὴν σὴν τὸ πᾶν ἐνεργεῖται.—Idem [ibid. B.] et S. Cyril. in defens. anathem. idem asserit. [scil. per totam; tom. vi. p. 157 sqq.]

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sense are opposed. So S. Chrysostom[h] upon those words of Christ, "The flesh profiteth nothing;" "What is it to understand carnally? To understand them simply and plainly as they are spoken; for they are not to be judged as they seem, but all mysteries are to be considered with internal eyes, that is, spiritually." For "the carnal sense does not penetrate to the understanding of so great a secret," saith S. Cyprian[i]. "For therefore we are not devourers of flesh, because we understand these things spiritually;" so Theophylact[k].

2. Since the spiritual sense excludes the natural and proper, it remains that the expression which is natural be in the sense figurative and improper; and if the holy sacrament were not a figure, it could neither be a sign nor a sacrament. But therefore it is called the body and blood of Christ because it is the figure of them; as S. Augustin[l] largely discourses; "For so when Good Friday draws near, we say, To-morrow or the next day is the passion of our Lord; although that passion was but once, and that many ages since: and upon the Lord's day, we say, To-day our blessed Lord arose from the dead, although so many years be passed since: and why is no man so foolish as to reprove us of falsehood, but because on these days is the similitude of those things which were done so long since?.. Was not Christ once sacrificed? And yet He is sacrificed still on the solemnities of Easter, and every day in the communions of the people; neither does he say false who being asked shall say that He is sacrificed: for if the sacraments had not a similitude of those things whereof they are sacraments, they would be no sacraments at all; but most commonly by their similitudes things receive their names." Thus Tertullian[m] expresses this mystery, "This is My body, that is, the figure of My body;" and S. Gregory Nazianzen[n] calls the passover, because it antedated the Lord's supper, "a figure of a figure."

3. But S. Austin added well, "The body of Christ is truth and figure too." The holy sacrament is not only called the Lord's body and blood, for the figure, similitude and sacramentality; but for the real exhibition and ministration of it. For it is truly called the body of Christ, because there is joined with it the vital power, virtue and efficacy of the body; and therefore it is called by S. Austin, 'the

[h] In Joan. hom. xlvi. [al. xlvii. § 2.—tom. viii. p. 278 C.]—Vide etiam August. in psal. xcviii. [ver. 5. § 9.—tom. iv. col. 1065 F sqq.]

[i] [Pseudo-Cypr. de cœn. Dom.—append. p. 40.]

[k] [In Joan. vi. 59 sqq. p. 655 C.]

[l] Epist. xxiii. [al. xcviii.] ad Bonifac. [§ 9.—tom. ii. col. 267 D.]—Vide eundem contra Adimantum, cap. xii. [§ 3.—tom. viii. col. 124 D.] Non dubitavit dicere Dominus, Hoc est corpus meum, cum signum daret corporis sui. Dicitur item ab Origene, et Chrysostomo in cap. xxvi. Matt. homil. lxxxiii. [al. lxxxii. § 1.—tom. vii. col. 782 B.] typus, et symbolum: ab eodem Origene, S. Basilio, et S. Ambrosio et aliis, exemplum, exemplar, et imago.

[m] Contr. Marcion., lib. iv. [cap. 40. p. 458 A.]

[n] [Orat. xlv.—tom. i. p. 863.]

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intelligible,' 'the invisible[o],' 'the spiritual body;' by S. Hierome[p], 'the divine and spiritual flesh;' 'the celestial thing,' by S. Irenæus[q]; 'the spiritual food, and the body of the divine Spirit,' by S. Ambrose[r]; for by this means it can very properly be called the body and blood of Christ; since it hath not only the figure of His death externally; but internally it hath hidden and secret the proper and divine effect, the life-giving power of His body; so that though it be a figure, yet it is not merely so; not only the sign and memorial of Him that is absent, but it bears along with it the very body of the Lord, that is, the efficacy and divine virtue of it. Thus our blessed Saviour[s] said of John the baptist, that 'Elias is already come;' because he came in the power and spirit of Elias. As John was Elias, so is the holy sacrament the body and blood of Christ, because it hath the power and spirit of the body of Christ. And therefore the ancient doctors of the church in their sermons of these divine mysteries use the word 'nature' and 'substance,' not understanding these words in the natural or philosophical but a theological, in a sense proper to the schools of Christians; by 'substance' meaning the power of the substance; by 'nature' the gracious effect of His natural body: the nature and use and mysteriousness of sacraments so allowing them to speak, and so requiring us to understand.

4. And now to this spiritual food must be fitted a spiritual manner of reception; and this is the work of faith; that spiritual blessings may invest the spirit, and be conveyed by proportioned instruments, lest the sacrament be like a treasure in a dead hand, or music in the grave. But this I choose rather to represent in the words of the fathers of the church than mine own. "We see," saith S. Epiphanius[t], "what our Saviour took into His hands, as the gospel says, He arose at supper and took this, and when He had given thanks, He said, This is My body; and we see it is not equal nor like to it, neither to the invisible deity, nor to the flesh. For this is of a round form, without sense; but by grace He would say, This is Mine; and every one hath faith in this saying. For he that does not believe this to be true as He hath said, he is fallen from grace and salvation. But that which we have heard, that we believe; that it is His." And again, "The bread indeed is our food, but the virtue which is in it is that which gives us life; by faith and efficacy, by hope and the perfection of the mysteries, and by the title of sanctification it should

[o] Laus fidei est credere quod non videas. —Aug. [in Joan. viii. 32, et xiv. 29; sc. tract. xl. § 9, et lxxix. 1.—tom. iii. part. 2. coll. 568 F, 700 D.]

[p] [In Eph. i. 7.—tom. iv. part. 1. col. 328.]

[q] [Cont. hær., iv. 18. § 5. p. 251.]

[r] [De myst., cap. ix.—tom. ii. col. 341 B.]

Immortalitatis alimonia datur, a communibus cibis differens, corporalis substantiæ retinens speciem, sed virtutis divinæ invisibili efficientia probans adesse præsentiam. S. Cyprian. [pseudo-Cypr.] de cœna Dom. [append. p. 39.]

[s] [Matt. xvii. 12.]

[t] In Ancorato. [cap. lvii.—tom. ii. p. 60 A.]

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be made to us the perfection of salvation." For "these words[u] are spirit and life, and the flesh pierces not into the understanding of this depth, unless faith come[v];" but then "the bread is food, the blood is life, the flesh is substance, the body is the church." For the body "is indeed shewn, it is slain and given for the nourishment of the world, that it may be spiritually distributed to every one, and be made to every one the conservatory of them to the resurrection of eternal life," saith S. Athanasius[x]. "Therefore because Christ said, This is My body, let us not at all doubt, but believe, and receive it with the eye of the soul; for nothing sensible is delivered us; but by sensible things He gives us insensible or spiritual," so S. Chrysostom[y]; "for Christ would not that they who partake of the divine mysteries should attend to the nature of the things which are seen, but let them (by faith) believe the change that is made by grace[z]." "For according to the substance of the creatures it remains after consecration the same it did before; but it is changed inwardly by the powerful virtue of the holy Spirit, and faith sees it, it feeds the soul and ministers the substance of eternal life. For now faith sees it all whatsoever it is[a]."

From these excellent words we are confirmed in these two things.—First, that the divine mysteries are of very great efficacy and benefit to our souls. Secondly, that faith is the great instrument in conveying these blessings to us. For as S. Cyprian[b] affirms, "The sacraments of themselves cannot be without their own virtue; and the divine majesty does at no hand absent itself from the mysteries." But then unless by faith we believe all this that Christ said, there is nothing remaining but the outward symbols, and the sense of flesh and blood, which profits nothing. But to believe in Christ is to eat the flesh of Christ. "I am the bread of life[c], he that cometh to Me shall not hunger" (that is, he shall be filled with Christ) "and he that believeth in Me shall not thirst;" coming to Christ and believing in Him is the same thing. That is, he that believes Christ's words and obeys His commandments; he that owns Christ for his law-giver and his master, for his Lord and his redeemer; he who lays down his sins in the grave of Jesus, and lays down himself at the foot of the cross, and his cares at the door of the temple, and his sorrows at the throne of grace; he who comes

[u] Auctor lib. de cœna Dom. [ad calc. opp. S. Cyprian. p. 40.]

Fides non habet meritum, cui humana ratio præbet experimentum.—S. Gregor. [in evang. hom. xxvi. § 1.—tom. i. col. 1552.]

[v] Arcanum cœli Dominus pro tempore celat,

. . . . .

Ut sic nostra fides ad justitiam doceatur,
Et fidei major merces exinde sequatur.

Petr. Blesens. [tract. de ss. euchar., cap. xi. p. 608.]

[x] De peccat. in Spir. S. [scil. in epist. iv. ad Serapion.—tom. i. p. 710 C.]

[y] S. Chrysost. ubi supra [p. 110.] in Matt. xxvi.

[z] Theodoret. dial. i. [tom. iv. p. 26.]

[a] Bertram. de corp. et sang. Domini. [p. 205.—Ad calc. Rabani de sacram. eucharist., 8vo. Colon. 1551.]

[b] Ubi supra. [not. u.—p. 41.]

[c] [John vi. 35.]

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to Christ to be instructed, to be commanded, to be relieved and to be comforted, to this person Christ gives His body and blood, that is, food from heaven. And then 'the bread of life' and 'the body of Christ,' and 'eating His flesh and drinking His blood,' are nothing else but mysterious and sacramental expressions of this great excellency,—That whoever does this shall partake of all the benefits of the cross of Christ, where His body was broken, and His blood was poured forth for the remission of our sins, and the salvation of the world. But still, that I may use the expression of S. Ambrose[d], "Christ is handled by faith, He is seen by faith, He is not touched by the body, He is not comprehended by the eyes."

5. But all the enquiry is not yet past. For thus we rightly understand the mysterious propositions, but thus we do not fully understand the mysterious sacrament. For since coming to Christ in all the addresses of christian religion, that is, in all the ministries of faith, is eating of the body and drinking the blood of Christ, what does faith in the reception of the blessed sacrament that it does not do without it? Of this I have already given an account[e]; but here I am to add, that in the holy communion all the graces of a Christian, all the mysteries of the religion are summed up as in a divine compendium; and whatsoever moral or mysterious is done without, is by a worthy communicant done more excellently in this divine sacrament. For here we continue the confession of our faith which we made in baptism: here we perform in our own persons what then was undertaken for us by another: here that is made explicit which was but implicit before: what then was in the root, is now come to a full ear; what was at first done in mystery alone, is now done in mystery and moral actions, and virtuous excellencies together: here we do not only hear the words of Christ but we obey them: we believe with the heart, and here we confess with the mouth, and we act with the hand, and incline the head, and bow the knee, and give our heart in sacrifice: here we come to Christ, and Christ comes to us; here we represent the death of Christ as He would have us represent it, and remember Him as He commanded us to remember Him: here we give Him thanks, and here we give Him ourselves: here we defy all the works of darkness, and hither we come to be invested with a robe of light by being joined to the Sun of righteousness; to live in His eyes, and to walk by His brightness, and to be refreshed with His warmth, and directed by His spirit, and united to His glories. So that if we can receive Christ's body and drink His blood out of the sacrament, much more can we do it in the sacrament. For this is the chief of all the christian mysteries, and the union of all christian blessings, and the investiture in all christian rights, and the exhibition of the charter of all christian promises, and the exercise of

[d] In Lucam, lib. vi. cap. 8. [ver. 45. p. 85, note.] § 57. tom. i. col. 1397.—But see vol. vi.

[e] Chap. i. sect. 2.

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all christian duties. Here is the exercise of our faith, and acts of obedience, and the confirmation of our hope, and the increase of our charity. So that although God be gracious in every dispensation, yet He is bountiful in this; although we serve God in every virtue, yet in the worthy reception of this divine sacrament there must be a conjugation of virtues, and therefore we serve Him more; we drink deep of His loving kindness in every effusion of it, but in this we are inebriated; He always fills our cup, but here it runs over.

The effects of these considerations are these;—

First, that by 'faith' in our dispositions and preparations to the holy communion, is not understood only the act of faith, but the body of faith; not only believing the articles, but the dedication of our persons; not only a yielding up of our understanding, but the engaging of our services; not the hallowing of one faculty, but the sanctification of the whole man. That faith which is necessary to the worthy receiving this divine sacrament, is all that which is necessary to the susception of baptism, and all that which is produced by hearing the word of God, and all that which is exercised in every single grace: all that by which we live the life of grace; and all that which works by charity, and makes a new creature, and justifies a sinner, and is a keeping the commandments of God.

Secondly, if the manducation of Christ's flesh and drinking His blood be spiritual, and done by faith, and is effected by the Spirit, and that this faith signifies an entire dedition of ourselves to Christ, and sanctification of the whole man to the service of Christ: then it follows that the wicked do not communicate with Christ; they eat not His flesh, and they drink not His blood[f]. They eat and drink indeed, but it is gravel in their teeth, and death in their belly; they eat and drink damnation to themselves. For unless a man be a member of Christ, unless Christ dwells in him by a living faith, he does not eat the bread that came down from heaven. "They lick the rock," saith S. Cyprian[g], "but drink not the waters of its emanation;" they receive the "skin of the sacrament and the bran of the flesh," saith S. Bernard[h]. But it is in this divine nutriment as it is in some fruits; the skin is bitterness, and the inward juice is salutary and pleasant; the outward symbols never bring life, but they can bring death: and they of whom it can be said, according to the expression of S. Austin[i], "they eat no spiritual meat, but they eat the sign of Christ," must also remember what old Simeon said in his prophecy of Christ, "He is a sign set for the fall of many:" but His flesh and blood spiritually eaten, is resurrection from the dead.

[f] Panis qui de cœlo descendit non nisi ab eo accipitur qui Dominum habet et Christi membrum est.—S. Hilar. de Trinit., lib. viii. [vid. § 13 sqq. col. 955.]

[g] [Pseudo-Cypr. de cœna Dom.—Appeud., p. 42.]

[h] [In cantic. serm. xxxiii. col. 669 B.]

[i] Non manducant spiritualiter, sed premunt dentibus signum corporis et sanguinis. [vid. tract. xxvi. in Joan.—tom. iii. part. 2. col. 501 A.]

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SECTION VI.

MEDITATIONS AND DEVOTIONS RELATIVE TO THIS PREPARATORY GRACE: TO BE USED IN THE DAYS OF PREPARATION; OR AT ANY TIME OF SPIRITUAL COMMUNION.

S. BERNARD'S MEDITATION AND PRAYER.

THE calice which Thou, O sweetest Saviour Jesus, didst drink, hath made Thee infinitely amiable; it was the work of my redemption. Certainly nothing does more pleasingly invite, or more profitably require, or more vehemently affect me than this love: for by how much lower Thou didst for me descend in the declinations of humility, by so much art Thou dearer to me in the exaltations of Thy charity and Thy glory. Learn, O my soul, how thou oughtest to love Christ, who hath given us His flesh for meat, His blood for drink, the water of His side for our lavatory, and His own life for the price of our redemption. He is stark and dead cold who is not set on fire by the burning and shining flames of such a charity.

I.

BLESSED Saviour Jesus, the author and finisher of our faith, the fountain of life and salvation; by Thee let us have access to Thy heavenly Father; that by Thee He may accept us, who by Thee is revealed to us. Let Thy innocence and purity procure pardon for our uncleanness and disobedience; let Thy humility extinguish our pride and vanity, Thy meekness extinguish our anger, and Thy charity cover the multitude of our sins.

II.

O BLESSED advocate and mediator, intercede for us with Thy Father and ours, with Thy God and ours; and grant that by the grace which Thou hast found, by the prerogative which Thou hast deserved, by the mercy which Thou hast purchased for us, that as Thou wert partaker of our sufferings and infirmities, so we by Thy death and resurrection and by Thy infinite gracious intercession may be made partakers of Thy holiness and Thy glory.

III.

LET the brightness of the divine grace for ever shine upon Thy servants, that we, being purified from all error and infidelity, from weak fancies and curious enquiries, may perceive and adore the wisdom and the love of God in the truth and mysteriousness of this divine sacrament; and be pleased to lighten in our spirits such a

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burning love and such a shining devotion, that we may truly receive Thee, and be united unto Thee; that we may feed on Thee the celestial *manna*, and may with an eye of faith see Thee under the cloud and in the veil; and at last may see Thee in the brightest effusions of Thy glory. Amen.

A CONFESSION OF FAITH IN ORDER TO THE MYSTERIES OF THE HOLY SACRAMENT; TAKEN OUT OF THE LITURGY OF S. CLEMENT[k]; TO BE USED IN THE DAYS OF PREPARATION, OR COMMUNION.

"HOLY, holy, holy, Lord God of sabaoth!
Heaven and earth are full of Thy glory.
Blessed art Thou, O God,
and blessed is Thy name for ever and ever, Amen.

"For Thou art holy, and in all things Thou art sanctified and most exalted, and sittest on high above all for ever and ever.

"Holy is Thy only-begotten Son our Lord Jesus Christ; who in all things did minister to Thee His God and Father, both in the creation of the world and in the excellent providence and conservation of it. He suffered not mankind to perish; but gave to him the law of nature, and a law written in tables of stone, and reproved them by His prophets, and sent His angel to be their guards: and when men had violated the natural law and broken that which was written; when they had forgotten the divine judgment manifested in the deluge upon the old world, in fire from heaven upon Sodom and Gomorrah, in many plagues upon the Egyptians, in the slaughters of the Philistines, and when the wrath of God did hang over all the world for their iniquity; according to Thy will, He who made man resolved to become a man; He who is the lawgiver would be subject to laws; He that is the high-priest would be made a sacrifice, and the great shepherd of our souls would be a lamb and be slain for us. Thee His God and Father He appeased and reconciled unto the world, and freed all men from the instant anger: He was born of a virgin, born in flesh, He is God, and the Word, the beloved Son, the first-born of every creature; according to the prophecies which went before of Him, of the seed of Abraham and David and of the tribe of Judah.

"He who is the maker of all that are born, was conceived in the womb of a virgin: and He that is void of all flesh, was incarnate and made flesh: He was born in time who was begotten from eternity. He conversed piously with men, and instructed them with

[k] [Constit. apost., lib. viii. cap. 12.]

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His holy laws and doctrine; He cured every disease and every infirmity, He did signs and wonders among the people. He slept and eat and drank, who feeds all the living with food, and fills them with His blessing. He declared Thy name to them who knew it not, He enlightened our ignorances, He enkindled godliness, and fulfilled Thy will, and finished all that which Thou gavest Him to do.

"All this when He had done He was taken by the hands of wicked men, by the treachery of false priests and an ungodly people, He suffered many things of them, and by Thy permission suffered all shame and reproach. He was delivered to Pilate the president; who judged Him that is the judge of the quick and dead, and condemned Him who is the Saviour of all others. He who is impassible was crucified, and He died who is of an immortal nature, and they buried Him by whom others are made alive; that by His death and passion He might free them for whom He came, and might dissolve the bands of the devil, and deliver men from all his crafty malices.

"But then He rose again from the dead; He conversed with His disciples forty days together, and then was received up into heaven, and there sits at the right hand of God His Father.

"We therefore being mindful of these things which He did and suffered for us, give thanks to Thee, almighty God, not as much as we should, but as much as we can: and here fulfil His ordinance," and believe all that He said, and know and confess that He hath given us His body to be the food and His blood to be the drink of our souls, that in Him we live and move and have our being; that by Him we are taught, by His strength enabled, by His graces prevented, by His spirit conducted, by His death pardoned, by His resurrection justified, and by His intercession defended from all our enemies and set forward in the way of holiness and life eternal.

"O grant that we and all Thy servants who by faith and sacramental participation communicate with the Lord Jesus, may obtain remission of our sins, and be confirmed in piety, and may be delivered from the power and illusions of the devil, and being filled with Thy spirit may become worthy members of Christ and at last may inherit eternal life; thorough[1] the same our Lord Jesus Christ, Amen."

[1] [sic ed.]

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CHAPTER IV.

OF CHARITY PREPARATORY TO THE HOLY SACRAMENT.

SECTION I.

THE second great instrument of preparation to the blessed sacrament is charity: for though this be involved in faith, as in its cause and moral principle; yet we are to consider it in the proper effects also of it; in its exercise and operations relative to the mysteries. For they that speak distinctly, and give proprieties of employment to the two sacraments by that which is most signal and eminent in them both respectively, call baptism the sacrament of faith, and the eucharist the sacrament of charity; that is, faith in baptism enters upon the work of a good life, and in the holy eucharist it is actually productive of that charity which at first was designed and undertaken.

For charity is that fire from heaven, which unless it does enkindle the sacrifice, God will never accept it for an atonement. This God declared to us by His laws given to the sons of Israel and Aaron. The sacrifice that was God's portion was to be eaten and consumed by Himself, and therefore to be devoured by the holy fire that came down from heaven; and this was imitated by the Persians, who worshipped the fire, and thought what the fire devoured their God had plainly eaten. So Maximus Tyrius[m] tells of them, that bringing their sacrifices, they were wont to say, "O fire our lord, eat this meat:" and Pindar in his Olympia's[n] tells of the Rhodians that when they brought a sacrifice to Jupiter, and had by chance forgotten to bring their fire, he accepting of their good intentions, and pitying their forgetfulness, rained down upon them a golden shower from a yellow cloud; that is, a shower of fire came and consumed their sacrifice. Now this is the great emblem of charity: the flame consumes the feaster's sacrifice[o], and makes it a divine nutriment; our charity, it purifies the oblation, and makes their prayers accepted.

[m] [Dissert. viii. § 4. p. 136.] Ὅτι ἐπιφοροῦντες πυρὶ τροφὴν ἐπιλέγουσι, Πῦρ δέσποτα, ἔσθιε.

[n] Od. vii. [lin. 48.]
Καί τοι γὰρ αἰθούσας ἔχοντες
σπέρμ' ἀνέβαν φλογὸς οὔ·
τεῦξαν δ' ἀπύροις ἱεροῖς
ἅλσος ἐν ἀκροπόλει· κείνοις δ μὲν
ξανθὰν ἀγαγὼν νεφέλαν,
πολὺν ὗσε χρυσόν.

[o] Epulantes adludit flamma. [The reader will be pleased, both with the passage from which these words are taken (Solinus, cap. v. p. 49. ed. Bipont. 1794.) and with Taylor's application of them to the Christian sacrament.—Nec longe inde collis Vulcanius, in quo qui divinæ rei operantur ligna vitea super aras struunt, nec ignis apponitur in hanc congeriem; cum prosicias intulerunt, si adest deus, si sacrum probatur, sarmenta licet viridia sponte concipiunt, et nullo inflagrante halitu, ab ipso numine fit accendium. Ibi epulantes adludit flamma, quæ flexuosis excessibus vagabunda, quem contigerit non adurit; nec aliud est quam imago nuntia perfecti rite voti.]

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The tables of the Lord, like the Delian altars, must not be defiled with blood and death[p], with anger and revenge, with wrath and indignation[q]: and this is to be in all senses of duty and ministration 'an unbloody sacrifice[r].' The blood of the cross was the last that was to have been shed. The laws can shed more, but nothing else. For by remembering and representing the effusion of blood, not by shedding it, our expiation is now perfected and complete: but nothing hinders it more than the spirit of war and death; not only by the emissions of the hand or the apertures of a wound, but by the murder of the tongue, and the cruelties of the heart, or by an unpeaceable disposition.

It was love that first made societies, and love that must continue our communions: and God who made all things by His power, does preserve them by His love; and by union and society of parts every creature is preserved. When a little water is spilt from a full vessel and falls into its enemy dust, it curls itself into a drop and so stands equally armed in every point of the circle, dividing the forces of the enemy, that by that little union it may stand as long as it can; but if it be dissolved into flatness it is changed into the nature and possession of the dust[s]. War is one of God's greatest plagues: and therefore when God in this holy sacrament pours forth the greatest effusion of His love, peace in all capacities, and in all dimensions, and to all purposes, He will not endure that they should come to these love feasts who are unkind to their brethren[t], quarrelsome with their neighbours, implacable to their enemies, apt to contentions, hard to be reconciled, soon angry, scarcely appeased. These are dogs, and must not come within the holy place, where God who is the 'congregating father[u],' and Christ the great minister of peace, and the holy Spirit of love, are present in mysterious symbols and most gracious communications.

For although it be true that God loves us first, yet He will not continue to love us, or proceed in the methods of His kindness, unless we become like unto Him and love. For by our love and charity He will pardon us, and He will comfort us, and He will judge us, and He will save us: and it can never be well with us till love that governs heaven itself be the prince of all our actions and our passions[x]. 'By this we know we are translated from death to

[p] *Φόνῳ καὶ θανάτῳ μὴ μιανθέντα.*

[q] *Μή τις κατά τινος*, diaconi solebant enunciare in synaxi. [Const. apostol., lib. ii. cap. 54.]

[r] ['*Ανάιμακτος θυσία.*—S. Cyril. Alex., declar. anathemat. xi. tom. vi. p. 156, et De adorat. in spir. et verit., lib. ii. p. 57. —See Suicer, *θυσία.*]

[s] Scelera dissident. Seneca. ['Vulgo dicitur, scelera non habere consilium.' Quintil., inst. or., lib. vii. cap. 2.]

[t] Facinus . . sævum atque atrox: inter pocula atque epulas, ubi libare diis dapes, ubi bene precari mos esset, ad spectaculum scorti procacis in sinu consulis recubantis, mactatam humanam victimam esse, et cruore mensam respersam. Sic Valerius Antiates [leg. Antias] apud Livium, lib. xxxix. [cap. 43.]

[u] *Συναγωγὸς πατήρ.*—Dionys. Areop. [Cœlest. hierarch., cap. i. p. 2.]

[x] Cum nostros animos amor,
quo cœlum regitur, regit.
Boeth., consol. philos. [vid. lib. ii. metr. 8 fin.—p. 1006.]

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life, by our love unto our brethren,'—that's the testimonial of our comfort. 'I was hungry and ye fed Me; I was hungry and ye fed Me not,'—these are the tables of our final judgment. 'If ye love Me keep My commandments,'—that's the measure of our obedience. 'In that ye have done kindness to one of these little ones, ye have done it unto Me,'—that is the installing of the saints in their thrones of glory. 'If thou bringest a gift to the altar leave it there; go and be reconciled to thy brother,'—that's the great instrument of our being accepted. 'No man can love God and hate his brother,'—that's the rule of our examination in this particular. 'This is a new commandment, that ye love one another,'—there's the great precept of the gospel. 'This is an old commandment, that ye love one another,'—there is the very law of nature. And to sum up all, 'Love is the fulfilling of the law,'—that's the excellency and perfection of a man; and there is the expectation of all reward, and the doing all our duty, and the sanctification of every action, and the Spirit of life: it is the heart, and the fire, and the salt of every sacrifice; it is the crown of every communion. And all this mysterious excellency is perfectly represented by that divine exhortation made by S. Paul[y], "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened: for even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of MALICE and wickedness, but with the unleavened bread of sincerity and truth."

Now concerning this grace, if we will enquire after it in order to a worthy receiving the holy communion, we must enquire after the effects and offices of charity: and by the good we do or are ready to do, take an account of ourselves in this particular. The offices and general duties are three;—

Doing good,—Speaking good;—and Forgiving evil.

SECTION II.

OF DOING GOOD TO OUR NEIGHBOURS.

HE that loves me does me good: for until love be beneficial, it is not my good, but his fancy and pleasure that delights in me. I do not examine this duty by our alms alone; for although they are an excellent instrument of life ("for alms deliver from death," said the angel to old Tobit[z]) yet there are some who are bountiful to the poor, and yet not charitable to their neighbour. You can best tell whether you have charity to your brother by your willingness to oblige him, and do him real benefit, and keeping him from all harm we can. Do you do good to all you can? will you willingly give friendly counsel? do you readily excuse your neighbour's faults? do you rejoice when

[y] [1 Cor. v. 7, 8.] [z] [Tobit xii. 9.]

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he is made glad? do you delight in his honour and prosperity? do you stop his entry into folly and shame? do not you laugh at his miscarriages? do you stand ready in mind to do all good offices to all you can converse with? For nothing makes societies so fair and lasting, as the mutual endearment of each other by good offices; and never any man did a good turn to his brother, but one time or other himself did eat the fruit of it. The good man in the Greek epigram[a] that found a dead man's scull unburied, in kindness digging a grave for it, opened the enclosures of a treasure. And we read in the annals of France[b], that when Gontran king of Burgundy was sleeping by the murmurs of a little brook, his servant espied a lizard coming from his master's head[c], and essaying to pass the water; but seeming troubled because it could not, he laid his sword over the brook and made an iron bridge for the little beast, who passing entered into the earth and speedily returned back to the king and disturbed him (as it is supposed) into a dream, in which he saw an iron bridge which landed him at the foot of the mountain, where if he did dig he should find a great heap of gold. The servant expounded his master's dream; and shewed him the iron bridge; and they digged where the lizard had entered; where they found indeed a treasure; and that the servant's piety was rewarded upon his lord's head, and procured wealth[d] to one and honour to the other. There is in human nature a strange kind of nobleness and love to return and exchange good offices, but because there are some dogs who bite your hand when you reach them bread, God by the ministry of His little creatures tells, that if we will not, yet He will certainly recompense every act of piety and charity we do to one another. This the Egyptians did well signify in one of the new names of their constellations. For when the wife of Ptolomæus Euergetes[e] had vowed her hair to the temple upon condition her husband might return in safety, and she did consecrate the beauty of her head to the ornaments of religion; Comonus[f] the astronomer told her that the gods had placed her hair among the stars; and to this day they call one knot of stars by the name of Berenice's hair. For every such worthiness like this will have an immortal name in some record, and it shall be written above the stars[g], and set by

[a] [Carphyl., in anthol., t. iii. p. 109.]

[b] [Aimoin. de gest. Franc., l. iii. c. 3.]

[c] [ex ore . . regis.]

[d] [The reader will not be displeased with seeing the sequel of the story;—De quo [auri ac argenti pondere] Guntrannus ciborium miræ magnitudinis simul et pulchritudinis compactum, Hierosolymam mittere destinavit ad Jesu Christi domini sepulchrum. Sed cum et itineris difficultas, et Sarracenorum qui eadem infestabant loca timor, ne vota perficeret obstitissent; in basilica quæ Cabilonensi adjacet civitati (cujus condendæ ipse auctor extiterat) super sepulchrum sancti Marcelli poni jussit. Quod quamdiu tumulum sancti martyris durando venustavit, nullum in tota Gallia opus quod ei æquipararetur potuit inveniri.]

[e] [Hygin., poet. astron., lib. ii. cap. 24. —Cf. Catull., carm. lxv.]

[f] [Sic Billius; rectius, 'Conon.']

[g] ——— Ille capillos
Cœlo infert, inopes qui miseratus alit.
Billii antholog. [f. 79 b. 8vo. Paris. 1575.]

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the names of the sons of God, who by doing worthy things have endeared communions and societies of mankind.

In all the sacrifices of the ancients they were hugely kind to one another; they invited their friends to partake the sacrifice, and called them to a portion of the pardon, that they might eat of that mercy and that forgiveness which they expected from their God. Then they sent portions to the absent, then they renewed leagues, and re-established peace, and made marriages, and joined families, and united hearts, and knitted interests by a thread and chain of mutual acts of kindness and endearment: and so should we, when we come to this holy sacrifice; we must keep our hearts entire to God, and divide them amongst our brethren; and heartily love all them who feed upon the same Christ, who live by the same faith, who are entertained by the same hope, and are confederate by the laws, and the events and the causes, by the acts and emanation of the same charity. But this thing is plain; no discourse here is useful, but an exhortation; all that can be said is this; that it is decent and it is useful, and it is necessary that we be very kind and very charitable to all the members of Christ; with whom we are joined by the ligatures of the same body, and supported by the strength of the same nourishment, and blessed by influences from the same divine head, the Lord Jesus Christ.

SECTION III.

OF SPEAKING GOOD OF OUR NEIGHBOURS.

If it be not in our hands to do well, it must be in our hearts; and the contrary must never be upon our tongues; we are sure we can speak well, or we can abstain from speaking ill. If it be otherwise with us, we cannot be welcome here; we shall not worthily communicate. God opens His mouth and His heart and His bowels, His bosom and His treasures to us in this holy sacrament, and calls to us to draw water as from a river[h]; and can we come to drink of the pleasant streams that we may have only moisture enough to talk much and long against the honour of our brother or our sister? can it be imagined that Christ, who never spake an ill word, should take thee into His arms, and feast thee at His table, and dwell in thy heart, and lodge thee in His bosom, who makest thyself all one with the devil, whose office and work it is to be an accuser of the brethren? No, Christ never will feast serpents at His table[i], persons who have stings instead of tongues, and venom in all the moisture of their mouth, and reproach is all their language.

[h] Ἀρίστε ὡς ἐκ Νείλου. [Ἀρίσασθε ὡς Νείλου, καὶ ἐμοῦ, inquit Vespasianus ad Ægyptios.—Philostr. vit. Apollon. Tyan., lib. v. cap. 10. p. 235.]

[i] Inter epulas, ubi bene precari mos erat.—Livius, lib. xxxix. [p. 119 supra.]

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——— gravior terras infestat echidna
Cum sua vipereæ jaculantur toxica linguæ
Atque homini fit homo serpens; O prodiga culpæ
Germina, naturæque utero fatalia monstra!
Queis nimis innocuo volupe est in sanguine rictus
Tingere, fraternasque fibras, cognataque pasci
Viscera, et arrosæ deglubere funera famæ;
Quæ morum ista lues?

We should easily consent that he that killed a man yesterday, and is likely to kill another to-morrow, were not this day worthy to communicate: now some persons had rather lose their lives than lose their honour; what then think we of their preparation to the holy communion, that make nothing of murdering their brother's or their sister's fame? that either invent evil stories falsely and maliciously, or believing them easily, report them quickly, and aggravate them spitefully, and scatter them diligently? He that delights to report evil things of me, that will not endure so much as to have me well spoken of, hath certainly but little kindness to me: he would very hardly die for me, or lay out great sums of money for me, that will not afford me the cheapest charity of a good word. The Jews have a saying, that "it were better that a man were put into a flame of fire, than he should publicly disgrace his neighbour."—But in this there are two great considerations that declare the unworthiness of it;—

1. They who readily speak reproachfully of others, destroy all the love and combinations of charity in the world; they ruin the excellency and peculiar privilege of mankind, whose nature it is to delight in society, and whose needs and nature make it necessary. Now slander and reproach and speaking evil one of another, poisons love and brings in hatred, and corrupts friendship, and tempts the biggest virtue by anger to pass unto revenge. For an evil tongue is a perpetual storm; it is a daily temptation, and no virtue can without a miracle withstand its temptation. "If you strike a lamprey but once with a rod," saith the Greek proverb[k], "you make him gentle, but if often you provoke him." A single injury is entertained by christian patience like a stone into a pocket of wool; it rests soft in the embraces of a meek spirit, which delights to see itself overcome a wrong by a worthy sufferance; but he that loves to do injury by talk, does it in all companies, and takes all occasions, and brings it in by violence, and urges it rudely, till patience being weary goes away, and is waited upon by Charity, which never forsakes or goes away from patience. 'A wound with the tongue is like a bruise, it cannot be cured in four and twenty hours.'

2. No man sins singly in such instances as these. Some men commit one murder and never do another; some men are surprised

[k] Καὶ μύραινα πληγεῖσα νάρθηκι εἰσάπαξ ἡσυχάζει· εἰ δὲ πλεονάκις, εἰς θυμὸν ἐξάπτεται. [Ælian. de natura animalium, lib. i. cap. 37.]

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and fall into uncleanness or drunkenness, but repent of it speedily and never again return to folly: but an evil and an uncharitable tongue is an accursed principle[m]; it is in its very nature and original equal to an evil habit, and it enters without temptation, and dwells in every part of our conversation, and injures every man, and every woman: and is like the evil spirit that was in love with Tobias his wife; if you drive him from Nineve, he will run to the utmost parts of Egypt; there also unless an angel bind him, he will do all the mischief in the world, for there is not in the world a worse devil than a devilish tongue[n].

But I am not now to speak of it as it is injurious to our neighbour, but as it is an hindrance to our worthy communicating. 'The mouth that speaketh lies,' or stings his neighbour, or 'boasteth proud things,' is not fit to drink the blood of the sacrificed lamb. Christ enters not into those lips[o] from whence slander and evil talkings do proceed: and the tongue that loves to dispraise his brother, cannot worthily celebrate the praises and talk of the glorious things of God: and let no man deceive himself, an injurious talker is an habitual sinner; and he that does not learn the discipline of the tongue, can never have the charity of Christ, or the blessings of the peaceful sacrament[p]. Persons that slander or disgrace their brother are bound to make restitution; it is as if they had stolen a jewel, they must give it back again, or not come hither. But they that will neither do nor speak well of others are very far from charity, and they that are so ought to be as far from the sacrament, or they will not be very far from condemnation. But a good man will be as careful of the reputation as of the life of his brother; and 'to be apt to speak well of all men is a sign of a charitable and a good man;' and that goes a great way in our preparation to a worthy communion.

[m] Sed miserere tui, rabido nec perditus ore
Fumantem nasum vivi tentaveris ursi;
Sit placidus licet et lambat digitosque manusque,
Si dolor et bilis, si justa coegerit ira,
Ursus erit.—Martial. [vi. 64.]

[n] Cede Hyrcana tigris, Erymanthi bellua cede,
Tuque genas obnube tuas natura pudori:
Lævius ingenium est homini; gravioraque fata
Lingua cruenta serens, non uno in funere ludit.

[o] Nefas enim est per os quo profertur nomen illud sanctissimum, quicquam turpe progredi. [Philo, de decem oraculis; tom. ii. p. 196, ed. Mangey.]

[p] De Catone dixit Plutarchus, [in vit. Caton. maj., § 25 fin.—tom. ii. p. 602.] Mensam inprimis putabat esse amicitiæ conciliandæ aptam, ac frequens illic laudatio egregiorum virorum introducebatur, frequens etiam malorum et improborum oblivio, nec vituperationi eorum vel commendationi permittebat in convivium suum Cato accessum.

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SECTION IV.

FORGIVENESS OF INJURIES A NECESSARY PART OF PREPARATION TO THE HOLY SACRAMENT.

THIS duty is expressed not only as obligatory to us, but as relative to the holy sacrament, in the words of our blessed Saviour[q], "When thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift and go, be first reconciled to thy brother, and then come and offer." This precept was indeed instanced in the levitical sacrifices and Jewish altars; but because as S. Irenæus observes, 'the precepts of Christ, however expressed, relate to Moses' law less principally, and chiefly design an evangelical duty[r];' therefore he refers these words to the celebration of the christian eucharistical sacrifice and oblation; concerning which he hath these excellent words[s], "From the beginning God respected Abel's offering because he offered in righteousness and singleness of heart: but God regarded not the sacrifice of Cain, because he had a heart divided from his brother, full of zeal and malice, and therefore God who knoweth all secrets thus reproves him, If thou doest rightly offer, but not rightly divide, be quiet[t], God will not be appeased with thy sacrifice. For if any one in outward appearance offers a clean, a right, and a pure sacrifice, but in his soul does not truly apportion his communion to his neighbour, . . he hath sinned within, and by his external sacrifice does not bring God unto him, neither will the oblation profit him at all, unless the malice that he hath conceived within does cease, but that sin will make him every day more and more a murderer[u]." In pursuance of this, S. Cyril[x] tells that the ancient Christians were wont before the communion to kiss each other, as a symbol of reconciled minds and forgotten injuries; and in confirmation of this practice brings the preceptive words of our Lord now cited.

And our blessed Saviour[y] himself adds a parallel to the first precept, which gives light and explication to it, "When you stand praying, if you have any thing against any man, forgive him, that your Father which is in heaven may forgive you your trespasses;" and so Christ taught us to pray, "Forgive us our trespasses, as we forgive them that trespass against us." Let us consider what we do, and consider what we say. Do we desire to be forgiven no otherwise? do not we exact every little ignorance and grow warm at every mistake? and are not we angry at an unavoidable chance? would we

[q] [Matt. v. 23, 24.]

[r] See this discoursed and proved, Rule of Conscience, book ii. chap. 3. rule 15.

[s] Iren., lib. iv. cap. 34. [al. 18. p. 250.]

[t] [Nonne si recte offeras, recte autem non dividas, peccasti? Quiesce, &c.]

[u] [sibi homicidam.]

[x] S. Cyril. Hierosol., mystag. catech. v. [cap. 3. p. 326.]

[y] [Mark xi. 25.]

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have God do so to us, and forgive us in no other manner than as we do, that is, turn His anger into every shape, and smite us in every part? Or would we have God pardon us only for little things, for a rash word, or an idle hour spent less severely? If we do so to our brother, it is a great matter, but if he reviles us to our head, if he blasphemes, and dishonours us, if he rob us, if he smite us on the face, what then? We rob God of His honour, His priests of their reverence, His houses of their beauty, His churches of their maintenance: we talk vile things of His holy name, we despise religion, we oppose His honour, and care not for His service. It is certain we do not usually forgive things of this nature to our brother; what then will become of our prayer? and what will be the effect of our communion? And yet it is certain there is nothing in the world easier than to forgive an injury; it costs us nothing after it is once suffered; and if our passions and foolish principles would give us leave to understand it, the precise duty of forgiveness is a perfect negative: it is a letting things alone as they are, and making no more evils in the world, in which already there was one too many, even that which thou didst suffer. And indeed that forgiveness is the best which is the most perfect negative; that is, "in malice be children[a];" whose petty quarrels though they be fierce as a sudden spark, yet they are as innocent as the softest part of their own flesh, and as soon out as that sudden spark, and forgotten perfectly as their first dream: and that's true forgiveness: and without this we can never pray with just and perfect confidence and expectations[a].

S. Peter[b] gives this precept in a considerable instance, "Give honour unto the wife as unto the weaker vessel, that your prayers be not hindered;" that is, consider that they are weak and tender, easily moved and soon disordered; their understanding is less and their passions more; and if it happens to be so, bear their burdens, comply with their innocent passions, pity their infirmities, supply the breaches made by their indiscretions, take no notice of little inconveniences: counsel sweetly, reprove tenderly, strike no fires and enkindle no flames; that is, do all that you can for peace, without peevish quarrels and little commencements of a domestic war: for if you give way to any thing of this nature, it will hinder your prayers; for how shall the husband and the wife pray together if they be angry at each other? For without love and without peace it is to no purpose to pray. The devotion of a man that is not in actual peace and kindness with his wife, is like a hot dead coal; it will burn his fingers that touches it, but it is wholly useless; but he that lives in peace with her, in love and prudent conduct, his devotion is a flaming fire; it kindles all that is round about it, it warms and shines, it is beauteous in itself and it is useful to others; it is fit for the house, and fit

[a] [1 Cor. xiv. 20.]
[a] Ignoramus . . sine pace communionem.—S. Hieron., epist. lxii. ad Theophilum. [tom. ii. part. 2. col. 335.]
[b] [1 Pet. iii. 7.]

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for the altar; it will set the incense on smoking, and put the sacrifice on fire. And so it is in every instance of society and conversation; but I instanced in this the rather, because charity at home and a peaceful society in a family is the first of all public unions. When Philip of Macedon[c] persuaded the Greek ambassadors that they should invite their cities to peace and concord, Demaratus of Corinth began to laugh at him for his counsel, and thought it a thing ridiculous for him to speak of peace among the Greek republics, who was always wrangling at home with his wife Olympias. But as to the present matter,

The fourth council of Carthage[d] refused to accept the oblations of quarrelling and angry persons; it is like that of the high-priests in the case of Judas his restitution of the money, they would not put it into the treasury because it was the price of blood. Now because our blessed Master in His law hath handled all great angers and uncharitableness under the title of 'murder;' the church thought it reasonable not to receive the offerings, that is, to reject from the communion all those persons that were in mutual feuds, enmities, and fierce angers[e]. "I wonder," saith S. Cyprian[f], "what peace they can look for that are at war with their brethren?" "These men may be compelled by the injunction of severe fastings to be reconciled," said Fabianus the martyr[g]. And in the decree of P. Victor[h] it was expressly commanded 'that they should be driven from the communion of all faithful people, who are not in peace, and have no charity to all their brethren.' This decree was renewed and earnestly pressed in the council of Agatha[i], "They that will not by the grace of God working within them lay aside the hatred and long suits and dissensions, first let them be reproved by the priests of the city; but if they will not at their reproof lay aside their enmities, let them by a most just excommunication be driven from the congregations of the church:" which decree the church of England hath inserted into the second rubric before her office of communion; of which

[c] [vid. Plutarch. apophthegm.—tom. vi. p. 682.]

[d] Cap. xciii. concil. Carth. iv. [tom. i. col. 984.] Oblationes dissidentium fratrum neque in sacrario neque in gazophylacio (episcopi) recipiantur.

[e] Nunquam mihi contingat turbatum ad pacis accedere sacrificium, cum ira et disceptatione contingere sacramentum in quo Deus indubitanter est reconcilians mundum sibi. Certe non recipitur munus quodcunque meum quod defero ad altare, nisi ante placato fratre, quem me forte læsisse meminero; quanto minus si meipsum non pacavero prius?—S. Bernard. de præcept. et dispens. [cap. xxvi.—col. 941 E.]

[f] [De unit. eccles., p. 113.] Quam sibi pacem promittunt inimici fratrum?

[g] Possunt tales acerrimis inediis macerari donec reconcilientur. [Si quis contristatus noluerit reconciliari fratri suo, satisfaciente eo qui contristavit, acerrimis maceretur inediis, usque dum gratanti animo satisfactionem recipiat.] Fabian. [in Decreto] dist. xc. cap. 'Si quis.' [sc. cap. 10. col. 469.]

[h] Epist. ii. ad Afros. [Concil. reg., tom. i. p. 259.]

[i] Placuit ut (sicut plerumque fit) quicunque odio aut longinqua inter se lite dissenserint et ad pacem revocari diutina intentione nequiverint, a civitatis primitus sacerdotibus arguantur. Qui si inimicitias deponere perniciosa intentione noluerint, de ecclesiæ cœtu justissima excommunicatione pellantur. — Concil. Agath., can. xxxi. [tom. ii. col. 1001.]

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I shall afterwards give account. But for the present we may consider that it is infinitely reasonable that he that needs and comes for a great pardon, should not stick at the giving of a little[k], and he that desires to be like God, and comes to be united to Him, should do like Him, that is, rejoice in remitting offences rather than in punishing them. In this as in all other things we must follow God's example; for in this alone He else will follow ours. In imitating Him it is certain we are innocent; and if in this He follows us, though we be wicked, yet He is holy, because revenge is His, and He alone is to pay it. If therefore we will forgive, He will[l]; if we will not, neither will He: for He makes His spear as long and His angers as lasting as we do ours. But this duty, and the great reasonableness and necessity, I shall represent in the excellent words of the Talmudists, recorded also by the famous Bensirach[m], "He that revengeth shall find vengeance of the Lord, and He will surely keep His sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man keepeth anger against another, and doth he seek healing from the Lord? He sheweth no mercy to a man that is like himself, and doth he ask forgiveness for his own sins? If he that is but flesh nourish hatred, who will entreat for pardon of his sins?" The duty is plain, and the reason urgent, and the commandment express, and the threatening terrible, and the promise excellent.—There is in this no more to be said, but that we consider concerning the manner of reducing it to practice, in order to our preparation to a worthy communion; and consider the special cases of conscience relating to this great duty.

First, therefore, we are bound to forgive every man that offends us. For concerning every one of our brethren it is equally true, that he is an excellent creation, that he is thy brother, that he is heir of the same hopes, born to the same inheritance, descended of the same father, nursed by the church which is his mother and thine; that there is in him God's image drawn by the same hand, described in the same lines; that there are in him many good things for which he can be loved, and many reasons in him for

[k] Det ille veniam facile, cui venia est opus.—[Sen. Agam. 267.]
Ὅστις οὖν δοικέναι βούλεται θεοῖς, ἀφιεὶς τιμωρίας χαιρέτω μᾶλλον, ἢ λαμβάνων. —Libanius. [orat. xii. ad Theodos.—tom. ii. p. 391 C.]

[l] [Multa tibi debet Titius; sed tu quoque debes
Multa Deo; si des, mox tibi cuncta dabit.]
Si repetes, repetet; si durus es, ille rogantem
Abjiciet, fusas conteret atque preces.
In reliquis exempla tibi namque omnibus ille
Præbet, at hic sequitur quod prior ipse facis:
Utque solet speculum quas cepit reddere formas,
Æqua ita lanx lanci dia futura tua est.
Antholog. Billii. [These are verses of Billius, not in his Anthologia, but in the Deliciæ poett. Gall., p. 538.—8vo. in offic. Jonæ Rosæ, 1609.]

[m] [Ecclus. xxviii. 1—3.]

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which he ought to be pardoned: God hath made many decrees for him, and the angels minister to him, and Christ died for him, and his soul is very precious in the eyes of God, and in heaven itself the man whom thou hatest is very considerable; and there, there are great desires for his temporal and eternal happiness, and why shouldest thou despise, and why shouldest thou stand out against all this?

2. Not only every man, but every offence must be forgiven. The wise man says[n] that "for some things there will be no returning again:" a blow indeed, or an evil word may be pardoned; but "for upbraiding and pride, and disclosing secrets, and a treacherous wound, every friend will depart," and never return again. But he only tells how it will be, not what ought to be; what it is likely to be in matter of fact, not how it should be in case of conscience: and he means this of societies and civil friendships; but in religion we go higher, and even these also, and greater than these, must be pardoned, unless we would prescribe a limit to God's mercy in the remission of our sins. He will pardon every sin of ours, for the pardon of which we can rightly pray; but yet we must pray for it, and hope it, upon no measures but those of our forgiveness; "O Jupiter," said the distressed prince[o], "hear our prayers ACCORDING TO OUR PIETY, look upon us, and as we do, so give us help." And there is no instance that can be considerable to the lessening or excusing of this duty: 'we must forgive not only injuries in the matter of money; but in all errors and crimes whatsoever in which any man can sin, and thou canst be offended[p].'

3. Although in these things there is no difficulty, yet in the intention and expressions of this duty there is some. For if it be enquired what is meant by forgiving; many men suppose it is nothing but saying, 'I forgive him with all my heart, and I pray God forgive him:' but this is but words, and we must have more material significations of it than so, because nothing can commute for the omission of the necessary parts of this duty. It is therefore necessary that we observe these measures;—

1) Every man that hath received injuries be they never so great, must have a mind perfectly free from all intentions of revenge in any instance whatsoever. For when the question is concerning forgiving him that did the wrong, every man can best answer his question by placing himself in the seat of him that did the offence, and considering to what purposes, and by what significations, and in what degrees,

[n] [Eccles. xxii. 22.]

[o] Jupiter omnipotens, precibus si flecteris ullis,
Aspice nos; hoc tantum; et, si pietate meremur,
Da deinde auxilium.—Æneid. ii. [689.]

[p] Dimittenda sunt debita, non pecuniæ solum, sed omnium causarum, culparum, criminum quicquid homo incurrere poterit; in his tibi quum incurrerit alter, ignosce. [Chrysolog., serm. lxviii. p. 63.]

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and to what event of things himself would fain be pardoned, if he were in his case and did repent the injury and did desire pardon[q]. That's the measure and the rule, and we learn it from Chrysologus[r]; "Thou art a sinful man, and thou wouldest that God and man should always forgive thee; do thou forgive always: so much, so often, so entirely as thou wouldest be pardoned thyself; so much, so often and so entirely give pardon to thy enemy: and this together with the reason of it is well expressed in the gospel of the Nazarenes[s], "If thy brother sins against thee in words and offers thee satisfaction seven times in a day, receive him. Simon His disciple saith unto Him, Seven times in a day? The Lord answers, Yea, I say unto you, seventy times seven times; for even amongst the prophets also, after they were anointed with the holy Ghost, there was found the word of sin;" that is, they also offended in their tongues.

Against this there is no objection, but what is made by the foolish discourses of young men, fighters and malicious, who by the evil manners of the world are taught to call revenge gallantry, and the pardoning of injuries to be pusillanimity and cowardice: for this devil that dwells in tombs and cannot be bound with chains, prevails infinitely upon this account amongst the more glorious part of mankind; but (as all other things are which oppose the wisdom of God) is infinitely unreasonable; there being nothing in the world a greater testimony of impotency and effeminacy of spirit than a desire of revenge. Who are so cruel as cowards, and who so revengeful as the weakest and the most passionate women? Wise Chrysippus, and gentle Thales, and the good old man who being to drink his poison refused to give any of it to his persecutor; these men did not think revenge a pleasure, or a worthy satisfaction[t]. For what man is so barbarous as to recover his leprosy by sucking the life-blood from dying infants? A good man would rather endure ten leprosies than one such remedy. Such a thing is revenge; it pretends to cure a wound but does it with an intolerable remedy. It was the song of Cyclops to his sheep, "Feed you upon the tender herbs, I mean to

[q] Qui ne tuberibus propriis offendat amicum
Postulat, ignoscat verrucis illius; æquum est
Peccatis veniam poscentem, reddere rursus.—Hor. i. serm. iii. [lin. 73.]

[r] Homo sine peccato esse non potes, et vis semper dimitti tibi totum; dimitte semper: quantum vis dimitti tibi, dimitte tantum: quoties vis dimitti tibi, toties tu dimitte; imo quia vis totum dimitti tibi, totum dimitte. — Chrysologus. [serm. lxvii. p. 62.]

[s] [Apud S. Hieron. adv. Pelag., lib. iii. —tom. iv. part. 2. col. 533.]

[t] ——— quippe minuti
Semper et infirmi est animi, exiguique voluptas
Ultio. Continuo sic collige, quod vindicta
Nemo magis gaudet quam fœmina;——
Chrysippus non dicet idem, nec mite Thaletis
Ingenium, dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicutæ
Accusatori nollet dare.—Juv. [xiii. 189, 184.]

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feed upon the flesh and drink the blood of the Greeks[u]." This is a violence not only to the laws and manners, but even to the very nature of men. Lions indeed and tigers do with a strange curiosity eye and observe him that struck them[v], and they fight with him above all the hunters; to strike again is the return of beasts; but to pardon him that smote me, is the bravest amends and the noblest way of doing right unto ourselves; whilst in the ways of a man and by the methods of God, we have conquered our enemy into a friend. But revenge is the disease of honour, and is as contrary to the wisdom and bravery of men as dwelling in rivers and wallowing in fires is to their natural manner of living, and he who out of pretence of valour pursues revenge is like to him who, because fire is a glorious thing, is willing to have a S. Anthony's fire in his face.

2) He that is injured must so pardon, as that he must not pray to God to take revenge of his enemy. It was noted[x] as a pitiful thing of Brutus, that when his army was broken and himself exposed to the insolencies of his enemies, and that he could not revenge himself, he cried out most passionately, in the words of the Greek tragedy[y], to Jupiter to take vengeance of young Octavius. But nothing is more against the nobleness of a christian spirit, and the interest of a holy communion, than when all meet together to pray for all, and all for every one, that any man should except his enemy; that he who prays for blessings to the whole mystical body of Christ, should secretly desire that one member should perish. If one prays for thee and another prays against thee, who knows whether thou shalt be blessed or accursed[z]?

3) He that means to communicate worthily must so forgive his enemy, as never to upbraid his crime any more. For we must so forgive as that we forget it; not in the sense of nature, but perfectly in the sense of charity. For to what good purpose can any man keep a record of a shrewd turn, but to become a spy upon the actions of his enemy; watchful to do him shame, or by that to aggravate every new offence? It was a malicious part of Darius[a], when the Athenians had plundered Sardis, he resolving to remember the evil turn till he had done them a mischief, commanded one of his

[u] Pascite vos herbas, sociis ego pascor Achivis.
[Dum residet Cyclops sinuosi in faucibus antri,
Hæc secum teneras concinit inter oves:
Pascite vos herbas, sociis ego pascar Achivis,
Postremumque Utin viscera nostra ferent.
Audiit hæc Ithacus, Cyclopaque lumine cassum
Reddidit: en pœnas ut suus auctor habet.
Alciat., emblem. clxxii.]

[v] [J. Pier. Valer., hieroglyph. i. 17.] [x] [Plut. in vit. Bruti, c. li.—t. v. p. 434.]

[y] Ζεῦ μὴ λάθοι σε τῶνδ' ὃς αἴτιος κακῶν.—[Eurip. Med. 332.]

[z] Quid prodest tibi, si alter pro te oret ad Deum et alter adversus te interpellet Deum? — S. Chrysost. [seu pseudo-Chrysost. in op. imperf.] in v. Matth. [tom. vi. append. p. lxiv. E.]

[a] Herod., lib. v. [cap. 105.]

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servants that every time he waited at supper, he should thrice call upon him, "Sir, remember the Athenians." The devil is apt enough to do this office for any man; and he that keeps in mind an injury, needs no other tempter to uncharitableness but his own memory. He that resolves to remember it, never does forgive it perfectly, but is the under-officer of his own malice. For as rivers[a] that run under ground do infallibly fall into the sea and mingle with the salt waters: so is the injury that is remembered; it runs under ground indeed and the anger is hid, but it tends certainly to mischief; and though it be sometimes less deadly for want of opportunity, yet it is never less dangerous.

4) He that would communicate worthily, must so pardon his enemy, that though he be certain the man is in the wrong, and sinned against God in the cause, yet he must not under pretence of righting God and religion and the laws, pursue his own anger and revenge, and bring him to evil. Every man is concerned that evil be to him that loves it, but we cozen ourselves[b] by thinking that we have nothing to do to pardon God's enemies, and vile persons. It is true, we have not; but neither hath any private man any thing to do to punish them; but he that cannot pardon God's enemy, can pray to God that He would: and it were better to let it all alone, than to destroy charity upon pretence of justice or religion. For if this wicked man were thy friend, it may very well be supposed that thou wouldest be very kind to him, though he were God's enemy: and we are easy enough to think well of him that pleases us, let him displease whom he list besides.

5) He may worthily communicate, that so pardons his enemy, as that he endeavour to make him to be his friend. Are you ready to do him good? can you relieve your enemy, if he were in want? Yes, it may be you can, and you wish it were come to that. And some men will pursue their enemy with implacable prosecutions till they have got them under their feet; and then they delight to lift them up, and to speak kindly to the man, and to forgive him with all the nobleness and bravery in the world. But let us take heed[c] lest instead of shewing mercy we make a triumph. Relieve his need, and be troubled that he needs it. Rescue him from the calamity which he hath brought upon himself, or is fallen into by misadventure, but never thrust him down, that thou mayest be honoured and glorious by raising him from that calamity in which thou art secretly delighted that he is entangled. Lycurgus of Sparta[d] in a tumult made against

[a] [Cf. Plutarch. 'De his qui sero,' &c., tom. viii. p. 207.]

[b] Quæ vindicta prior quam cum formido superbos
Flectit, et assuetum spoliis affligit egestas?—Claudian. de bell. Get. [lin. 93.]

[c] Nostrapte culpa facimus ut malos expediat esse,
Dum nimium dici nos bonos studemus et benignos.
Terent. in Phorm. [act. v. sc. 2. 1.]

[d] [Plutarch., apophthegm. lacon., tom. vi. p. 846.]

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him by some citizens lost an eye: which fact the wiser part of the people infinitely detesting, gave the villain that did it into their prince's power; and he used it worthily; he kept him in his house a year, he taught him virtue, and brought him forth to the people a worthy citizen. To pardon thy enemy as David pardoned Absalom, that's true charity; and he that does so pardon, needs no further enquiry into the case of conscience. It was an excellent saying of Seneca[e], "When thou dost forgive thy enemy, rather seem to acquit him than to pardon him; rather excuse the fault, than only forbear the punishment: for no punishment is greater, than so to order thy pardon, that it shall glorify thy kindness, and upbraid and reproach his sin."

6) He that would be truly charitable in his forgiveness, and with just measures would communicate, must so pardon his enemy, that he restore him to the same state of love and friendship as before. This is urged by S. Bernard[f] as the great imitation of the divine mercy. God hath so freely, so entirely pardoned our sins, that He neither condemns by revenging, nor confounds by upbraiding, nor loves less by imputing. He revenges not at all, He never upbraids, and when He hath once pardoned, He never imputes it to any evil purposes any more. And just so must our reconciliation be; we must love him as we loved him before; for if we love him less, we punish him, if our love was valuable; then he is forgiven indeed, when he hath lost nothing. I should be thought severe if I should say that the true forgiveness and reconciliation does imply a greater kindness after than before; but such is the effect of repentance, and so is the nature of love; "There is more joy over one sinner that repenteth, than over ninety and nine just persons that need no repentance:" and a broken love[g] is like a broken bone, set it well, and it is the stronger for the fracture. When Nicanor[h] railed upon Philip of Macedon, he slighted him, and he railed still; he then reproved him, but withal forgave him, and still he railed; but when he forgave him, and gave him a donative, he sealed Nicanor's pardon, he confuted his calumny and taught him virtue.

[e] Cum autem ignoscis, ita beneficium tuum tempera, ut non ignoscere videaris sed absolvere: quia gravissimum pœnæ genus est contumeliosa venia. [Taylor saw these words in Langius, Polyanthea nova, art. 'Reconciliatio,' quoted as from 'Sen. de moralibus;' in which book however the above words do not occur, but only the other words given by Langius in connection with them, as in note to p. 140, below.]

[f] Tam liberaliter (Dominus) omnem donavit injuriam, ut jam nec damnet ulciscendo, nec confundat improperando, nec minus diligat imputando.—S. Bernard. in cantic. [leg. In domin. vi. post. pentecost. serm. iii.—col. 232.]

[g] Nam in hominum ætate multa eveniunt hujusmodi;
Capiunt voluptates, capiunt rursum miserias.
Iræ interveniunt, redeunt rursum in gratiam.
Verum iræ si quæ forte eveniunt hujusmodi,
Inter eos rursum si reventum in gratiam est,
Bis tanto amici sunt inter se quam prius.
Plaut. in Amphitr. [act. iii. sc. 2. 57.]

[h] [Plut. apophth., tom. vi. p. 676.]

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But this depends not upon the injured person alone, but upon the return and repentance of him that did it. For no man is the better with God for having sinned against Him; and no man for having injured his brother can be the better beloved by him: but if the sinner double his care in his repentance, and if the offending man increase his kindness, justice, and endearments, in his return to friendship; then it is the duty of charity so to pardon, so to restore as the man deserves; that is, the sin must not be remembered in anger, to lessen the worthiness of his amends. And this is that which our blessed Saviour says, "If he shall return and say I repent, thou shalt forgive him."

But the understanding of this great duty will require a little more exactness; let us therefore enquire more particularly into the practical questions or cases of conscience relating to this duty.

1) How far we are bound to forgive our enemy that does repent, and how far him that does not?

2) How long and how often must we proceed in our pardon to the penitent?

3) What indications and signs of repentance are we to require and to accept as sufficient?

4) Whether after every relapse must the conditions of his pardon be harder than before?

5) Whether the injured person be bound to offer peace and seek for reconcilement, or whether may he let it alone if the offending does not seek it?

6) Whether the precept of charity and forgiveness obliges us not to go to law?

7) What charity or forgiveness the offended husband or wife is to give to the other in case of adultery repented of?

QUESTION I.—WHETHER WE ARE TO FORGIVE HIM THAT DOES NOT REPENT, AND HOW FAR IF HE DOES, AND HOW FAR IF HE DOES NOT?

If he have done me no wrong, there is nothing to be forgiven; and if he offers to give me satisfaction, he is out of my debt. But if he hath been injurious, and does not repair me, then I have something to pardon. But what reason is there in that religion that requires me to reward a sinner with a gift, to take my enemy into my bosom, to invite new injuries[1] by suffering and kindly rewarding the old? For by this mean we may have injuries enough, and sin shall live at the charge of the good man's piety; and charity shall be the fuel of malice: what therefore is our duty in this case?

[1] Veterem ferendo injuriam invitas novam.
[Publ. Syrus, ap. Aul. Gell. xvii. 14.]

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I answer, that there is a double sort of pardon or forgiveness. The first and least is that which neither exacts revenge ourselves, nor requires it of God, nor delights in it if it happens; and this is due to all: those very enemies that do not repent, that cease not still to persecute you with evil, must thus be pardoned; whether they care for it or no, whether they ask it or ask it not. For these we must also pray, we must bless them, we must speak as much good of them as occasion and justice do require, and we must love them; that is, do them justice, and do them kindness; and this is expressly required of us by our blessed Saviour[k].

But there is also another forgiveness; that is, a restitution to the first state of friendship and trust; to love him as well, to think as well of him, and this is only due to them that repent, and ask pardon and make amends as they can: for then the proper office of thy charity is to pity thy brother's infirmity, to accept his sorrow, to entertain his friendship and his amends, and to put a period to his repentance for having troubled thee. For his satisfaction and restitution hath taken away the material part of the injury; and thou art as well as thou wert before, or at least he would fain have thee so; and then there can be nothing else done but what is done by thy charity; and by this thou must bear a share in his sorrow, believe his affirmation, accept his repentance, cancel his guilt, take off the remanent obligations, remove suspicion from him, entertain no jealousies of him, but in all things trust him where charity is not imprudent.

For it is not always safe to employ a person that hath deceived my trust and done me wrong: but if you perceive that he may wisely be trusted and employed, charity must take off the objection of his former failing; if by repentance he hath cut off the evil that he did thee, and that evil by which he did it, then if you refuse to employ him because he once did you wrong, it is revenge and not prudence. If he offended thee by pride, by anger, by covetousness, it is not enough that he say, 'Sir, forgive me, I will make you amends:' it is enough to make you pardon him, and perfectly to be reconciled to him; but unless his repentance hath destroyed his covetousness, his anger, or his pride, the evil principle remains, and he will injure thee again. Which thing if wisely and without pretences thou canst really perceive, to trust or to employ him in such instances in which he formerly did thee injury, is not prudent nor safe, and no charity ties thee to be a fool, and to suffer thyself to be tempted. Only be careful that you do not mistake jealousy for prudence, and so lose the rewards of charity; lest when we think ourselves wise we become fools.

[k] [Matt. v. 44.]

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QUESTION II.—HOW LONG, AND HOW OFTEN MUST WE PROCEED IN OUR FORGIVENESS, AND ACCEPT OF THE REPENTANCE OF INJURIOUS PERSONS.

To this we need no answer but the words of our blessed Saviour[l] "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Now this seven times in a day, and seventy times seven times, is not a determined number, but signifies infinitely. "Seven times in a day do I praise Thee," said David[m]. From this definite number some ages of the church took their pattern for their canonical hours: it was well enough; though in the truth of the thing he meant, 'I will praise Thee continually;' and so must our pardoning be. 'For if Christ hath forgiven thee but seventy times seven times,' saith S. Austin[n], 'then do thou also stop there, let His measure be thine. If He denied to spare thee for the next fault, do thou so to thy brother.' But S. Hierome[o] observes concerning this number, that "Christ required us to forgive our brother seventy times seven times in a day: that is four hundred and ninety times; meaning that we must be ready to forgive him oftener than he can need it." Now though he that sins frequently and repents frequently, gives great reason to believe that his repentances are but pretended, and that such repentances before God signify nothing; yet that is nothing to us; it may be they are rendered ineffectual by the relapse, and that they were good for the present; as Ahab's was: but whether they be or be not, yet if he be not ashamed to repent so often, we must think it no shame and no imprudence to forgive him; and to forgive him so, that he be restored entirely to his former state of good things; that is, there must be no let in thy charity; if there be in prudence, that's another consideration. But his second repentance must be accepted as well as his first, and his tenth as well as his fifth. And if any man think it hard so often to be tied to accept his repentance; let him understand that it is because himself hath not yet been called to judgment, he hath not heard the voice of the exactor, he hath not yet been delivered to the tormentors, nor summed up his own accounts, nor beheld with amazement the vast number of his sins. He that hath in deepest apprehension placed himself before the dreadful tribunal of God, or felt the smart of conscience, or hath been affrighted with the fears of hell, or remembers how often he hath been spared from an horrible damnation; will not be ready to strangle his brother and afflict him for a trifle; because he considers his own dangers of perishing for a sum which can never be paid, if it never be forgiven.

[l] [Luke xvii. 4.]
[m] [Ps. cxix. 164.]
[n] De verbis Domini. [vid. serm. cxiv. tom. v. col. 572.]
[o] [In Matt. xviii. 22.—tom. iv. part. 1. col. 85.] Ut toties peccanti fratri dimitteres in die, quoties ipse peccare non posset.

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QUESTION III.—WHAT INDICATIONS AND SIGNS OF REPENTANCE ARE WE TO REQUIRE AND TO ACCEPT AS SUFFICIENT?

I ANSWER, that for this circumstance there is as proper an use and exercise of our charity as in the direct forgiveness. We are not to exact securities and demonstrations mathematical, nor to demand the extremity of things. If thy enemy be willing to make an amends, accept of his very willingness for some part, and his amends for the other. Let every good act be forwardly entertained, and persuade you heartily that all is well within. If you can reasonably think so, you are bound to think so; for after all the signs of repentance in the world he may deceive you; and whether his heart be right or not, you can never know but by the judgment of charity; and that you may better use betimes. For whenever your returning enemy says he does repent (that is, gives human[p] and probable indications of his repentance) you cannot tell but that he says true, and therefore you must forgive. The words of Christ are plain, 'If he returns saying, I do repent;' then it is a duty, and we can stay no longer. For he that confesses his sin and prays for pardon, hath done great violence and mortification to himself; he hath punished his fault[q]; and then there is nothing left to be done by the offended party but to return to mercy and charity. But in this affair it is remarkable what we are commanded by our blessed Lord; "Agree with thine adversary quickly," &c., "lest thou be constrained to pay the utmost farthing." Plainly intimating that in reconcilements and returns of friendship there is supposed always something to be abated, something clearly forgiven: for if he pay thee to the utmost farthing, thou hast forgiven nothing. It is merchandise and not forgiveness to restore him that does as much as you can require. "Be not overrighteous," saith Solomon[r]; that is, Let charity do something of thy work, allow to her place and powers and opportunity. It was an excellent saying of S. Bernard[s], "God is never called the God of revenges, but the Father of mercies; because the original of His revenges He takes from us and our sins, but the original and the causes of His forgiveness He takes from Himself." And so should we; that we restore him that did us wrong to our love again, let it not be wholly because he hath done all that can be required, but something upon our own account; let our mercy have a share in it; that is, let us accept him readily, receive him quickly, believe him easily, expound all things to the better sense, take his word, and receive his repentance; and forgive him at the beginning of it; not to interrupt his repentance, but to encourage it: and that's the proper work of charity in the present article.

[p] ['humane,' ed.—See vol. ii. p. 148.]

[q] — pœnæque genus vidisse precantem. [Claudian. de bello Get., lin. 92.]

[r] [Eccles. vii. 16.]

[s] Serm. v. de natali. [col. 64 L.] Recte non pater judiciorum vel ultionum dicitur, sed pater misericordiarum; quod miserendi causam sumat ex proprio, judicandi vel ulciscendi magis ex nostro (scil. ex nostris peccatis).

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QUESTION IV.—WHETHER AFTER EVERY RELAPSE MUST THE CONDITIONS OF HIS PARDON BE HARDER THAN BEFORE?

I ANSWER, that I find no difference in the expression of our blessed Saviour. It is all one after seven times, and after seventy times, and after seventy times seven times; if he shall return saying, I repent, that's all is here required. But then because by saying 'I repent,' is not meant only the speaking it, but also doing it; it must at least be probable that he does so, as well as say so; therefore although as soon as he does so, so soon you must forgive him, yet,

1. After the first forgiveness and at the second and third offence we are not obliged so readily to believe his saying, as after the first offence; at which time although he did violence to justice and charity, yet he had not broken his faith as now he hath; and therefore the oftener he hath relapsed, the more significations he ought to give of the truth of his repentance. He that is pardoned and sins again, cannot expect so easily to be acquitted the third time as at the first, saith S. Basil[t]. At the first fault we must believe his saying, because we know nothing to the contrary; but when he hath often said so, and it is seen so often that he did not say true, he that is forgiven and then relapses is obliged to do more the next time he pretends repentance.

2. Although we are bound to forgive him entirely even after a thousand injuries, if he does truly repent; yet this person cannot expect to be employed, or to be returned to all his former capacities of good; because it is plain he hath not cured the evil principle, the malicious heart or the evil eye, the slanderous tongue or the unjust hand, his covetous desire and his peevish anger: and then though we must be ready in heart to receive him to all the degrees of his former condition, when he shall be capable, and is the same man that ought to be employed; yet till he be so, or appears so in prudent and reasonable indications, he must be pardoned heartily, and prayed for charitably, but he must be handled cautiously. It must not be harder for thee to pardon him after ten thousand relapses and returns; but after so much variety of folly and weak instances, it will be much harder for him to say and prove he does repent. But in this our charity must neither be credulous, nor morose; too easy, nor too difficult; but it is secure, if it pardons him and prays for him whether he repents or no.

[t] Veniam delicti assequutus, si iterum peccat, gravius judicium sibi præparat.—Summ. moral. [vid. reg. xi. cap. 2.—tom. ii. p. 244 B.]

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3. There are some significations of repentance which charity never can refuse, but must accept the offending person as a convert and a penitent.

α) Such is open and plain confession of the fault, with the circumstances of shame and dishonour; for he that does so much rudeness to himself as to endure the shame of his sin, rather than not to return to duty, gives great testimony that he returns in earnest. And this can no ways be abated, unless he have done so before, and that his confession is but formal, and his shame is passed into shamelessness; in this case we may expect some more real argument.

β) Whatsoever are the great usual signs and expresses of repentance before God, those also are to be accepted by us when they are done before men; and though we may be deceived in these things, and God cannot: yet they are the best we can get, and something we must rely upon. And because like God we cannot discern the hearts of men, yet we rightly follow His example when we do that which is the next best, and expound the action to the best and most favourable sense of charity.

γ) An oath if it be not taken lightly is a great presumption of an innocent, a sincere and a repenting soul. 'It is the sign of an ill mind not to trust him that swears seldom, and always solemnly, and for aught we know, justly,' said Amphides[x]. For 'a solemn sacred oath[y] is a double hedge, and it is guarded by a double fear; lest I abuse my friend, and lest I provoke my God:' and the blessed apostle saith, that an oath is the end of all strife; meaning, amongst persons who can cease to strive, and can cease to be injurious. It is so among them who have religion, and who can be fit for society. For there is no man whose oath it can be fit to take, but it is also fit that having sworn he should be trusted. But it is seldom that our charity can be put to such extremities: and in no conversation can it happen, that a man shall do an injury, and repent and do it again twenty times, and a hundred times in the revolution of a few days. If such things could be, those men are intolerable upon other accounts; and though charity must refuse no man, and forgiveness must alway stand at your door ready to let in all that knock, yet the accidents of the world, caution and prudence, and innocent fears, will dispose of our affairs in other channels of security, and cut off the occasions of such disputes. So certain is that observation of S. Hierome[z] which I mentioned before, that we are tied to forgive oftener than our brother can sin: but then also so safe are we; whose charity must be bigger than the greatest temptation, and yet no temptation is like to happen but what is less than an ordinary charity.

[x] [Lege Amphis; Stob. flor. xxvii. 4.]
Quisquis juranti nihil credit
Illemet facile pejerare scit.

[y] Apposito juramento cautior et diligentior animus fit: a duobus enim sibi tum cavet, et ne lædat amicos, et ne peccet in deos.—Sophocl. [ibid., n. 6.]

[z] [See p. 136, above.]

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QUESTION V.—WHETHER THE INJURED PERSON BE BOUND TO OFFER PEACE? OR MAY HE LET IT ALONE, AND WORTHILY COMMUNICATE, IF THE OFFENDING PARTY DOES NOT SEEK IT?

To the question, Whether of the parties must begin the peace; I answer, that both are bound. For although he that did the injury is bound in conscience and justice to go to him whom he hath injured, and he is not a true penitent if he does not, and he must not for his part be accepted to the communion; of which I am to give account in the chapter of repentance: yet because we are now upon the title of charity, I am to add, that if the criminal does not come, the offended person must offer peace; he must go or send to him. "If others begin the quarrel, do thou begin the peace," said Seneca[a]. For sometimes the offender desires pardon, but dares not ask it: he begs it by interpretation and tacit desire; consult therefore with his modesty, his infirmity and his shame. He is more bound to do it than thou art, yet thou canst better do it than he can. It is not always safe for him, it is never unsafe for thee. It may be an extreme shame to him; it is ever honourable to thee; it may be sometimes to his loss; it is always thy gain; for this was the solution of Hesiod's[b] riddle, 'half is more than the whole:' "a dinner of herbs, with peace, is better than a stalled ox with contention;" and therefore upon all accounts it is for thy advantage to make the offer.

I add also, it is thy duty. I do not say that in justice thou art bound; but in charity thou art, and in obedience to thy Lord. "If thy brother offend thee, go and tell him." 'Go thou,' says Christ[c]. For by so doing we imitate God, whom though we have so often, so infinitely offended, yet He thought thoughts of peace, and sent to us embassadors of peace[d] and ministers of reconciliation. When Pompey[e] and Marcus Crassus were to quit their consulships, Cneius[f] Aurelius, I know not upon what account, ran into the forum and cried out that Jupiter appearing to him in his dream commanded that they should be reconciled before they were discharged by the people: which when the people also required, Pompey stirred not, but Crassus did; he reached out his hand to his colleague, saying, 'I do nothing unworthy of myself, O Romans, if I first offer peace to Pompey, whom you honoured with the title of 'great' before he was a man, and with a triumph before he was a senator.' We cannot want better arguments of peacefulness: it is no shame to thee to offer peace to thy offending brother, when thy God did so to thee, who was greatly provoked by thee, and could as greatly have been

[a] Dissensio ab aliis, a te reconciliatio incipiat.—Seneca [pseudo-Sen. de moribus, n. 50; in Orellii 'Opusc. Gr. vet. sentent.,' tom. i. p. 272. 8vo. Lips. 1819.]

[b] Ὅλου ἥμισυ πλεῖον. [vid. Op. et Di., i. 40.]

[c] [Matt. xviii. 15.]

[d] Cogitans cogitationes pacis Deus prior nos accessit et legatos ministrosque reconciliationis ad nos destinavit.—S. Gregor.

[e] [Plut. in Crasso, § 12.—tom. iii. p. 438.]

[f] [al. Onatius.]

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revenged; and it is no disparagement that thou shouldest desire the reconcilement with him for whom Christ became a sacrifice, and to whom He offers as He does to thee the communion of His body and blood. Thou art, I say, bound in charity to thy brother's soul, whose repentance thou canst easily invite by thy kind offer, and thou makest his return easy, thou takest away his objection and temptation, thou securest thy own right better, and art invested in the greatest glory of mankind; thou doest the work of God, and the work of thy own soul; thou carriest pardon, and ease, and mercy with thee; and who would not run and strive to be first in carrying a pardon, and bringing messages of peace and joyfulness?

Consider, therefore, that death divides with you every minute; you quarrel in the morning, and it may be you shall die at night; run quickly and be reconciled, for fear your anger last longer than your life. It was a pretty victory[g] which Euclid got of his angry brother, who being highly displeased, cried out, 'Let me perish if I be not revenged.' But he answered, 'And let me perish if I do not make you kind, and quickly to forget your anger[h].' That gentle answer did it, and they were friends presently and for ever after. It is a shame if we be outdone by heathens, and especially in that grace which is the ornament and jewel of our religion; that is, in forgiving our enemies, in appeasing anger, in doing good for evil, in returning prayers for cursings, and gentle usages for rude treatments: this is the glory of christianity[i], as christianity is the glory of the world. I end this with the advice of S. Bernard, "Let every man who desires to come worthily to the sacrament of peace, the communion of Christ's body, for the wrong that he does be ready to ask pardon, and for the wrong that he receives be ready to give pardon, and so Christ's members will be in peace."

QUESTION VI.—WHETHER THE PRECEPT OF FORGIVENESS, AND THE CHARITY OF THE COMMUNION, MUST OF NECESSITY PUT A PERIOD TO ALL LAW-SUITS?

To this I answer, that suits at law in matters criminal relating to injuries done or suffered are so often mingled with interests of anger and revenge, they are so often conducted violently and passionately, that he who forbids angers and revenge does also in effect forbid suits of law upon the account of injuries received. But this is to be understood only of such repetitions of right, or vindications of wrong, as can not or will not be separated from revenge. Thus if the law which God gave to Moses in the matter of injuries were the measure of our judicatories, "An eye for an eye, and a tooth for a tooth," it were not lawful to go to law to get his eye put out that had extin-

[g] [Plut. de frat. amor.—tom. vii. p. 907.]

[h] Dispeream, si non persuasero.

[i] Christi sanguis de cruce clamans pacem loquitur, et reconciliationem; quin idem sanguis quoniam a nobis bibitur, si modo digne bibitur, clamat in corporibus nostris verba pacifica.—S. Cyprian.

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guished mine: for this does not repair me, but only afflicts him. A wolf is in nature less hateful than a viper. He wounds that he may drink the blood, and kills that he may eat: but the viper smites that he may kill, and gets nothing by it[k]. So is every law suit that vexes one and repairs no man. But the rules and measures of conscience in this particular are briefly these;—

1. If the injury be transient and passes away in the act, it is not lawful for a Christian to go to law, because he cannot rescind the act, and he cannot repair himself, and that which remains is nothing but revenge, which can never consist with charity.

2. The case is the same if the injury be permanent, but irremediable; for if nothing can be rescinded, if no amends can be made, it is but a fantastic pleasure to delight in the affliction of him that injured me. If cutting off his arm would make mine grow; if striking him upon the face would bring me a new tooth instead of that which he struck out of mine, then there might be a just cause of going to law; but when the evil remains after all that the law can do; it is enough that I lost a limb, I will not lose my charity; which is left me to make amends to me, and to procure a blessing to make me reparation. If by my arm I got my living, it is fit that he that cut my arm off should give me maintenance; because he can repair my loss of livelihood, though he can never restore my arm; and to cause him to be barely afflicted for my affliction, when I am not relieved by his affliction, is barbarism and a rude uncharitableness. "To revenge is but the more excusable way of doing injury[l]." Nay, Maximus Tyrius[m] says it is worse, "the revenging man is worse than the injurious:" and therefore to prosecute him in law who did me wrong, and cannot now amend me, is but uncharitableness acted under the visor of authority. So Mithridates affirmed, that 'usually men carry arms against a thief[n] for revenge as much as for their security; it is in many cases nothing else but revenge.'

3. He that hath received an injury must not avenge himself by going to law, though with a purpose to prevent another injury that is tolerable and inconsiderable. The reason is, because if he fears an evil that is but little, the smallness of the evil, and the uncertainty of its event, are not considerable if compared to the evil of revenge that is included, to the trouble of the suit, to the evil of our brother's punishment, to his shame and to his smart, to his expense and his disorder: and the charity of forgiveness shall never have a proper

[k] Ὥσπερ οἱ κεντήσαντες οὐχ ἵνα πίωσιν ἐκέντησαν, ἀλλ' ἵνα ἐκχέωσιν· οὕτω καὶ ὁ ἀναξίως μετιὼν, καὶ μηδὲν ἐντεῦθεν καρπούμενος.—S. Chrysost. homil. xxvii. in 1 Cor. [ver. 27. § 4.—tom. x. p. 247 C.]

[l] Inhumanum verbum est, et quidem pro justo receptum, ultio, et a contumelia non differt nisi ordine; qui dolorem regerit, tantum excusatius peccat.—Seneca. [De ira, ii. 32.—tom. i. p. 84.]

[m] Ὁ τιμωρῶν τοῦ προϋπάρξαντος ἀδικώτερος. [Dissert. xviii. cap. 9. p. 352.]

[n] Adversus latronem, si nequeant pro salute, pro ultione tamen sua omnes ferrum stringere. [Justin. l. xxxviii. c. 4.]

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season for its exercise, or an opportunity to get a reward, if every excuse and every degree of temptation, or seeming warranty, can legitimate that action which is more like a revenge, than it can be to prudence, and a reasonable caution.

All quarrellings and contentions at law for little matters are arguments of impatience, of a peevish spirit, and an uncharitable mind. He is a very miserable man that is unquiet when a mouse[o] runs over his shoe, or a fly does kiss his cheek[p]. "Whatsoever is little and tolerable must be let alone," said Aristides[q]; and Apollonius answered, that "wars must not be undertaken for great causes, nor suits at law for little ones." There is in such persons who run to courts and complain for every small offence, such a stock of anger and peevishness, and such a spirit of fire within them, that every breath and every motion from without can put it into a flame; and the devil will never be wanting to minister occasions to such prepared materials. It is told in the annals of France[r], that when the kings of England and France in a deadly war had their armies ready to join battle; the French officers having felt the force of the English valour, were not willing to venture the hazard of a battle, and persuaded their king to offer conditions of peace. The treaty was accepted, and the two kings withdrew into an old chapel in the field; where when they had discoursed themselves into kindness, they resolved to part friends and to appoint commissioners to finish the treaty. But as they were going out, a great serpent issued out of the ruinous wall and made toward the kings, who being affrighted with the danger, drew their swords and in that manner ran out of the chapel. Their guards who in equal numbers attended at the door, seeing their princes in a fright and with their swords drawn, supposed they were fighting, and without any sign, instantly drew upon each other; which alarm the two armies taking, instantly engaged in a bloody fight, and could not for all the power of their kings be totally disengaged till the night parted them. Just such is the danger of an angry and quarrelsome spirit. He hath his sword by his side, and his army in the field, his hand is up and his heart is ready; and he wants nothing but an occasion, a serpent to set him on; and that will never be wanting as long as the old serpent the devil hath any malice or any power. But let us not deceive ourselves: we are bound very far by the laws of charity to the soul of our brother; and we are very much concerned that he be saved;

[o] — Καὶ μῦς δάκοι ἄνδρα πονηρόν.
[Φασὶ παροιμιακῶς, Κἂν ῡς δάκοι ἄνδρα πονηρόν,
ἀλλὰ τόδ' οὐχ οὕτω, φημὶ, προσῆκε λέγειν·
ἀλλὰ δάκοι κἂν μῦς ἀγαθοὺς καὶ ἀπράγμονας ἄνδρας,
τὸν δὲ κακὸν δεδιὼς δήξεται οὐδὲ δράκων.
Pallad. Alexandr., epigr. xxxvi. in anthol. Jacobs.]

[p] [Musca parum curiose fugata.—Sen. de ira, ii. 25.]

[q] Ἀνιγχωρεῖν καὶ παριέναι ὅ, τι ἂν ᾖ μέτριον.

[r] [Camerarius, Opp. subcis., cent. i. cap. lxix.]

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and therefore our blessed Saviour commanded us, 'if our brother have sinned against us, to reprove him[t];' not presently to hale him to the judge, or deliver him up to the law; but to use means and charitable instruments, not for his vexation but his conversion. And he little regards his brother's soul, who by suits of law and arts of affliction provokes him to more anger, or hardens him in his sin, or hinders his repentance, or vexes him into impatience.

But to return to the particular case. The preventing of every evil is not a sufficient pretence (though it were true) to commence a suit at law. For when our blessed Saviour commands us to reprove our offending brother, He speaks of such a one as is still in wrong and the state of injustice, a person from whom we are not sure but we may receive another injury; and yet even to this person we are commanded to be charitable in our reproof and private admonition, but are not permitted to be quick and fierce in our complaints at law. For it is not dishonourable if a wise man be railed at, be smitten, be cheated, be derided by fools and evil persons: but to do any thing of this again, that is inhuman and inglorious. But this case is fully determined even by a heathen, 'You must not return evil to your enemy, although we be in danger to suffer a greater mischief[u];' and therefore not vex him at law. For that is the defence of beasts; who cannot keep themselves harmless but by doing a greater mischief: a tooth or a claw, a horn or a heel, these defend the beast; who that he may not receive a wound, defends himself so that he will kill his enemy. And yet this amongst evil men is called 'prudent.'

It is not by this discourse intended that we may not take securities of him against future mischiefs, if we can do it without doing him a mischief: but under the colour of securing ourselves for the future, we must not be revenged for what is past: neither must our revenge in small matters be used at all as an instrument of our security. If we can be secured without his affliction, we must take that way to be secured; but if by revenges and direct inflictions of evil, or procurations of punishment we attempt it, we are not charitable. And this is the perfect meaning of our blessed Saviour, "If thine enemy take thy cloak, let him take thy coat also; and if he strike thee on thy right cheek, turn thy left to him," and let him strike thee again. These words are not to be understood literally and precisely; not so as to forbid all securities or avoiding of future evils; for Christ himself did not do so, when an evil servant smote Him; and S. Paul did not so, when the high-priest commanded him to be smitten on the face; they neither of them received it silently, nor turned the other cheek. And what if he that smote one cheek will smite no more? or will smite the same? How if we are not able to bear a second blow? or how if the offering the other cheek provoke thy enemy to scorn thee, and tempt or provoke him to strike thee, who intended no such

[t] [Luke xvii. 3.]

[u] Εἴτε δεῖ ἡμᾶς τῶνδε χαλεπώτερα πάσχειν.—Plato. [Crito, cap. x.—tom. ii. p. 399.]

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second blow? And were it not evidently better to withdraw from him that smites? or to sweeten him with gentle language? It is therefore certain, these words are to be understood in the sense of prudence, equity, and charity: that is, when you are injured, you may use all that is for your innocent defence and unmingled guards; you may without all peradventure pray him to be quiet; you may give him reasons and arguments to let you alone; you may give good words; you may give 'blessing for cursing;' that's certainly permitted; or you may run away; you may 'flee from city to city;' or you may complain to him; you may reprove him, and expostulate the injury with him; as Christ did, and as did S. Paul: but what is then meant by turning the other cheek? Our blessed Saviour using an idiotism of His own language, and a phrase used by the prophet[x] in the prediction of Christ's meekness and passion, 'He turned His cheeks to the nippers,' means that we must not resist with doing violence or affliction to him that smites; any innocent guard, but nothing violent; any thing that is harmless, but nothing vexatious, but rather than do another evil, suffer another. And this evidently demonstrates that the preventing of every injury is no sufficient warrant to legitimate the bringing of our enemy to be punished at law for what is past. The sum is this.

No man is forbidden to lock his doors, to bar his windows, or to run from evil, or to divert it, or to reprove it. But first, in this question we speak of evil already done; and against revenges, not against defences: for that which is done cannot be undone, and therefore revenge is foolish and malicious; but that which is not done may be prevented by all arts of gentleness and innocence, and therefore defences are prudent and they are lawful.—Secondly, we speak here of little dangers and tolerable evils; and a man must not go to law because the musician keeps false time with his foot[y]; it is not for a small matter that a man must disquiet his brother; he must rather suffer two, than do one evil.

4. But if the evil we fear be intolerable, and yet certain, or very probable to happen, we may appeal to the law for sanctuary or defence, though this appeal do procure affliction to our enemy: always provided that this evil be not directly intended, nor desired secretly, nor delighted in when it happens, and be made as little as it can, prosecuted with as easy circumstances, without vexatious measures, but not without necessity.

For in all entercourses with our enemy there are but two things to be considered by us: how we may do him good: how we may keep ourselves from evil. The latter, the law of charity and collateral duties do permit or enjoin respectively; but of the former, our blessed Saviour hath made special provision. For when our blessed Lord commanded us first to reprove secretly our offending brother, and then before wit-

[x] [Is. l. 6.]

[y] Διὰ τὴν ἐν τῷ ποδὶ πρὸς τὴν λύραν ἁμαρτίαν.

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ness if there be need; the reason He gives is only that we may bring him to repentance, that you may gain him by rescuing his soul from guiltiness and his actions from injuriousness. If this course will not prevail, then tell it to the church; complain of him publicly; bring him before the christian judicatories; but still that he may repent; for if he repents he must be thy brother still; loved as dearly, treated as friendly, caressed as sweetly, handled as tenderly, conversed with as obligingly. But if none of all this will prevail for his good; then look you only to the other part of the permission; that is, that you be secured from his evil; you have done all that you are tied to do for his repentance in this method; but you have not yet done all that you are tied to do in charity; for still you must afford him all those kindnesses which Christ requires of thee for thy enemy; that is, to pray for him and to love him. But you may secure yourself by all means which his violence and your case hath made necessary.

But this I say is in case the evil be intolerable, or that to avoid it be a matter of duty, or charity to those to whom you are obliged. Though my old friend and new enemy Carbo do me little spites, and kill my deer, or shoot my pigeons, or trespass upon my grass, I must not be avenged on him at the law, or right myself by afflicting him, but strive for the rewards of patience, and labour for the fruits of my charity, and for the rest, use all the guards of prudence that I can: yet if he takes away my children's portions, or fires my houses, or exposes me and mine to beggary or destitution, I must do that duty which my charity to my children and my justice does oblige me; I may defend my children's right, though that defence exposes him to evil that does the evil. I may not let Carbo alone, and suffer my children to be undone. I must provide for my own, according to their condition and states of life; if this provision be but necessary or competent according to prudent, modest and wise accounts, and be not a contention for excesses and extravagances of wealth. He that goes to law for another hath greater warrant than he that does it for himself; for it is more likely to be charity in their case, and revenge in my own; and certainly in the disputes of charity our children are to be preferred before our enemies.

In short: if the vexation that is brought by the suit of law upon an injurious person be not revenge, and if the defence be necessary, or greatly charitable, and if the injury be intolerable, or greatly afflictive; in all these cases, Christ hath left us to the liberties of nature and reason, and the laws.

5. No man must in his own case prosecute his enemy to death or capital punishment. The reasons are, because no man's temporal evil, his injury, his disgrace, his money and his wound, are not a competent value for the life of a man; and when beyond this there is no evil that we can do, it can in no sense consist with charity that goes so far. He that prosecutes his enemy to death forgives nothing,

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forbears nothing of that injury; he means no good to his enemy, desires not his amendment, is not careful of his repentance, is not ambitious to gain a brother; to secure the interest of a soul for God; to get himself the rewards of charity: and it is a sad thing to make thy adversary pay the utmost farthing, even whilst he is in the way; and to send him to make his accounts to God, reeking in his sins, and his crimes broad blown about his ears. There are not many cases in which it can consist with the spirit of christianity for the laws themselves to put a criminal hastily to death[a]. Whatsoever is necessary, that is lawful; and of the necessities of the public, public persons are to judge; only they are to judge according to the analogy and gentleness of the christian law, by a christian spirit, and to take care of souls as well as of bodies and estates. If the criminal can be amended[a], as oftentimes he can, it is much better for a common-wealth that a good citizen be made, than that he be taken away while he is evil. Strabo tells of some nations dwelling about Caucasus that never put their greatest malefactors to death[b]: and Diodorus[c] says that Sabacon, a pious and good king of Egypt, changed capital punishments into slavery and profitable works, and that with excellent success; because it brought more profit to the public, and brought the criminal to repentance and a good mind. Balsamo says the Greek emperors did so; and S. Augustine[d] advises it as most fitting to be done.

But if this in some case be better in the public itself, it is necessary in the private; and it is necessary in our present enquiry, in order to charity preparatory to the holy communion: and in the council of Eliberis[e] there is a canon, "If any christian accuse another at the law and prosecute him to banishment or death, let him not be admitted to the communion, no not so much as in the article of death." For he whose malice passed unto the death of his brother, must not in his death receive the communion of the faithful, and the seal of the charities of God. But this was severe, and it is to be understood only to be so, unless when we are commanded to prosecute a criminal, by the interest of necessary justice, and public charity, and the command of the laws. But in other cases he that hath done so, let him repent greatly, and long, and at last communicate. That's the best expedient.

[a] See Rule of Conscience, book iii. chap. 2. p. 114.

[a] Nemo dubitabit quin si nocentes mutari in bonam mentem aliquo modo possint, sicut posse interdum conceditur, salvos eos esse magis e repub. sit, quam puniri.—Quintil. [lib. xii. cap. 1.—tom. i. p. 1055.]

[b] *Μηδένα ἀποκτείνειν τῶν ἐξαμαρτανόντων τὰ μέγιστα.* [lib. xi. p. 790.]

[c] [lib. i. cap. 65.—tom. i. p. 75.]

[d] Epist. clx. [al. cxxxiv. § 4. tom. ii. col. 398 G.]—Alicui utili operi eorum integra membra deserviant.

[e] [Can. lxxiii.—tom. i. col. 257.—Delator si quis extiterit fidelis, et per delationem ejus aliquis fuerit proscriptus vel interfectus, &c.]

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QUESTION VII.—WHETHER THE LAWS OF FORGIVENESS AND THE CHARITIES OF THE COMMUNION OBLIGE THE INJURED PERSON TO FORGIVE THE ADULTEROUS HUSBAND OR WIFE, IF THEY DO REPENT?

THERE are two cases, in which it is so far from being necessary, that it is not lawful to do some things of kindness, which in all other cases are indeed true charity, and highly significative of a soul truly merciful, and worthy to communicate.

1. When to retain the adulterous persons[g] is scandalous (as in the primitive church[h] it was esteemed so in clergymen), then such persons though they be penitent, must not be suffered to cohabit: they must be pardoned to all purposes which are not made unlawful by accident; and to all purposes which may minister unto their repentance and salvation: but charity must not be done to a single person with offence to the church: and a criminal must not receive advantage by the prejudice of the holy and the innocent. Against this I have nothing to oppose, but that those churches which did forbid this forgiveness upon pretence of scandal, should also have considered whether or no that the forgiveness of the criminal[i], and the charitable toleration of the injury, and the patient labours of love, and the endeavours of repentance be not only more profitable to them both, but also more exemplar to others.

2. The other is the case of direct danger: if the sin of the offending party be promoted by the charity of the injured man or woman, it is made unlawful so far to forgive as to cohabit; if this charity will let her loose to repent of her repentance, it turns to uncharitableness, and can never be a duty.

But except it be in these cases, it is not only lawful, but infinitely agreeable to the duty of charity, to restore the repenting person to his first condition of love and society. But this is such a charity, as although it be a counsel of perfection and a nobleness of forgiveness, yet that the forgiveness shall extend to society and mutual endearments of cohabitation, is under no commandment; because the union of marriage being broken by the adultery, that which only remains of obligation is the charities of a Christian to a Christian, without the relation of husband and wife. The first must be kept in the height of christian dearness and communion; but if the second can minister to the good of souls, it is an heroic charity to do it; but in this there ought to be no snare, for there is no commandment.

To the answers given to these cases of conscience, I am to add this

[g] See Rule of Conscience, book i. chap. 5. rule 8.

[h] Concil. Eliber. [can. lxv.—tom. i. col. 257.]

[i] Uxoris vitium tollas opus est aut feras:
Qui tollit vitium, uxorem commodiusculam
Sibi præstat; qui fert, sese meliorem facit.
Varro. [vid. Aul. Gell. i. 17.]

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caution; that although these cases are only the enquiries and concerns of private persons, and do not oblige princes, parents, judges, lords of servants in their public capacity, and they may justly punish the offender though the injury be done against themselves[k], yet in these cases the punishment must be no other than as the lancet[l] or the cupping-glass, as fasting, or ill-tasting drugs; they are painful, but are also wholly given as ministries of health. For so sometimes we put crooked sticks into the fire, we bow and beat and twist them, not to break, but to make them straight and useful. So we correct the evil inclinations of our children, and the intolerable manners of our servants, by afflictions of the body and griefs of the mind: all is well so long as it is necessary and so long as it is charitable. I remember that when Augustus[m] was to give sentence upon a son that would have killed his father, he did not, according to the severity of the laws, command him to be tied in a sack with a cock, a serpent, and an ape, and thrown into Tiber, but only to be banished whither his father pleased; remembering[n] that although the son deserved the worst, yet fathers loved to inflict the least: and although in nature none ought to drink but the hungry and the thirsty, yet in judicatories none ought to punish but they that neither hunger nor thirst: because they that do it against their wills, exceed not the measures of charity and necessity. But both fathers and princes, judges and masters, have their limits and measures before they smite, and other measures to be observed when they do smite. "O christian judge, do the office of a pious father," said S. Austin to count Marcellinus[o]. "A man should not use a man prodigally[p]," but be as sparing of another man's blood as of his own. Punish the sinner and pity the man[q].

But to conclude these enquiries fully. It is very considerable, that in many cases even when it is lawful to bring a criminal to punishment, or to go to law, and that it is just so to do; yet this whole dispute being a question of charity, we are to go by other measures than in the other; and when in these cases we do nothing but what is just, we must remember that we are Christians, and must never expect to go to heaven unless we do also what is charitable.

Therefore enquire no more into how much is just and lawful in these cases, but what is charitable, and what is best, and what is safest; for then the cases of conscience are best determined when our reward also shall greatly be secured. For it is in these enquiries

[k] See Rule of Conscience, book iv.

[l] Quomodo scalpellum et abstinentia et alia quæ profutura torquent: sic ingentia vitia prava dolore corporis animique corrigimus.—Seneca. [vid. De ira, lib. ii. cap. 27.—tom. i. p. 75.]

[m] [Seneca de clementia, i. 15.]

[n] Memor non de quo censeret, sed cui in consilio esset. [ibid.]

[o] Imple, christiane judex, pii patris officium. [S. Aug., ep. cxxxiii. § 2.—tom. ii. col. 396 D.]

[p] Homini non est homine prodige utendum.

[q] Duo ista nomina cum dicimus, homo peccator, non utique frustra dicuntur: quia peccator est, corripe; quia homo est miserere. — S. August. apud Gratian. [caus. xxiii. qu. 4. c. 35.—col. 1437.]

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of charity in order to the holy communion as it is in the communion itself: not every one shall perish that does not receive the holy communion, but yet to receive it is of great advantage to our souls in order to our obtaining the joys of heaven: so is every expression of charity; that very action which in some cases may be safely omitted, may in all cases, where there is not a contradicting duty, be done with great advantages. For he that thinks to have the reward and the heaven of Christians by the actions of justice and the omissions of charity, is like him who worships the image of the sun, while at the same time he turns his back upon the sun himself. This is so essentially reasonable, that even the heathens knew it, and urged it as a duty to be observed in all their sacrifices and solemnities. "When you pray to God," said one of their own prophets[r], "and offer a holy cloud of frankincense, come not to the gentle deity with ungentle hearts and hands: for God is of the same cognation or kindred with a good man;" gentle as a man, apt to pity, apt to do good; just, as we ought to be, but infinitely more than we are: and therefore he who is not good cannot partake with Him who is essentially and unalterably so.

Peter Comestor[s] tells of an old opinion and tradition of the ancients, that forty years before the day of judgment, the bow which God placed in the clouds shall not be seen at all: meaning, that since the rainbow was placed there as a sign of mercy and reconcilement, when the sacrament of mercy and peace shall disappear, then God will come to judge the world in fire and an intolerable tempest, in which all the uncharitable, unforgiving persons shall for ever be confounded.

Remember always what the holy Jesus hath done for thee; I shall represent it in the words of S. Bernard[t]. "O blessed Jesus, we have heard strange things of Thee; all the world tells us such things of Thee that must needs make us to run after Thee: they say that Thou despisest not the poor, nor refusest the returning sinner; we are told that Thou didst pardon the thief when he confessed his sin and confessed Thee, and Mary Magdalen when she wept; and didst accept the Syrophœnician when she prayed; and wouldst not give sentence of condemnation upon the woman taken in adultery, even because she looked sadly, and was truly ashamed: Thou didst not reject him that sat at the receipt of custom, nor the humble publican, nor the disciple that denied Thee, nor them that persecuted Thy disciples, no not them that crucified Thee. These are Thy precious ointments, apt with their sweetness to allure all the world after Thee, and with their virtue to heal them. After Thee and Thy sweet odours, O blessed Jesu, we will run." Happy is he that says so, and does so, 'enkindling his

[r] ——— justa . . precati
Thure pio, cædumque feros avertite ritus.
Mite et cognatum est homini Deus.—Sil. Ital. iv. [795.]

[s] [Historia libri Genesis, cap. xxxv.] [t] In Cantica. [serm. xxii. col. 623.]

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charity in the blood of Christ,' as S. Ignatius[u] his expression is, transcribing His example into our conversation; for we can no way please Him but by being like Him; and in the blessings of Christ, and the communion of His body and blood, the uncharitable and revenging man shall never have a portion.

SECTION V.

DEVOTIONS RELATIVE TO THIS GRACE OF CHARITY, TO BE USED BY WAY OF EXERCISE AND PREPARATION TO THE DIVINE MYSTERIES; IN ANY TIME OR PART OF OUR LIFE, BUT ESPECIALLY BEFORE AND AT THE COMMUNION.

THE HYMN, CONTAINING ACTS OF LOVE TO GOD AND TO OUR NEIGHBOUR.

COME behold the works of the Lord, what desolations He hath made in the earth.

He maketh wars to cease unto the ends of the earth: He breaketh the bow and cutteth the spear in sunder, He burneth the chariot in the fire.

But unto the wicked said God, What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth, seeing thou hatest instruction, and castest My words behind thee?

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things thou hast done, and I kept silence: but I will reprove thee and set them in order before thine eyes.

Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness.

Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble.

The Lord will deliver him and keep him alive, and he shall be blessed upon the earth; and Thou wilt not deliver him into the will of his enemies.

The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness.

But I said, Lord be merciful to me: heal my soul, for I have sinned against Thee.

Yet the Lord will command His loving kindness in the day time, and in the night His song shall be with me, and my prayer unto the God of my life:

[u] Ἀναζωπυρήσαντες ἐν αἵματι Χριστοῦ.—Ad Ephes. [cap. 1.]

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O send out Thy light and Thy truth, let them lead me, let them bring me to Thy holy hill, and to Thy tabernacles.

Then will I go unto the altar of God my exceeding joy: yea, upon the harp will I praise Thee, O God my God.

The righteous shall be glad in the Lord and shall trust in Him; and all the upright in heart shall glory.

Do good, O Lord, to them that are true of heart, and evermore mightily defend them: do good in Thy good pleasure unto Sion, build Thou the walls of Jerusalem.

In God will I praise His word, in the Lord will I praise His word; Thy vows are upon me, O God, I will render praises unto Thee.

For Thou hast delivered our souls from death: wilt Thou not deliver our feet from falling, that we may walk before God in the light of the living?

I will love Thee, O God, and praise Thee for ever, because Thou hast done it: and I will wait on Thy name, for it is good before Thy saints.

Glory be to the Father, &c.

A PRAYER FOR THE GRACE OF CHARITY, &c.

O MOST gentle, most merciful and gracious Saviour Jesu, Thou didst take upon Thee our nature to redeem us from sin and misery; Thou wert for us led as a lamb to the slaughter, and as a sheep before the shearer is dumb, so Thou openedst not Thy mouth; Thou turnedst Thy back to the smiters and Thy cheeks to the nippers, Thou wert mocked and whipped, crucified and torn, but Thou didst nothing but good to Thy enemies, and prayedst with loud cries for Thy persecutors, and didst heal the wound of one that came to lay violent hands upon Thee; O plant in my heart gentleness and patience, a meek and a long-suffering spirit; that I may never be transported with violent angers, never be disordered by peevishness, never think thoughts of revenge; but may with meekness receive all injuries that shall be done to me, and patiently bear every cross accident, and with charity may return blessing for cursing, good for evil, kind words for foul reproaches, loving admonitions for scornful upbraidings, gentle treatments for all derisions and affronts, that living all my days with meekness and charity, keeping peace with all men, and loving my neighbour as myself, and Thee more than myself, and more than all the world, I may at last come into the regions of peace and eternal charity, where Thou livest, who lovest all men, and wouldst have none to perish, but all men to be saved through Thee, O most merciful Saviour and redeemer Jesu. Amen.

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AN ACT OF FORGIVENESS TO BE SAID WITH ALL EARNESTNESS AND SINCERITY BEFORE EVERY COMMUNION.

O GOD, my God, I have sinned grievously against Thee: I am Thy debtor in a vast and an eternal debt, and if Thou shouldest take the forfeiture, I shall be for ever bound in eternal prisons, even till I pay the utmost farthing: but I hope in Thy mercies that Thou wilt forgive me my ten thousand talents; and I also do in Thy presence forgive every one that hath offended me; whoever hath taken my goods privately and injuriously, or hurt my person, or contrived any evil against me whether known or unknown; whoever hath lessened my reputation, detracted from my best endeavours, or hath slandered me or reproached, reviled, or in any word or way done me injury; I do from the bottom of my soul forgive him; praying Thee also that Thou wilt never impute to him any word or thought or action done against me; but forgive him as I desire Thou wouldest also forgive me all that I have sinned against Thee, or any man in the world. Give him Thy grace, and a holy repentance for whatever he hath done amiss; grant he may do so no more: keep me from the evil tongues and injurious actions of all men, and keep all my enemies from all the expresses of Thy wrath: and let Thy grace prevail finally upon Thy servant, that I may never remember any injury to the prejudice of any man, but that I may walk towards my enemies as Christ did; who received much evil, but went about seeking to do good to every man; and if ever it shall be in my power and my opportunity to return evil, O then grant that the Spirit of love and forgiveness may triumph over all anger, and malice, and revenge; that I may be the son of God, and may love God, and prove my love to Thee by my love to my brother, and by obedience to all Thy laws, through the Son of Thy love, by whom Thou art reconciled to mankind, our blessed Lord and Saviour Jesus. Amen.

VERS.—Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins.

RESP.—Spare us good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever. Amen.

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CHAPTER V.

OF REPENTANCE PREPARATORY TO THE BLESSED SACRAMENT.

SECTION I.

When Isaac and Abimelech had made a covenant of peace and mutual agreement, they would not confirm it by a sacramental oath till the next morning; that they might swear fasting[x], for the reverence and religious regard of the solemn oath, saith Lyra[y]. But Philo[z] says they did it symbolically, to represent that purity and cleanness of soul which he that swears to God, or comes to pay his vows, ought to preserve with great religion. He that in a religious and solemn address comes to God, ought to consider whether his body be free from uncleanness and his soul from vile affections. "He that is righteous let him be righteous still, and he that is justified let him be justified" yet more, saith the Spirit of God[a]; and then it follows, "He that thirsts, let him come and drink of the living waters freely and without money:" meaning, that when our affections to sin are gone, when our hearts are clean, then we may freely partake of the feast of the supper of the Lamb.

For as in natural forms, the more noble they are, the more noble dispositions are required to their production: so it is in the spiritual: for when Christ is to be efformed in us, when we are to become the sons of God, flesh of His flesh and bone of His bone, we must be washed in water, and purified by faith, and sanctified by the Spirit, and cleansed by an excellent repentance; we must be confirmed by a holy hope, and softened by charity. So God hath ordered in the excellent fabric of human bodies. First our meat is prepared by fire, then macerated by the teeth, then digested in the stomach; where the first separation is made of the good from the bad, the wholesome juices from the more earthy parts: these being sent down to earth, the other are conveyed to the liver, where the matter is separated again, and the good is turned into blood, and the better into spirits, and thence the body is supplied with blood; and the spirits repair unto the heart and head that thence they may be sent on embassies for the ministries of the body, and for the work of understanding. So it is in the dispensation of the affairs of the soul. The ear which is the mouth of the soul, receives all meat, and the senses entertain

[x] [saliva jejuna.]

[y] [Gloss. in Gen. xxvi. 31.]

[z] [De dec. orac.—tom. ii. p. 196, ed. Mangey.—But Philo's remark is general, not referring to Isaac and Abimelech. Taylor probably saw the passage in Aloys. Novarinus, elect. sacr., lib. iii. n. 370; on referring to which passage the reader will see how the mistake arose.]

[a] [Rev. xxii. 11, 17.]

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the fuel for all passions, and all interests of virtue and vice. But the understanding makes the first separation, dividing the clean from the unclean: but when the Spirit of God comes and purifies even the separate matter, making that which is morally good to be spiritual and holy, first cleansing us from the sensualities of flesh and blood, and then from spiritual iniquities that usually debauch the soul, then the holy nourishment which we receive passes into divine excellencies. But if sensuality be in the palate, and intemperance in the stomach; if lust be in the liver and anger in the heart, it corrupts the holy food, and makes that to be a savour of death which was intended for health and holy blessings.

But therefore when we have lived in the corrupted air of evil company, and have sucked in the vile juices of *coloquintida* and the deadly henbane, when that is within the heart which defiles the man, the soul must be purged by repentance; it must be washed by tears and purified by penitential sorrow. For he that comes to this holy feast with an unrepenting heart, is like the flies[c] in the temple upon the day of sacrifice; the little insect is very busy about the flesh of the slain beasts, she flies to every corner of the temple, and she tastes the flesh before the portion is laid before the god: but when the nidour and the delicacy hath called such an unwelcome guest, she corrupts the sacrifice, and therefore dies at the altar, or is driven away by the officious priest. So is an unworthy communicant; he comes it may be with passion and an earnest zeal, he hopes to be fed, and he hopes to be made immortal; he thinks he does a holy action, and shall receive a holy blessing: but what is his portion? 'It is a glorious thing to be feasted at the table of God; glorious to him that is invited and prepared, but not to him that is unprepared, hateful and impenitent[d].'

But it is an easy thing to say that a man must repent before he communicates; so he must before he prays, before he dies, before he goes a journey. The whole life of a man is to be a continual repentance[e]; but if so, then what particular is that which is required before we receive the holy communion? For if it be an universal duty, of infinite extent, of unlimited comprehension; then every Christian must always be doing some of the offices of repentance: but then which are the peculiar parts and offices of this grace which have any special and immediate relation to this solemnity? For if there be none, the sermons of repentance are nothing but the general doctrine of good life, but of no special efficacy in our preparation.

The answer to this will explicate the intricacy, and establish the measures, of our duty in this proper relation, in order to this ministry.

[c] —— Exta prægusto deum,
Moror inter aras, templa perlustro omnia.—[Phædr., lib. iv. fab. 23.]

[d] Est gloriosus sane convictus deum,
Sed illi qui invitatur, non qui invisus est.—[Phædr. ibid.]

[e] See the Doctrine and Practice of Repentance, chap. 1. and 2.

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SECTION II.

THE NECESSITY OF REPENTANCE IN ORDER TO THE HOLY SACRAMENT.

THE holy sacrament of the Lord's supper does not produce its intended effect upon an unprepared subject. He that gives his body to that which is against the spirit, and his spirit to the affections of the body, cannot receive the body of Christ in a spiritual manner[f]. He that receives Christ, must in great truth be a servant of Christ. "It is not lawful," saith Justin Martyr[g], "for any one to receive the holy eucharistical bread and to drink of the sacred calice, but to him that believes, and to him that lives according to Christ's commandment." For as S. Paul argues of the infinite undecency of fornication, because it is a making the members of Christ to become the members of an harlot; upon the same account it is infinitely impossible that any such polluted persons should become the members of Christ to the intents of blessing and the Spirit. How can Christ's body be communicated to them who are one flesh with a harlot? And so it is in all other sins; "We cannot partake of the Lord's table, and the table of devils." A wicked person and a communicant are of contrary interests[h], of differing relations, designed to divers ends, fitted with other dispositions; they work not by the same principles, are not weighed in the same balance, nor meted by like measures: and therefore they that come must be innocent or return to innocence; that is, they must repent, or be such persons as need no repentance: and S. Ambrose gives this account of the practice of the church in this affair, "This is the order[i] of this mystery which is every where observed, that first by the pardon of our sins our souls be healed, and the wounds cured with the medicine of repentance, and then that our souls be plentifully nourished by this holy sacrament." And to this purpose he expounds the parable of the prodigal son, saying[k] that "no man ought to come to this sacrament unless he have the wedding ring and the wedding garment;" unless he have received the seal of the Spirit, and is clothed with white garments, the righteousness and justification of the saints. And to the same purpose it is, that S. Cyprian[l] complains of some in his

[f] Non per id quod recte foris oblatum est sacrificium ad se ducit [al. seducit] Deum, intus habens peccatum.—Iren., l. iv. c. 23. [leg. 34. al. 18. § 3. p. 250.] Δεινὸν ἂν εἴη εἰ πρὸς τὰ δῶρα καὶ τὰς θυσίας ἀποβλέπουσιν ἡμῶν οἱ θεοὶ, ἀλλὰ μὴ πρὸς τὴν ψυχὴν, ἣν τις ὅσιος καὶ δίκαιος ὢν τυγχάνῃ.—Plato. [Alcib. ii.—tom. iii. p. 123.]

[g] Just. Mart. apol. ii. [al. i. § 66. p. 83.]

[h] Non bene inæquales veniunt ad aratra juvenci.—[vid. Ovid., heroid. ix. 29.]

[i] Ubique mysterii ordo servatur, ut prius per remissionem peccatorum vulneribus medicina tribuatur, postea alimonia mensæ cœlestis exuberet.—Lib. vi. in Luc. c. 37. [al. 71.—tom. i. col. 1400.]

[k] Nemo huc accedere debet nisi qui signaculum justitiæ custodierit, aut receperit.—[Vid.] lib. vii. c. 66. [al. § 232.—tom. i. col. 1467.]

[l] Lib. iii. epist. 14. [al. ep. xvi. p. 37.] Nondum pœnitentia acta, nondum facta exomologesi, nondum manu eis ab episcopo et clero imposita, eucharistia eis datur.

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church, who not having repented, not being put under discipline by the bishop and the clergy, yet had the sacrament ministered to them: against whom he presses the severe words of S. Paul[m], "He that eats and drinks unworthily, eats and drinks damnation to himself;" that is, he that repents not of his sins before he comes to the holy sacrament, comes before he is prepared, and therefore before he should: and S. Basil[n] hath a whole chapter on purpose to prove that 'it is not safe for any man that is not purged from all pollution of flesh and spirit to eat the body of the Lord;' and that is the title of the chapter. 'The wicked think to appease God[o] with rivers of oil, and hecatombs of oxen, and with flocks of sheep: they think by the ceremony and the gift to make peace with God; to get pardon for their sin, and to make way for more: but they lose their labour,' says the comedy, 'and throw away their cost: because God accepts no breakers of their vows[p];' He loves no man's sacrifice, that does not truly love His service. 'What if you empty all the Mævanian[q] valleys, and drive the fat lambs in flocks unto the altars? what if you sacrifice a herd of white bulls from Clitumnus? One sacrifice of a troubled spirit, one offering of a broken heart is a better oblation than all the wealth which the fields of the wicked can produce.' "God by the forms and rites of sacrifice teaches us how to come to the altars, whether for prayer or eucharist; we must be sure to bring no evil passion, no spiritual disease along with us," saith Philo[r]. The sacrament of the Lord's supper is the christian sacrifice, and though the Lamb of God is represented in a pure oblation, yet we must bring something of our own: our lusts must be crucified[s], our passions brought in fetters, bound in chains, and laid down at the foot of the throne of God. We must use our sins as the ass's first colt was to be used among the

[m] [1 Cor. xi. 28.] [n] Lib. ii. de bapt. c. 3. [tom. ii. p. 654.]

[o] Quid juvat hoc, templis nostros immittere mores,
Et bona diis ex hac scelerata ducere pulpa?—[Pers. ii. 62.]

[p] Atque hoc scelesti in animum inducunt suum,
Jovem se placare posse donis, hostiis.
Et operam et sumptum perduunt; id eo fit
Quia nihil ei acceptum est a perjuris supplicii.
[Plaut. prolog. in Rud., lin. 23.]

[q] —— qua nunc tibi pauper acerra
Digna litem? Nec si vacuet Mævania valles,
Aut præstent niveos Clitumna novalia tauros,
Sufficiam; sed sæpe deis hos inter honores
Cespes, et exiguo placuerunt farra salino.
Statius. [sylv. i. 4. 127.]

[r] Βούλεται αὐτοὺς ἀναδιδάξαι, διὰ συμβόλων, ὅτοτε προέρχοιτο εἰς βωμούς, ἢ εὐξόμενοι, ἢ εὐχαριστήσοντες, μηδὲν ἀρρώστημα ἢ πάθος ἐπιφέρεσθαι τῇ ψυχῇ.—Philo. [p. 65 supra.]

[s] Quin horres, vererisque talia committere, et altaria frequentare? Quomodo immaculata sacrorum mysteria audes attingere? Hortor itaque te . . ut vel committere hujusmodi desinas, vel a venerandis altaris sacrificiis abstineas, ne quando ignem de cœlo capiti accersens tuo, turpe meritas pœnas, ut optasti, luas. —Sic Zosimum presbyterum arguit S. Isidorus Pelusiota, lib. v. ep. 12. [p. 556.]

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Jews; there is no redeeming of it but only by the breaking of its neck: and when a sinner comes to God groaning under his load, carrying the dead body of his lusts and laying them before the altar of God, saying, 'This is my pride that almost ruined me: here is the corpse of my lusts, they are now dead, and as carcases are more heavy than living bodies, so now my sin feels more ponderous because it is mortified: I now feel the intolerable burden, and I cannot bear it;' when a sinner makes this address to God, coming with a penitential soul, with a holy sorrow, and with holy purposes, then no oblation shall be more pleasing, no guest more welcome, no sacrifice more accepted. The sacrament is like the word of God[t]; if you receive it worthily it will do you good; if unworthily, it will be your death and your destruction. Here the penitent can be cleansed, and here the impenitent are consumed: here they that are justified shall be justified still, and they that are unholy become more unholy and accursed: here they that have shall have more abundantly, and they that have not shall lose what they have already; here the living are made strong and happy, and the dead do die again.

"He that giveth honour to a fool," saith Solomon[u], "is like him that bindeth a stone in a sling;" so we read it, but so it is not easy to tell the meaning: the vulgar Latin reads it, "As he that throws a stone into the heap of Mercury, so is he that giveth honour to a fool;" and so the proverb is easy. For the gentiles did of old worship Mercury[x] by throwing stones at him: now giving honour to a fool is like throwing a stone at Mercury, that is, a strange and unreasonable act: for as the throwing of stones is against all natural and reasonable way of worship and religion, and is against the way of honour, so is a fool as strange and unfit a person to receive it. But when rabbi Manasses[y] threw stones at Mercury in contempt and defiance of the image and the false god, he was questioned for idolatry, and paid his liberty in exchange for his outward worship of what he secretly hated: but by his external act he was brought to judgment and condemned for his hypocrisy. This is the case of every one that in a state of sins comes to the holy sacrament; he comes to receive the bread of God, and throws a stone at Him; he pretends worship, and secretly hates Him; and no man must come hither, but all that is within him, and all that is without, must be symbolical to the nature and holiness of the mysteries, to the designs and purposes of God. In short; the full sense of all this is expressed in the canon law[z] in a few words, "A sacrament is not to be given but to him that repents:" for there must no sinful habit or impure affection re-

[t] Omnia sacramenta obsunt indigne tractantibus, prosunt tamen . . digne sumentibus; sicut et verbum Dei.—S. August. contr. epist. Parmen. [lib. ii. cap. 10.—tom. ix. col. 39 C.]

[u] [Prov. xxvi. 8.]

[x] [Suidas, ἑρμαῖον.]

[y] [Gemara, Sanhedrin, cap. vii., f. 64. —Cf. Voss. annot. in Maimon. de idolol. cap. iii. § 7.]

[z] [Gratian. decret.] cap. 'Illud.' dist. xcv. [col. 497.]—Non pœnitentibus ictud [sc. chrisma] infundi non potest, quia genus est sacramenti.

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main in that tabernacle where God means to place His holy spirit. It is like bringing of a swine into the propitiatory; such a presence cannot stand with the presence of the Lord. It is Dagon before the ark; the Shechinah, the glory of the Lord, will depart from that unhallowed place.

But because the duty of repentance, as it is a particular grace, is limited and affirmative, and therefore is determinable by proper relations and accidents, and there is a special necessity of repentance before the receiving of the sacrament; we must enquire more particularly,

1) What actions or parts of repentance are necessary in our preparation to the receiving these divine mysteries.

2) How far a penitent must be advanced in a good life before he may come safely; and how far before he may come with confidence.

3) What significations of repentance are to be accepted by the church.

4) Whether in case the duty be not performed, may every minister of the sacrament refuse to admit the wicked person, or the imperfect penitent, that offers himself and persists in the desire of it.

SECTION III.

WHAT ACTIONS OF REPENTANCE ARE SPECIALLY REQUIRED IN OUR PREPARATIONS TO THE HOLY SACRAMENT.

THE particular actions of repentance, which are to be performed in their proper seasons, which cannot be always actual because they have variety, and cannot be attended to altogether, all such particulars of repentance are then in their season, they have this for their opportunity. For it is an admirable wisdom of God so to dispose the times and advantages of religion, that by the solennities of duty our dispersions are gathered up, our wanderings are united, our indifferences are kindled, our weariness is recreated, our spirits are made busy, our attention is called upon, our powers are made active, our virtues fermented: we are called upon, and looked after and engaged. For as it is in motion, and as it is in lines, a long and a straight progression diminishes the strength and makes languishing and infirmity; but by doubling the point, or making a new centre, the moving body gathers up its parts and powers into a narrower compass, and by union, as by a new beginning, is rescued from weakness and diminution: so it is in the life of a Christian; when he first sets forth he is zealous and forward, full of appetite and full of holy fires; but when his little fuel is consumed and his flame abates, when he goes on and grows weary, when he mingles with the world, and

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by every conversation is polluted or allayed; when by his very necessary affairs of life he is made secular and interested, apt to tend his civil regards, and to be remiss in the spiritual; by often and long handling of money beginning too much to love it: then we are interrupted in our declining piety, we are called upon by religion, and by the sacredness of this holy duty are made to begin again, not to go back, but to be re-enkindled.

Every time we receive the holy sacrament all our duties are summed up; we make new vows, we chastise our negligence, we mend our pace, we actuate our holy purposes and make them stronger, we enter upon religion as if we had never done any thing before; we bring again our first penitential heats: and as when we pray, and pray long, our devotion slackens, and our attention becomes trifling, and by wandering thoughts we are gone very far from the observation of the offices; the good man that ministers calls out to us, 'Let us pray:' and then the wandering thoughts run home[a], then we are troubled that we have lost so much of our prayers as we have not attended to; then we begin again and pray the more passionately by how much we observe ourselves to have been more negligent before. If God did not particularly call upon us by these religious necessities, and stop us by the solemn return of the sacrament, and stir up our fires, and remind us of our duty, and make actual seasons and opportunities for actual and great attendances on religion; if God did not make some days, and some necessities, and some opportunities for heaven, the soul and her interest would not be at all regarded. For this life is the day for the body, and our needs do indeed require so much attendance, and employ so much of our affections, and spend so much of our time, that it is necessary some abstractions and separations of time and offices be made.

Receiving the holy sacrament is like a lock upon the waters; which makes them rise higher and begin a fuller stream as from a new principle of emanation: so that the repentance which is the duty of our life and dispersed over all the parts and periods of it, like the waters in the first creation upon the face of the whole earth, is gathered together against the day of the Lord's communion as into a bosom and congregation of penitential waters. Then you are to mourn for your sins and to resolve against them, then you are to

[a] ['In the beginning.. is placed this short and ancient exhortation, so often repeated in all the old liturgies; whereby the priest gives the signal of battle or the watch-word, to all the assembly, that they may set on their enemies with courage, and besiege even heaven itself with a holy importunity. And as the crier of old in the heathen sacrifices proclaimed his *Hoc agite*, and warned all to attend what they were about; so doth the minister charge you against all wandering thoughts, which are never more frequent nor pernicious than in holy duties; desiring you not to rest satisfied in his petitions for you, but to let your heart go along with him; that they may be accepted as your prayers, though pronounced with his lips. He enjoins you all to pray with him, and for one another: for it is a great work you have to do, and you must now take off your thoughts from all other things, and wholly mind this.'—Comber, Companion to the Temple, pt. i. sec. 19.]

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remember what vows you have already made and broken, how often you have prevaricated in your duty, and by what temptations you are used to fall: then you are to renew the strength of your purposes, to fortify your tenderest part, and to cut off all advantages from the enemy: then you must prune your vine[a], and make the branches bleed; then the bridegroom comes, and you must trim your lamp and adorn it with the culture of religion: that is, against the day of communion, you must sum up all the parts of your repentance; for the sacrament is a summary of all the mysteries, and all the duty of the whole religion of a Christian. But baptism and the holy eucharist do nothing for us unless we do good works, and perfect them with a conjugation of holy duties[b], bringing forth fruits meet for repentance.

But our enquiry must be yet a little more particular.

There are some actions of repentance which must be finished and made perfect before we receive the holy communion; and there are some which will be finishing all our life. Concerning the first the question is, which they are, and what must be done concerning them; concerning the second we are to enquire how far we must have proceeded in them before we may communicate.

Those parts of repentance which must be finished before we approach the blessed sacrament are these;—

FIRST, we must have renounced, perfectly renounced all affections to sin, and firmly purpose to amend all, to sin no more, to lead a new life in all solid and material practices of virtue. This we learn from Origen[c], "We eat the bread which is made a holy thing, and which sanctifies and makes holy all them who use it with holy and salutary purposes" and designs of living holily: not by a solemn and pompous profession only, but with a real and hearty resolution: resolving not to say so, and be a fool; but to say so because indeed we mean so; not to profess it because it is the custom of Christians and the expectation of the solemnity, but because we intend really to be quit of the sin for ever. Now concerning our purposes of amendment, these things are to be taken care of;—

1) That they be made prudently, attentively, sincerely, and with intuition upon a credible, possible, and designed effect. For there are some that make vows (purposes I cannot call them) which they believe impossible to keep; and no man can wisely purpose such things, of which he hath such belief: but they believe themselves

[a] —— Enodes trunci resecentur, ut inde
Exeat in cœlum ramis felicibus arbor.—[vid. Virg. georg. ii. 78, 81.]

[b] Parum est baptizari, et eucharistiam accipere, nisi quis factis et opere perficiat.—S. Cypr. [test. ad Quirin. iii. 26; tit. cap. in marg. nonnull. edd.]

[c] Ἄρτους ἐσθίομεν . . γινομένους . . ἅγιόν τι, καὶ ἁγιάζον τοὺς μεθ' ὑγιοῦς προθέσεως αὐτῷ χρωμένους.—Lib. viii. adv. Celsum. [p. 44 supra.]

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inevitably engaged to commit a sin, and yet as inevitably engaged to say they will not. The Grecks tell of a famous fool among them; her name was Acco[c]; who when she saw herself in a glass, would discourse as wisely as she could to the other woman, and supposed her own shadow to be one of her neighbours, with whom sometimes she had great business, but always huge civilities; only she could never agree which of them should go away first, or take the upper hand. Such wise resolvers are some persons: they take the shadow of it for a substance, and please themselves by the entertainment of the images of things; and think that the outside and the words of a promise are the only thing that God requires; they and their promises do not know which shall go away first; the resolution quickly dies, and the man presently after; but the sin lives and abides there still, and will do so for ever. Cast about and see; have you promised what you are likely to perform; and do you intend it in good earnest never to consent to a sin, in no circumstance, and for no argument, and by no temptation? For he that resolves never to commit that which he knows he shall commit, is like him who resolves he will never die; his vain resolution sets not his death back one hour. It is hypocrisy and lying to say it before God, and it is folly and madness to pretend that we will do it to ourselves. But of this I have already spoken[d].

2) He that in his preparation to the holy communion purposes to live a holy life, must not judge of the goodness of his purposes by the present intendment, but by the consequent performance. He must not think it is well yet; because many good purposes are broken by temptations, disordered by supervening accidents, frustrated by impotency, and laid aside by purposes to the contrary: such which Plutarch compares to windy eggs[e], which though they look fairly yet produce no birds. Now by this consideration it is not intended that a man must defer his communion till he hath fully performed all his purposes of a holy life[f], for then he should never communicate till he dies; but by this we are advised to make such enquiry, and to use such cautions, and to require such indications of the reality of our purposes, as becomes wise, interested, and considering persons, who are undone if they be deceived, and receive damage by the profane and unholy usages of the divine mysteries if they were cozened and abused themselves in the sincerity and efficacy of their preparatory purposes. Plato tells that Alcibiades did sometimes wish Socrates had been dead, because he was ashamed to see him, for that he had not kept the promises which he had so often made to him. If we who often have communicated, do find that the purposes of reformation which we have formerly made proved ineffective; if we perceive

[c] [Etymolog. magn. in voc. ἀκκίζεσθαι· et vide ibi notata, ed. Gaisford.—Erasm. adag., chil. ii. cent. 2. 99.]

[d] Chap. ii. sect. 3.

[e] Ἀτελῆ τινὰ καὶ ἄψυχα ὑπολήμματα. —[De audit.—tom. vi. p. 139.]

[f] See great Exemplar, part 2. sect. 12. n. 34.

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that we have begged pardon for our lust, and yet still remain under the power of the passion; if we have deplored our pride, and yet cannot endure to have others preferred before us; if we have resolved against our hasty angers, and yet after the communion find our peevishness to return as often[h], and to abide as long, and still to forage and to prevail, we are like those foolish birds who having conceived by the wind, lay their eggs in the sand, and forget the place, and the waters wash them away.

In such cases as these something more must be done besides making resolutions. Let every man make some experiment of himself, and give some instances of performance, and get ground of his passion; and make no great haste to pass instantly to the holy communion; you may more safely stay one day longer, than pass on one minute too soon. But be sure of this; the fierce saying of a few warm and holy words is not a sufficient preparation to these sacred mysteries: and they who upon such little confidencies as these have hastened hither, have afterwards found causes enough to deplore their profane follies and presumptions; for they see when they have eaten the sop[i], they go out to sin against the Lord; as soon as the sacred calice hath refreshed their lips, they dishonour God with their mouths, and retain their affections here below fastened to earth and earthly things.

This is it that makes our communions have so little fruit. Men resolve to be good and then communicate; they resolve they will hereafter, but they are not yet; and yet they will communicate; they resolve, and think no more of it; as if performance were no part of the duty and the obligation. In such cases it is not good to be hasty, for a little stay will do better than twenty arguments to enforce your purposes[k]. You must make new resolutions and re-enforce your old; but if you have already tried and have found your purposes to be easily untwisted, and that like the scenes at masques, they were only for that show, to serve at that solemnity, learn to be more wary and more afraid the next time. The first folly was too bad, but to do so often, is intolerable.—But here are two cases to be resolved.

[h] Talis mensæ fuisti particeps, et cum omnibus deberes esse mitior et clementior, et par angelis, fuisti omnium crudelissimus; gustavisti sanguinem dominicum, et ne sic quidem fratrem agnoscis. —S. Chrysost. homil. xxvii. in [i.] Corinth. [§ 5.—tom. x. p. 247 D.]

[i] —— Accipimus sacra data pocula dextra,
Quæ simul arenti sitientes hausimus ore,
. . . . . .
(Et pudet et referam) ——
—— pro verbis edere raucum
Murmur, et in terram toto procumbere vultu.—[Ovid. metam. xiv. 276.]

[k] Proinde quicquid est, da spatium et tempus tibi;
Quod ratio nequit, sæpe sanavit mora.—[Sen. Agam., act. i. lin. 129.]

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QUESTION I.—BUT OF WHAT NATURE AND EXTENT MUST OUR PREPARATORY RESOLUTION BE? MUST WE RESOLVE AGAINST ALL SIN, OR AGAINST SOME KINDS ONLY? IF ONLY AGAINST SOME SORTS, THEN WE ARE NOT CLEAN ALL OVER; IF AGAINST ALL, THEN WE FIND IT IMPOSSIBLE FOR US TO PERFORM IT; AND THEN EITHER IT IS NOT NECESSARY TO RESOLVE, OR NOT NECESSARY TO PERFORM, OR NOT NECESSARY TO COMMUNICATE.

I ANSWER,—It is one thing to say, I shall never fall, I shall never be mistaken, I shall never be surprised, or I shall never slacken my watchfulness and attention; and another thing to resolve against the love and choice of every sin. It is not always in our powers to avoid being surprised, or being deceived, or being dull and sleepy in our carefulness and watches. Every good and well-meaning Christian cannot promise to himself security; but he may be tempted, or over-pressed with a sudden fear when he cannot consider, and be put sometimes to act before he can take counsel: and though there is no one sin we do, but we do it voluntarily, and might escape it if we would make use of the grace of God; yet the inference cannot run forth to all: we cannot therefore always escape all: any one we can; but not every one. The reason is, because concerning any one if we make a question, then we can and do deliberate; then we can attend, and we can consider, and summon up the arts and auxiliaries of reason and religion, and we can hear both sides speak; and therefore we can choose: for he that can deliberate, can take either side: for if he could not choose when he hath considered which to choose, he were more a fool in considering, than by any inconsideration in the world; for he not only does unreasonably by sinning, but he considers unreasonably and to no purpose; since his consideration cannot alter the case. Certain it is, by him that can consider, every sin can be avoided. But then this is as certain, that it is not possible always to consider; but surprise and ignorance, haste and dullness, indifference and weariness are the entries at which some things that are not good will enter; but these things are such, which by how much they are the less voluntary, by so much they are the less imputed.

Thus therefore he that means to communicate worthily, must resolve against every sin; the greatest and the least; that is, first, he must resolve never to commit any sin concerning which he can deliberate: and secondly, he must resolve so to stand upon his guard, that he may not frequently be surprised: he must use prayer against all, and prudent caution in his whole conversation, and all the instruments of grace for the destruction of the whole body of sin: and though in this valley of tears there are but few so happy souls as to triumph over all infirmities;—we know of none, and if God hath any such on earth, they are peculiar jewels kept in undiscerned cabinets;—yet all that intend to serve God heartily, must aim at a return to that state of innocence, to the possibility of which Christ hath as certainly

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recovered us, as we lost it by our own follies and the sin of Adam; that is, we must continually strive, and every day get ground of our passions, and grow in understanding and the fear of God; that we be not so often deluded, nor in so many things be ignorant, nor be so easily surprised, nor so much complain of our weakness; nor the imperfection of our actions be in so many instances unavoidable. But in the matters of choice, in voluntary and deliberate actions, we must resolve not to sin at all. In these things we must be more than conquerors.

SECONDLY, he that intends worthily to communicate, before his coming, must quit all his next and immediate occasions of habitual sins[l], all those states of evil, by which so long as he dwells, he cannot stand uprightly. For to resolve against all sin, and yet to retain that temptation which hath been to this time stronger than all your resolutions, is to abide in the midst of a torrent against which you cannot swim, and yet resolve never to be drowned[m]. There is no dallying in this case: he that will not throw out the bond-woman and her son, he that will still retain the concubine; let him resolve what he will, and will what he is commanded, and profess what he purposes; his profession is nothing but words, and his resolutions will prove as unstable as the thinnest air which is not able to support a fly, unless with her wings she fans it into an accidental thickness.

This may seem the hardest commandment of christianity; and Christ calls it a 'cutting off the right hand,' and 'plucking out the right eye;' as if it were the greatest violence of the world. Indeed it is oftentimes a great inconvenience to our affairs and fortune. For it may be, he by whom we live is he by whom we sin; and we cannot eat but we must be in danger. If the case be so; it is indeed harder to leave the sin; but yet the command of pulling out our eye is not the hardness; but is an act of easiness, and an instrument of facilitation. For first it must be remembered that it is a question of souls, and no interest can be laid in balance against a soul; it is moments against eternity; money against heaven; life eternal against a little pension: and therefore this precept of pulling out the right eye is very easy when it is made the price or instrument of avoiding eternal torments: a man had better pull his heart out[n] than nurse a lust by which he shall die for ever.

But then next to this it is considerable, that this precept of putting out the right eye, that is, removing the next occasion of sin, is

[l] Invitat autem pauperes, debiles, cæcos; ut ostendatur quod nulla ['quo ostenditur nobis quod nullum,' ed. Ben.] debilitas corporis excludat a regno, rarinsque delinquat cui desit illecebra peccandi.—S. Ambros. [in Luc. xiv. 21; sc. lib. vii. § 202.—tom. i. col. 1459 E.]

[m] Qui proponit sibi et dicit, Habere volo quod vincam; hoc est, Vivere desidero et volo sub ruina.—Aug. [al. S. Cypr. al. Orig.] de singul. cleric. [ad calc. opp. S. Cypr. p. 7; sed paulo aliter.]

[n] Projice quæcunque cor tuum laniant, quæ si aliter extrahi nequirent, cor ipsum cum illis revellendum erat.—[Sev. ep. li. fin.—tom. ii. p. 176.]

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so far from being an hard commandment, that it is perfectly a complying with our infirmities and a securing of our greatest interests; by this He conducts us tenderly because we have no strength. For if Christ had done as Xenocrates in Valerius[p], and commanded His disciples to dwell in danger that they might triumph more gloriously, we had reason to suspect ourselves, and to tremble under the load of the imposition; but Christ knew it would never consist with our safety, and never conduce to His father's glory, therefore Christ bids us to avoid the occasion. He would not have weak and amorous persons to converse with fair women, that make weak eyes[q], and by the eyes wound the heart of a foolish man. For as Trithemius[r] observes, good angels never appeared in the likeness of women, they are tempters and temptations: and therefore because of the danger, Christ would not have us look; unless we can do it with safety we must not be in their company. And therefore as God gave us legs and hands in great kindness, yet we give money to have them cut off when they endanger the whole body; so must we quite cut off the advantages of our estate and the pleasures of our life, rather than die eternally. There is no other variety but this; if we be tempted in our state of life or of society; we must do violence to our fortune or our will: but the particulars of the case are these.

1. If it be easy to quit the occasion, do it lest you be tempted; for it is worth some pain to be secured in the question of your soul. When Alcibiades was sent for from Sicily to Athens to be tried for his life, he hid himself, and left this answer to be sent, "It is better to decline a trial than to escape from under it[s];" and so it is here. It is glorious indeed to escape, but it is the safer way not to put it to the venture; and therefore when you can, decline the trial; for he that resolves to live, and yet will live under the ruins of a falling house, is but little better than a fool.

2. If it be difficult to part with the tempting occasion of your sin, then consider whether you can dwell with it, and yet not sin; if you can, you may; for if you neither love your danger, nor can easily part with it, it is sufficient that by plain force you resist it.

3. But if by sad experience you have learned your own weakness, and that as long as you dwell near the furnace you are scorched with the flames; no interest in this world must make you lose your hopes of the other. It is not good to walk by a bank's side, or to play in the hollow seat of an asp[t]. He that hath escaped often is not secure; but he that hath already smarted under the calamity, hath not so much left him to alleviate the evil as the miserable excuse of 'I did

[p] [Val. Max. iv. 3. ext. 3.]

[q] Ἀλγηδόνες ἀφθάλμων. [See vol. iii. p. 60.]

[r] [lib. viii. quæstt. ad Maximil., qu. vi. p. 504. 8vo. 1605.]

[s] Κρεῖσσον φυγεῖν, ἢ ἀποφυγεῖν δίκην. [Plut. apophth.—tom. vi. p. 708.]

[t] —— Nemo se tuto [diu]
Periculis offerre tam crebris potest;
Quem sæpe transit casus, aliquando invenit.—Tragœd. [Sen., Herc. fur. 326.]

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not think it:' for he hath found that it was so dangerous. But therefore he must decline no trouble that he may save his soul: and that estate is well spent, that secures such an interest. But if a man be afraid of his forehead, he must not gather honey from a bee-hive[t]; and in many cases, if a man stands upon the matter of inconvenience, he must not pretend to be a servant of God. If you dwell in a temptation you are in danger of eternal death, and to be secure against such a danger, what danger is it which a wise man will not endure[u]? All the glories of his father could never have tempted Phaethon[x] to have come near one of the horses of the sun after they had given him such a horrid fall. When you have seen yourself overpowered by the temptation, come not near it any more: change your dwelling; let not one house hold you both, nor the same stars ever see you meet.

But that this must be done before you receive the blessed sacrament is therefore affirmed, because no man can resolve against all sin, unless he be stronger than his temptation, or fly from it. But he that chooses to dwell with the next and proper opportunity of sin; either he directly loves the sin, or by interpretation he loves not God, who will not for His service suffer the inconvenience of leaving his mistress, or venture the favour of his patron, or is afraid to grieve his tempter, or will at no hand suffer the diminution of his fortune.

It may be deferred upon the same terms upon which it can be quite omitted: that is, when upon any sure account we are impregnable against it; but if you know not that, then you must fly away directly. If you cannot with water quench your fire; take the wood from under it.—I only add one general advice which will fit all sorts of persons that desire truly to serve God and to arrive at an excellent state of virtue. Although they live in the world and are engaged by their duty and relations to many secular divertisements; yet as they must do what they can to change these into religion and into some good thing one way or other; so by these difficulties and divertisements they will find it to be impossible that they should do any thing that is greatly good, unless they cut off all superfluous company and visits and amusements. That which is necessary is too much, and if it were not necessary it would not be tolerable; but that which is more than needs, is a mill-stone about the neck of religion, and makes it impossible to be excellently virtuous.

[t] Non quisquam fruitur veris odoribus
Hyblæis apibus aut spoliat favos
['Hyblæos latebris nec spoliat favos,' edd.]
Si fronti caveat, si timeat rubos.—[Claudian. in nupt. Honor., fescenn. 105.]

[u] Nunquam periculum sine periculo vincitur.—Senec. [pseudo-Sen. (vid. Fabric., biblioth. lat.) in libro proverbiorum.]

[x] Vitaret cœlum Phaethon si viveret, et quos
Optavit stulte tangere nollet equos.—[Ovid. trist. i. 1. 79.]

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QUESTION II.—BUT IS HE THAT INTENDS TO COMMUNICATE BOUND TO QUIT ALL THOSE OCCASIONS OF SIN BY WHICH HIMSELF WAS TEMPTED, AND DID FALL, AND DIE?

1) I ANSWER, that it is impossible he should. If you live in delights[x] your chastity is tempted; your humility is assaulted by receiving honour; your religion by much business; your truth by much talk; your charity by living in the world; and yet we must not hasten out of it, nor swear eternal silence, nor lay aside all our business, nor quit our preferment and honourable employment, nor refuse all secular comforts and live in pains that we may preserve these respective graces. And yet something we must do; some occasions must be quitted before we communicate. To that therefore the answer is certain and indisputable; that the occasion that is immediate to the sin, must be quitted in that in which it does minister to sin. A woman is not bound to spoil her face, though by her beauty she hath fallen: because her beauty was not the immediate cause; it was her unguarded conversation, and looser society; the laying her treasure open, or her wanton comportment. For beauty will invite a noble flame, as soon as kindle a smoking brand; and therefore the face may be preserved and the chastity too, if that be removed which brings the danger and stands closer to the sin.

2) When Dionysius of Sicily gave to Aristippus[y] five attic talents, he and his servant dragged them home upon their backs: but finding himself too glad of his money, he threw it into the sea, as supposing the money to be the tempter, and no safety to be had as long as it was above the water. If he had thought right, he had done right: if he could not have cured his covetousness and kept the money, he had done well to part with it; but it may be he might have been as safe, and yet wiser too. But the resolution is this. In this question distinguish the next occasion from that which is further off; and we are bound to quit that, not this, because the virtue may be secured without it. A man may very well live in the world, and yet serve God; and if he be hindered by the world, it is not directly that, but something else by which the cure must be effected; but if nothing else will do it, then there is no distinction, no difference between the nearest occasion and that which is further off: for they must be all quitted; the face must be disordered, the beauty sullied, the money thrown away, the world renounced, rather than God be provoked to anger, and thy soul ruined by thy inevitable sin.

3) Thirdly, he that comes to the holy sacrament must before his coming so repent of his injury, of his rapine, of his slander, or whatever the instance be, that before he communicates he make actual restitution, perfect amends, entire satisfaction, and be really recon-

[x] S. Bernard. [passim; e.g. in psalm. 'Qui habitat,' serm. v. col. 521 sq.]
[y] [? vid. Diog. Laert. ii. 8. §. 4.]

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ciled to his offended brother. This is to be understood in these cases;—

1) If the injury be remaining and incumbent on thy brother: for it is not fit for thee to receive benefit by Christ's death, so long as by thee thy brother feels an injury. Thou art unjust so long as thou continuest the wrong: and if the evil goes on, the repentance cannot: no man that repents does injure any man: and "this eucharistical sacrifice will never sanctify any man unless he have the holy Spirit of God, neither will the Lord bring advantages or give him blessing consequent to these solemn prayers, if he hath already injured the Lord[z]," or proceeds to do injury to his brother. There is no repentance unless the penitent, as much as he can, make that to be undone which is done amiss; and therefore because the action can never be undone, at least undo the mischief; untie the bands of thy neighbour's arms; do justice and judgment[a]; that's repentance; restore the pledges, give again that you had robbed, ask pardon for thy injury, return to peace, put thy neighbour if thou canst into the same state of good from whence by thy sin he was removed. That's a good repentance that bears fruit, and not that which produces leaves only. When the heathen gods were to choose what trees they would have sacred to them and used in their festivals, Jupiter chose the oak, Venus the myrtle, Apollo loved the laurel, but wise Minerva took the olive[b]. The other trees gave no fruit; an useless apple from the oak, or little berries from the laurel and the myrtle; but besides the show, they were good but for very little: but the olive gives an excellent fruit, fit for food and physic. Which when Jupiter observed, he kissed his daughter, and called her wise; for all pompousness is vain, and the solemn religion stands for nothing, unless that which we do be profitable and good for material uses. *Cui bono*, 'to what purpose' is our repentance? why do we say we are sorrowful? what's that? *Nollem factum*[c], 'I wish I had never done it, for I did amiss.' If you say as you think, make that it shall be no more; do no new injury, and cut off the old. Restore him to his fame, to his money, to his liberty, and to his lost advantages.

2) But this must suppose that it is in thy power to do it. If it be in thy power to do it, and thou doest it not, thou canst not reasonably pretend that thou art so much as sorrowful[d]. For what repentance is it which enjoys the pleasure and the profit of the sin, that reaps the pleasant fruits of it, that eats the revenues, that gathers

[z] Quando nec oblatio sanctificare [lege, 'sanctificari'] illic possit ubi Spiritus sanctus non sit, nec cuiquam Dominus per ejus orationes et preces prosit qui Dominum (vel fratrem) violavit. — S. Cyprian., epist. lxiii. [leg. lxiv. al. lxv. p. 163.]

[a] [Ezek. xviii. 19.]

[b] Oliva nobis propter fructum est gratior.—[Phædr., lib. i. fab. 17.]

[c] [See vol. vii. p. 463 fin. et sqq.]

[d] Si res aliena propter quam peccatum est, cum reddi possit, non redditur, non agitur pœnitentia sed fingitur: si autem veraciter agitur, non remittitur peccatum, nisi restituatur ablatum; sed, ut dixi, quum restitui potest.—S. Aug ad Macedon. [cap. vi.—tom. ii. col. 532 A.]

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the grapes from our neighbour's vine, that dwells in the fields of the fatherless, and kneads his bread with the infusion of the widow's tears? The snake in the apologue crept into the holy phial of sacred oil and licked it up till she swelled so big that she could not get forth from the narrow entrance, but she was forced to refund it every drop, or she had there remained a prisoner for ever. And therefore tell me no more thou art sorry for what thou hast done; if thou retainest the purchase of thy sin[d], thou lovest the fruit of it, and therefore canst not curse the tree. Thou didst never love the sin for itself without the profit, and therefore if thou still dost love that, thou lovest the sin as much as ever; neither more nor less, but thou art still the same man.

QUESTION III.—BUT CAN IT IN NO CASE BE LAWFUL TO PUT OFF OUR RESTITUTION OR RECONCILIATION WITH OUR BROTHER? IS IT NOT SUFFICIENT TO RESOLVE TO DO IT AFTERWARD, AND IN THE MEANTIME TO RECEIVE THE SACRAMENT? FOR IF THE HEART BE PEACEFUL, AND THE MIND BE JUST, THE OUTWARD WORK MAY FOLLOW IN ITS DUE TIME, AND ALL BE WELL ENOUGH.

I ANSWER, that a man is not tied in that mathematical instant in which he remembers his injustice to go and make restitution. He is not tied to go out of the church, or to rise at midnight, or to leave his meat, as Tobit did to go and bury the dead; unless there be danger that if he do not do it then it shall never be done at all: for in this case he must do it, whether it be convenient or inconvenient, whether it be seasonable or not. But every man is bound to do it as soon as he morally can, and he must go about it as he does about other actions in which he is mightily concerned. If a man did diligently examine himself, and yet thought not of the obligation (though that can hardly be supposed; yet if it be so, and he did not think of it) till he were kneeling before the holy table, then it were sufficient to resolve to do it speedily after, because he cannot without scandal remove and go forth, but without prejudice to his brother he can stay till next day. If he enquired diligently, and had a mind ready to do every thing which he could learn to be his duty, there was no unworthiness in him to hinder him from coming; and this cannot be prejudiced by a new and sudden discovery, if it be entertained with the same justice and readiness of mind. But else, what you can learn in these cases ought to be done at all, must be done before the communion, if we can: that is, there must be no let in the will, no imperfect resolution, no indifference of affections to it. If it can be done before, it must. For so said our blessed Saviour, 'If at the altar thou rememberest, go and be reconciled.' That is, if thou art not

[d] Quod invenisti et non reddidisti, rapuisti; quantum potuisti, feci sti: qui alienum negat, si possit, et tollit.—S. Aug. de verb. apost. [serm. clxxviii. cap. 8.—tom. v. col. 853 B.]

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reconciled, if thou art not in charity, or if thou beest in thy heart still injurious, and hast not a just and a righteous soul, go even from before the altar; but if thou hast a real charity and a perfect justice, and hast done the duties of these graces by a moral diligence, you may come; and a sudden remembrance of an undiscovered obligation need not to expose thee to the reproach of a sudden departure: provided, I say always, that thou wert indeed truly reconciled and truly charitable. For by our Lord's express command you must at no hand offer till thou beest in charity; till thou hast forgiven, or till thou dost cease to hate, till thou beest 'reconciled,' that's our Saviour's word; for it is the inward grace which thou art tied to in all circumstances, and therefore in that; but to the outward, something else may be necessary and fit to be considered. Nothing can hinder thee from charity, in any circumstances whatsoever; from present or actual restitution many things may, and yet thou be innocent. But if thou beest an angry person, or an unjust, or malice be upon thy heart, or injustice upon thy hand, let not thy hand be upon the altar, nor thy heart upon the sacrament. If thy brother hath aught against thee, I know not why thou shouldest make haste to receive the sacrament: make haste to be reconciled, there is haste of this; there is no such haste of the other, but thou mayest stay till thou hast done thy duty.

Only remember this. Every deferring of it is some degree of unwillingness to do it; and therefore it is not good to trust thy own word, till thou hast served thy own end. After thou hast received, thou wilt think that there is less need than before, and therefore thou wilt make less haste. For what a religious man said in the case of a dying person, is also in proportion true of him who is to communicate, 'He that will not restore presently if he can, is not to be absolved, is not to be communicated, although he promise restitution; because it cannot be likely that he intends it heartily, that puts it off[e] longer than the day of its extreme, or the day of its positive necessity.' Let us not deceive ourselves: of all the things in the world the holy sacrament was never intended to give countenance to sinners or palliation to a sin, warranty or colour, excuse or perpetuity. There is a hard expression in the prophet[f], "They have filled the land with violence; and have returned to provoke Me to anger, and lo, they put the branch to their nose." "And behold they are as mockers," so the LXX.[g] read it; but make no mention of putting the branch to their nose. Theodotion[h] puts them both together, 'They hold out the branch like mockers;' and to this Symmachus[i] gives yet a little more light, 'They lifted up the branch, making a

[e] Qui tarde vult, diu noluit.—[vid. Sen. de benef., lib. i. cap. 1, et ii. 5.]

[f] [Ezek. viii. 17.]

[g] Καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες.

[h] Καὶ ἰδοὺ αὐτοὶ ἐκτείνουσι τὸ κλῆμα ὡς μυκτηρίζοντες.—[S. Hieron. in loc. (tom. iii. col. 751.) et LXX. ed. Lamb. Bos, not. in loc.]

[i] Καὶ ὡς ἀφιέντες εἶσιν ἦχον, ὡς ἆσθμα διὰ τῶν μυκτήρων ἑαυτῶν.—[ibid.]

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noise like them that mock with their noses.' But this interpretation is something hard: there is yet an easier, and that which makes these words pertinent to our present duty and a severe reproof to them who come to this holy service of God, not with the love of sons and duty of servants, but with the disaffection of enemies. The carrying of branches, in the superstition of the gentiles and the custom of the Jews, was a sign of honour. Thus they carried the pine-tree before the shepherd's god; they gave the cypress to Sylvanus, and the apricot-tree to Isis; and the branches of palms the Jews did carry before our blessed Saviour: and this is it that God complains of; they carried branches as if they did Him honour; but they held them to their noses like mockers: that is, they mocked Him secretly when they worshipped Him publicly; they came with fair pretences and foul hearts; their ceremony was religious all over, but their lives were not answerable. The difficulty came from the homonymy of the Hebrew word[k], which signified a 'branch' and a 'noise:' and it will be as difficult to distinguish a hypocrite from a communicant, unless we really purpose to live better, and do so; unless we leave the next occasions to sin, and do justice and judgment, and cease to do evil, and cause that my brother shall no longer feel the evils of my injustice, and of my foolish crimes.

SECTION IV.

HOW FAR WE MUST HAVE PROCEEDED IN OUR GENERAL REPENTANCE AND EMENDATION OF OUR LIVES BEFORE WE COMMUNICATE.

To this I answer, that 'No man is fit to communicate, but he that is fit to die:' that is, he must be in the state of grace; and he must have trimmed his lamp: he must stand readily prepared by a state of repentance; and against the solemn time, he must make that state more actual, and his graces operative.

Now in order to this, it is to be considered, that preparation to death hath great latitude; and not only he is fit to die who hath attained to the fulness of the stature of Christ, to a perfect man in Christ Jesus; but every one who hath renounced his sin with heartiness and sincerity, and hath begun to mortify it. But in these cases of beginning, or of infancy in Christ; though it be certain that every one who is a new creature, though but newly become so, is born of God, and hath life abiding in him, and therefore shall not pass into condemnation: yet concerning such persons the rulers of souls and ministers of sacraments have nothing but a judgment of charity and the sentences of hope relating to the persons; the state is so little

[k] הֲמוּלָה.

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and so allayed, and so near to the late state of death from which they are recovering, that God only knows how things are with them; yet because we know that there is a beginning in which new converts are truly reconciled, there is a first period of life, and as we cannot say in many cases that 'this is it;' so in many we cannot say, 'this is not;' therefore the church hopes well of persons that die in their early progressions of piety; and consequently refuses not to give to them these divine mysteries. Whoever are reconciled to God, may be reconciled to the church; whose office it is only to declare the divine sentence and to administer it, and to help towards the verification of it.

But because the church cannot be surer of any person that his sins are pardoned, that he is reconciled to God, that he is in the state of grace, that if he then dies he shall be saved, than a man himself can be of himself and in his own case, which certainly he knows better than any man else; and that our degrees of hope and confidence of being saved when it is not presumption, but is prudent and reasonable, does increase in proportion to our having well used and improved God's grace, and enlarges itself by our proportions of mortification and spiritual life; and every man that is wise and prudent abides in fears and uncertain thoughts till he hath gotten a certain victory over all his sins; and though he dies in hope, yet not without trembling, till he finds that he is more than conqueror; therefore in proportion to this address to death must also be our address to the holy sacrament. For no man is fit to die but he that can be united unto Christ, and he only that can be so must be admitted to a participation of His body and His blood. It is the same case; in both we dwell with Christ, and the two states differ but in degrees; it is but a passing from altar to altar, from that where the minister of the church officiates, to that where the Head of the church does intercede.

There is this only difference; there may be some proportions of haste to the sacrament, more than unto death, upon this account; because the reception of the sacrament in worthy dispositions does increase those excellencies in which death ought to find us; and therefore we may desire to communicate, because we perceive a want of grace; and yet for the same reason we may at the same time be afraid to die, because after that we can receive no more, but as that finds us we shall abide for ever. But he that fears justly, may yet in many cases die safely; and he shall find that his fears when he was alive were useful to the caution and zeal and hastiness of repentance; but were no certain indication that God was not reconciled unto him. The best and severest persons do in the greatest parts of their spiritual life complain of their imperfect state, and feel the load of their sins, and apprehend with trembling the sad consequents of their sins, and every day contend against them; and forget all that is past of good actions done, and press forwards still to more grace,

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and are as hungry as if they had none at all; and those men if they die, go to Christ and shall reign with Him for ever; and yet many of them go with a trembling heart; and though considering the infinite obliquity of them they cannot over-value their sins, yet considering the infinite goodness of God and His readiness to accept it, they undervalue their repentance, and are safe in their humility, and in God's goodness, when in many other regards they think themselves very unsafe. Now such men as these must not be as much afraid to communicate as they are afraid to die; but these and all men else must not communicate till they be in that condition, that if they did die, it would go well with them: and the reason is plain; because every friend of God dying so, is certainly saved; and he that is no friend of God is unworthy to partake of the table of the Lord.

But for the reducing the answer of this question to practice and to particular considerations, I am to advise these things;—

1. Because no man of an ordinary life and a newly begun repentance ought hastily to pronounce himself acquitted, and in the state of grace, and in the state of salvation, in this rule of proportion; we are only to take the judgment of charity, not of certainty, and what is usually by wise and good men supposed to be the certain though the least measure of hopeful expectations in order to death, that we must suppose also to be our least measure of repentance preparatory to the blessed sacrament.

2. This measure must not be taken in the days of health and carelessness; but when we are either actually in apprehension, or at least in deep meditation of death; when it is dressed with all such terrors and material considerations, that it looks like the king of terrors, and at least makes our spirits full of fear and of sobriety.

3. Thirdly, this measure must be carefully taken without the allay of foolish principles, or a careless spirit, or extravagant confidences of personal predestination, or of being in any sect; but with the common measures which Christians take when they weigh sadly their sins and their fears of the divine displeasure; let them take such proportions which considering men rely upon when they indeed come to die; for few sober men die upon such wild accounts as they rely upon in talk and interest when they are alive. He that prepares himself to death, considers how deeply God hath been displeased, and what hath been done towards a reconciliation; and he that can probably hope by the usual measures of the gospel that he is in probability of pardon, hath by that learnt by what measures he must prepare himself to the holy sacrament.

4. Some persons are of a timorous conscience, and apt to irregular and unreasonable fears, and nothing but a single ray from heaven can give them any portions of comfort, and these men never trust to any thing they do, or to any thing that is done for them; and fear by no other measures but by consideration of the intolerable misery which

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they should suffer if they did miscarry. And because these men can speak nothing and think nothing comfortable of themselves in that agony, or in that meditation; therefore they can make use of this rule by the proportions of that judgment of charity which themselves make of others: and in what cases, and in what dispositions they conclude others to die in the Lord; if they take those or the like measures for themselves, and accordingly in those dispositions address themselves to the holy sacrament, they will make that use of this rule which is intended, and which may do them benefit.

5. As there are great varieties and degrees of fitness to death; so also to the holy sacrament; he that hath lived best, hath enough to deplore when he dies, and causes enough to beg for pardon of what is past, and for aids in the present need; and when he does communicate, he hath in some proportion the same too; he hath causes enough to come humbly, to come as did the publican, and to say as did the centurion, 'Lord, I am not worthy:' but he that may die with most confidence because he is in the best dispositions, he also may communicate with most comfort, because he does it with most holiness.

6. But the least measures of repentance, less than which cannot dispose us to the worthy reception of the holy mysteries, are these:—

1. As soon as we are smitten with the terrors of an afflicted conscience, and apprehend the evil of sin, or fear the divine judgments, and upon that account resolve to leave our sin, we are not instantly worthy and fit to communicate. Attrition[k] is not a competent disposition to the blessed sacrament; because although it may be the gate and entrance of a spiritual life, yet it can be no more, unless there be love in it; unless it be contrition[k], it is not a state of favour and grace, but a disposition to it. He that does not yet love God, cannot communicate with Christ; and he that resolves against sin out of fear only, or temporal regards, hath given too great testimony that he loves the sin still, and will return to it, when that which hinders him shall be removed. Faith working by charity is the wedding-garment; and he that comes hither not vested with this, shall be cast into outer darkness. But the words of S. Paul[l] are express as to this particular. "In Christ Jesus nothing can avail but faith working by love;" and therefore without this, the sacrament itself will do no good; and if it does no good, it cannot be but it will do harm. Our repentance disposing us to this divine feast, must at least be contrition, or a sorrow for sins, and purposes to leave them, by reason of the love of God working in our hearts.

2. But because no man can tell whether he hath the love of God in him, but by the proper effects of love, which is keeping the commandments; no man must approach to the holy sacrament upon the account of his mere resolution to leave sin: until he hath broken the habit, until he hath cast away his fetters, until he be at liberty

[k] [See vol. vii. p. 435.]

[l] [Gal. v. 6.]

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from sin, and hath shaken off its laws and dominion; so that he can see his love to God entering upon the ruins of sin, and perceives that God's spirit hath advanced His sceptre, by the declension of the sin that dwelt within; till then he may do well to stand in the outward courts; lest by a too hasty entrance into the sanctuary he carry along with him 'the abominable thing,' and bring away from thence the intolerable sentence of condemnation. A man cannot rightly judge of his love to God, by his acts and transports of fancy, or the emanations of a warm passion; but by real events and changes of the heart. The reason is plain, because every man hath first loved sin, and obeyed it, and until that obedience be changed, that first love remains, and that is absolutely inconsistent with the love of God: an act of love, that is, a loving ejaculation, a short prayer affirming and professing love, is a very unsure warrant for any man to conclude that his repentance is indeed contrition: for wicked persons may in their good intervals have such sudden fires; and all men that are taught to understand contrition to be a sorrow for sins proceeding from the love of God, and that love of God to be sufficiently signified by single acts of loving prayer, can easily by such forms and ready exercises fancy and conclude themselves in a very good condition at an easy rate. But contrition is therefore necessary, because attrition can be but the one half of repentance; it can turn us away from sin, but it cannot convert us unto God; that must be done by love, and that love, especially in this case, is manifestly nothing else but obedience: and until that obedience be evident and discernible, we cannot pronounce any comfort concerning our state of love; without which no man can see God, and no man can taste Him or feel Him without it.

3. A single act of obedience in the instance of any kind where the scene of repentance lies, is not a sufficient preparation to the holy sacrament, nor demonstration of our contrition: unless it be in the case of repentance only for single acts of sin. In this case, to oppose a good to an evil, an act of proportionable abstinence to a single act of intemperance, for which we are really sorrowful and (as we suppose) heartily troubled, and confess it, and pray for pardon, may be admitted as a competent testimonial that this sorrow is real, and this repentance is contrition; because it does as much for virtue, as in the instance it did for vice: always provided that whatsoever aggravations or accidental grandeurs were in the sin, as scandal, deliberation, malice, mischief, hardness, delight or obstinacy, be also proportionably accounted for in the reckonings of the repentance. But if the penitent return from a habit or state of sin, he will find it a harder work to quit all his old affection to sin, and to place it upon God entirely; and therefore he must stay for more arguments than one or a few single acts of grace: not only because a few may proceed from many causes accidentally, and not from the love of God; but also because his love and habitual desires of sin must be naturally

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extinguished by many contrary acts of virtue; and till these do enter, the old love does naturally abide. It is true that sin is extinguished not only by the natural force of the contrary actions of virtue, but by the Spirit of God, by aids from heaven, and powers supernatural; and God's love hastens our pardon and acceptation; yet still, this is done by parts and methods of natural progression; after the manner of nature, though by the aids of God; and therefore it is fit that we expect the changes, and make our judgment by material events and discerned mutations, before we communicate in these mysteries, in which whoever unworthily does communicate, enters into death.

4. He that hath resolved against all sin, and yet falls into it regularly at the next temptation, is yet in a state of evil and unworthiness to communicate; because he is under the dominion of sin; he obeys it, though unwillingly; that is, he grumbles at his fetters, but still he is in slavery and bondage. But if having resolved against all sin, he delights in none, deliberately chooses none, is not so often surprised, grows stronger in grace, and is mistaken but seldom, and repents when he is, and arms himself better, and watches more carefully against all, and increases still in knowledge; whatever imperfection is still adherent to the man unwillingly, does indeed allay his condition, and is fit to humble and cast him down; but it does not make him unworthy to communicate, because he is in the state of grace; he is in the christian warfare, and is on God's side; and the holy sacrament, if it have any effect at all, is certainly an instrument or a sign in the hands of God to help His servants, to enlarge His grace, to give more strengths, and to promote them to perfection.

5. But the sum of all is this; he that is not freed from the dominion of sin, he that is not really a subject of the kingdom of grace, he in whose mortal body sin does reign and the Spirit of God does not reign, must at no hand present himself before the holy table of the Lord; because whatever dispositions and alterations he may begin to have in order to pardon and holiness, he as yet hath neither, but is God's enemy, and therefore cannot receive His holy Son.

6. But because the change is made by parts, and effected by the measures of other intellectual and spiritual changes, that is, after the manner of men, from imperfection to perfection by all the intermedial steps of moral degrees; and good and evil in some periods have but a little distance though they should have a great deal; and it is at first very hard to know whether it be life or death; and after that, it is still very difficult to know whether it be health or sickness; and dead men cannot eat, and sick men scarce can eat with benefit, at least are to have the weakest and the lowest diet; and after all this, it is of a consequence infinitely evil if men eat this supper indisposed and unfit: it is all the reason of the world, that returning sinners should be busy in their repentances, and do their work in the field (as it is in the parable of the gospel) and in their due time 'come home and gird themselves, and wait upon their Lord,' and when they

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are bidden and warranted, then to sit down in the supper of their Lord. But in this case it is good to be as sure as we can; as sure as the analogy of these divine mysteries require, and as our needs permit.

7. He that hath committed a single act of sin a little before the communion, ought, for the reverence of the holy sacrament, to abstain till he hath made proportionable amends; and not only so, but if the sin was inconsistent with the state of grace, and destroyed or interrupted the divine favour, as in cases of fornication, murder, perjury, any malicious or deliberate known great crime, he must comport himself as a person returning from a habit or state of sin: and the reason is, because he that hath lost the divine favour cannot tell how long he shall be before he recovers it; and therefore would do well not to snatch at the portion and food of sons, whilst he hath reason to fear that he hath the state and calamity of dogs, who are caressed well if they feed on fragments and crumbs that are thrown away.

Now this doctrine and these cautions, besides that they are consonant to scripture and the analogy of this divine sacrament, are nothing else but what was directly the sentiment of all the best, most severe, religious and devoutest ages of the primitive church. For true it is, the apostles did indefinitely admit the faithful to the holy communion; but they were persons wholly inflamed with those holy fires which Jesus Christ sent from heaven to make them burning and shining lights; such which our dearest Lord, with His blood still warm and fresh, filled with His holy love; such whose spirits were so separate from the affections of the world, that they laid their estates at the apostles' feet, and took with joy the spoiling of their goods; such who by improving the graces they had received, did come to receive more abundantly, and therefore these were fit to receive "the bread of the strong[m]." But this is no invitation for them to come who feel such a lukewarmness and indifference of spirit and devotion, that they have more reason to suspect it to be an effect of evil life rather than of infirmity; for them who feel no heats of love but of themselves; for them who are wholly immerged in secular affections and interests; for them who are full of passions and void of grace; these, from the example of the others, may derive caution, but no confidence: so long as they 'persevered in the doctrine of the apostles[n],' so long they also did continue 'in the breaking of bread' and solemn conventions for 'prayer,' for to persevere in the doctrine of the apostles signified a life most exactly christian; for that was the doctrine apostolical; according to the words of our Lord[o], "teaching to observe all things which I have commanded you."

And by this method the apostolical churches and their descendents did administer these holy mysteries; a full and an excellent testimony whereof we have in that excellent book 'Of ecclesiastical hierarchy'

[m] אַבִּירִים [Ps. lxxviii. 25.]

[n] [Acts ii. 42.]

[o] [Matt. xxviii. 20.]

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commonly attributed to S. Dionysius[p], "The church drives from the sacrifice of the temple" (meaning the divine sacrament) "such persons for whom it is too sublime and elevated; first, those who are not yet instructed and taught concerning the participation of the mysteries; next, those who are fallen from the holy and christian state," meaning apostates, and such as have renounced their baptism, or fallen from the grace of it, by a state of deadly sin or foulest crimes; "thirdly, they who are possessed with evil spirits; and lastly, those[q] who indeed have begun to retire from sin to a good life, but they are not yet purified from the phantasms and images of their passed inordinations by a divine habitude and love, with purity and without mixture; and to conclude, they who are not yet perfectly united unto God alone, and to speak according to the style of scripture, they who are not entirely inculpable, and without reproach;" and when S. Soter[r] exhorted all persons to receive upon the day of the institution, or the vespers of the passion, he excepted those who were forbidden because they had committed any grievous sin.

But what was the doctrine and what were the usages of the primitive church in the ministry of the blessed sacrament, appears plainly in the two epistles of S. Basil to Amphilochius, in the canons of Ancyra, those of Peter of Alexandria, Gregory Thaumaturgus, and Nyssen; which make up the penitential of the Greek church, and are explicated by Balsamo[s]; in which we find sometimes the penance of two years imposed for a single theft; four years and seven years for an act of uncleanness; eleven years for perjury; fifteen years for adultery and incest; that is, such persons were for so many years separate from the communion, and by a holy life and strict observances of penitential impositions were to give testimony of their contrition and amends. The like to which are to be seen in the penitentials of the western church; that of Theodorus archbishop of Canterbury, that of ven. Bede, the old Roman, and that of Rabanus Maurus archbishop of Mentz: the reason of which severity we find thus accounted in S. Basil[t], "All this is done that they may try the fruits of their repentance; for we do not judge of these things by the time, but by the manner of their repentance." For the bishop had power to shorten the days of their separation and abstention, and he that was an excellent penitent was much sooner admitted, but by the injunction of so long a trial they declared that much purification was necessary to such an address. And if after, or in these penitential

[p] Cap. iii. [p. 97.]

[q] Οἱ τῆς ἐναντίας μὲν ἀποστάντες ζωῆς, οὔπω δὲ καὶ τῶν φαντασιῶν αὐτῆς ἔξει καὶ ἔρωτι θείῳ καὶ ἀμιγεῖ καθαρθέντες, καὶ μετ' αὐτοὺς, οἱ μὴ καθάπαξ ἀνοσιδεῖς, καὶ νομικῶς εἰπεῖν, ἄμωμοι καὶ ἀλάβητοι πανταχῶς.—[Ibid.]

[r] [Apud Gratian. decret. de consecr., dist. ii. cap. 17. col. 2089.]

[s] [Synodic. Bevereg., tom. ii.]

[t] Ὥστε τοὺς καιροὺς δοκιμάζεσθαι τῆς μετανοίας· οὐ γὰρ πάντως τῷ χρόνῳ κρίνομεν τὰ τοιαῦτα, ἀλλὰ τῷ τρόπῳ τῆς . . μετανοίας προσέχομεν. — Cap. ii. [al. epist. iii. canon.] ad Amphiloch. [ad fin. —tom. iii. p. 330.]

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years of abstention they did not mend their lives, though they did perform their penances, they were not admitted[u]. These were but the church's signs; by other accidents and manifestations if it happened that a great contrition was signified, or a secret incorrigibility became public, the church would admit the first sooner, and the latter not at all. For it was purity and holiness that the church required of all her communicants; and what measure of it she required, we find thus testified[x], "The faithful which hath been regenerated by baptism ought to be nourished by the participation of the divine mysteries," and "being clothed with Jesus Christ, and having the quality of the child of God, he ought to receive the nutriment of life eternal which the Son of God himself hath given us:" and this nutriment is obedience to the word of God, and execution of His will; of which "Jesus Christ hath said, Man lives not by bread alone; but My meat is to do My Father's will." And a little after he affirms that "whereas S. Paul saith that Jesus Christ hath appointed us to eat His body in memory of His death; the true remembrance which we ought to have of His death is to place before our eyes that which the apostle saith, that we were wholly dead, and Jesus Christ died for us, to the end that we should no more live unto ourselves, but to Him alone, and that so we should do Him honour, and give Him thanks for His death by the purity of our life, without which we engage ourselves in a terrible damnation, if we receive the eucharist." And again, "He that, not having this charity which presses us and causes us to live for Him who died for us, dares approach the eucharist, grieves the holy Spirit. For it is necessary that he who comes to the memorial of Jesus Christ who died and rose again for us, should not only be clean from all impurity of flesh and spirit; but that he should demonstrate the death of Him who died and rose for us, by being dead unto sin, to the world, and to himself, and that he lives no more but only to God through Jesus Christ." And therefore S. Cyprian[y] complains as of a new and worse persecution, that "lapsed persons are admitted to the communion before they have brought forth fruits of a worthy repentance:" and affirms that such an admission of sinners is to them as hail to the young fruits, as a blasting wind to the trees, as the murrain to the cattle, as a tempest to the ships: the ships are overturned and broken, the fruits fall, the trees are blasted, the cattle die, and the poor sinner by being admitted too soon to the ministries of life, falls into eternal death." And if we put together some words of S. Ambrose, they clearly declare this doctrine, and are an excellent sermon, "Thou comest[z] to

[u] Ἐὰν δὲ δυσαποσπάστως ἔχωσι τῶν ἰδίων ἐθῶν, καὶ ταῖς ἡδοναῖς τῆς σαρκὸς μᾶλλον δουλεύειν θέλωσιν ἢ τῷ κυρίῳ, καὶ τὴν κατὰ τὸ εὐαγγέλιον ζωὴν μὴ καταδέχωνται, οὐδεὶς ἡμῖν πρὸς αὐτοὺς κοινὸς λόγος.—[Ibid.]

[x] Lib. i. de bapt. cap. 3. [in titulo capitis, et seqq.—tom. ii. p. 649.]

[y] Lib. de lapsis [p. 128.] et epist. xxviii. [al. xxxiv.—p. 67 sq.]

[z] Lib. v. de sacram. cap. 2. [tom. ii. col. 374 C.]

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the altar, the Lord Jesus calls thee; He sees thee to be clean from all sin, because thy sins are washed away, therefore He judges thee worthy of the celestial sacraments, and therefore He invites thee to the heavenly banquet, Let him kiss Me with the kisses of his mouth." "But some desire[a] to be admitted to penance, that presently they may receive the communion: these men do not so much desire themselves to be absolved, as that the priest be bound; for they do not put off their own evil conscience." "But I would[b] that the guilty man should hope for pardon; let him require it with tears, seek it with sighs, beg to obtain it by the weepings of all the people; and if he be denied the communion again and again, let him consider that his prayer was not sufficiently earnest; let him weep more and pray more." To which I shall add some like words of S. Austin[c], "Therefore, my dearest brethren, let every one consider his conscience; and when he finds himself wounded with any crime, first let him take care with prayers and fastings and alms to cleanse his conscience, and so let him receive the eucharist; .. for he that knowing[d] his guilt shall humbly remove himself[e] from the altar for the amendment of his life, shall not fear to be wholly excommunicate from that eternal and celestial banquet." "For this divine sacrament is not to be eaten with confidence and boldness, but with fear and all manner of purity," saith S. Chrysostom[f], "for impudence in these approaches will certainly slay the souls." For "this is the body whither none but eagles are to gather; because they ought to be sublime and elevated souls, such which have nothing of earthliness in them, that do not sit and prey upon the ground, that are not immerged in the love of creatures; but such whose flight is towards heaven, whose spirit does behold the sun of righteousness with a penetrating contemplation, and piercing eyes: for this is the table of eagles and not of owls." And therefore this saint complains[g] of some who did "approach to the eucharist as it were by chance, or rather by custom and constraint of laws, rather than by argument and choice; in whatsoever estate their souls are, they will partake of these mysteries because it is Lent, or because it is the feast of the Epiphany: but certain it is, that it is not the time which puts us into a capacity of doing this action; for it is not Lent, nor the Epiphany, which makes us worthy to approach" to the Son of God, "but the sincerity and purity of the soul; with this come at any time; but without this, never[h]." In fine, it is the

[a] Lib. ii. de pœnit., cap. 9. [§ 87.—tom. ii. col. 434 F.]

[b] Lib. i de pœnit., c. 16. [§ 90.—tom. ii. col. 414.]

[c] Serm. cclii. de tempore. [al serm. ccxxix. § 2. in append., tom. v. col. 875 G.]

[d] [agnoscens.]

[e] [se .. removere voluerit.]

[f] Homil. xxiv. in 1 Corinth. [§ 4.—tom. x. col. 216 E.]—Μὴ παρακαλῶ, μὴ κατασφάξωμεν ἑαυτοὺς διὰ τῆς ἀναισχυντίας, ἀλλὰ μετὰ φρίκης καὶ καθαρότητος ἀπάσης αὐτῷ προσίωμεν.

[g] [In Ephes. i. hom. iii. § 4.—tom. xi. p. 22 B.]

[h] Ἀλλὰ ψυχῆς εἰλικρίνεια καὶ καθαρότης· μετὰ ταύτης ἀεὶ πρόσιθι, χωρὶς ταύτης μηδέποτε.—[ibid.]

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general doctrine of the holy fathers, and the public practice of the primitive church, that no impenitent person should come to these divine mysteries: and they that are truly penitent should practise deep humility, and undergo many humiliations, and live in a state of repentance, till by little and little they have recovered the holiness they had lost, and must for a long time live upon the word of God, before they approach to the holy table to be nourished by His body. For so should every prodigal child cry unto his Lord, "Drive me not O Lord out of Thy doors[i], lest the enemy espying a wanderer and a vagabond take me for a slave. I do not yet desire to approach to Thy holy table, Thy mystical and terrible table; for I have not confidence with my impure eyes to behold the holy of holies. Only suffer me to enter into Thy church amongst the catechumens, that by beholding what is there celebrated, I may by little and little enter again into the participation of them; to the end that the divine waters of Thy word running upon me, may purify my ears from the impressions which have been made upon them by ungodly songs, and from the filthiness they have left behind; and seeing how the righteous people partake by a holy violence of Thy precious jewels, I may conceive a burning desire to have hands worthy to receive the same excellencies." —I end this collection of the ancient doctrine of the church with recitation of the words of Gennadius[k], "I persuade and exhort Christians to receive the communion every Lord's day; but so that if their mind be free from all affection of sinning; for he who still hath will or desires of sin, he is burdened and not purified by receiving the eucharist: and therefore although he be bitten" (or grieved) "with sin, let him for the future renounce all will to sin, and before he communicate let him satisfy with prayers and tears; and being confident of the mercy of our Lord, who uses to pardon sins upon a pious confession, let him come to the eucharist without doubting. But this I say of him who is not pressed with capital and deadly sins; for such a person, if he will not receive the eucharist to judgment and condemnation; let him make amends by public penance, and being reconciled by the bishop or priest, let him communicate. I doubt not[l] also but such grievous sins may be extinguished by private satisfactions; but this must be done by changing the course of his life, by a professed study of religion, by a daily and perpetual mourning or contrition, that through the mercy of God he may do things contrary to these whereof he does repent, and then humbly and suppliant let him every Lord's day communicate, to the end of his life."

This advice of Gennadius declares the sentiment of the church, that none must communicate till they have worthily repented, and in the way of piety and contrition make amends for their faults as well as they may; and have put themselves into a state of virtue contrary to

[i] [Pseudo-Chrysost.] homil. de prodigo. [tom. viii. append.—col. 36 B.]

[k] De dogmat. eccles., cap. liii. [p. 31.]

[l] [non negamus.]

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their state of sin, that is, have made progression in the reformation of their lives; that they are really changed and become new men, not in purpose only, but actually and in the commencement of holy habits. And therefore it is remarkable that he advises that these persons who do not stand in the place of public penitents, should upon the commission of grievous faults enter into religion; he means into solitude, and retirement, and renunciation of the world, that by attending wholly to the severities and purities of a religious life, they may by such strictnesses and constant piety be fitted for the communion. Now whatever ends besides this the divine providence might have, yet it is not to be neglected, that when the ancient discipline of the church, of public penances and satisfactions, was gone into desuetude, the 'spirit of religion' entered more fully into the world, and many religious orders and houses were instituted, that at least there, the world might practise that severity in private which the change of affairs in the face of the church had taken from the public ministries. Penance went from the churches into deserts and into monasteries; but when these were corrupted, and the manners of men were worse corrupted, it is hard to say whither it is gone now. It may be yet done in private, and under the hand of a spiritual guide, or by the spirit of penance in the heart of a good man, and by the conduct of a wise counsellor; but besides that the manners of men are corrupted, the doctrines also are made so easy, and the communion given to sects and opinions, or indifferently to all; that it is very rare to see them who have sinned grievously repent worthily: who therefore can never be worthy communicants, for no impenitents can partake of Christ, who as S. Hierome[m] calls Him, is "the prince of penance, and the head of them who by repentance come unto salvation." But this was his advice to them that commit grievous sins, such which lay the conscience waste, and whose every single action destroys our being in the state of grace.

But as for them whose sins are but those of daily incursion, and of infirmity, or imperfection, such which a great diligence and a perpetual watchfulness might have prevented, but an ordinary care would not; these must be protested against, they must not join with our consent, our will must be against them, and they must be confessed and deplored, and prayed against before we may communicate[n]. This is the sense of the church of God.

Having established this great general measure of preparation, it will not be very difficult to answer that great question often disputed amongst spiritual persons, viz.

[m] S. Hieron. in Esai., cap. iii. [ver. 8. —tom. iii. col. 33.]—Princeps pœnitentiæ et caput eorum qui salvantur per pœnitentiam, Christus est.

[n] Non saturantur ergo nisi famelici: quia a vitiis perfecte jejunantes divina sacramenta percipiunt in plenitudine virtutis. Et quia sine peccato electi etiam viri esse non possunt, quid restat nisi ut a peccatis quibus eos humana fragilitas maculare non desinit, evacuari quotidie conentur? Nam qui quotidie non exhaurit quod delinquit, etsi minima sunt peccata quæ congerit, paulatim anima

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QUESTION I.—WHETHER IS IT BETTER TO COMMUNICATE SELDOM OR FREQUENTLY[o].

To this I answer, that it is without peradventure very much better to receive it every day, than every week; and better every week, than every month. *Christiani omni die carnes agni comedunt,* said Origen, 'Christians every day eat of the flesh of the sacrificed lamb.' And S. Basil[p] expressly affirms, that "to communicate every day, and to partake of the body and blood of Christ, is excellent and very profitable; Christ Himself having manifestly said it, He that eats My flesh and drinks My blood, hath life eternal." For if the sacrament does no benefit to souls, and produces no blessings, then a man can institute a sacrament; for he may appoint any thing that shall be good for nothing. But if it be an instrument in the hand of God to procure blessings to us, and spiritual emolument, if it be a means of union with Christ; who would not willingly live with Him and converse with Him for ever? It is good to be with Christ: and S. Hierome[q] said, "I would to God that we could always receive with a pure conscience and without self-condemnation." It is without dispute, that it is better to be with Christ in all the ways of being with Him[r], than to be away from Him one hour. This therefore ought to be no part of the question.

But because there is more required to the receiving Christ than eating the symbols, and a man may eat to his condemnation, and increase his sins, and swell his sad accounts, and be guilty of Christ's body and blood, if he does not take heed; therefore first men must be prepared, and be in the state of holiness, or else they may not receive at all; and they that are so may receive it frequently; the oftener the better. So Hierome[s] and S. Austin[t] tell that even till their days the custom of receiving every day remained in the churches of Rome and Spain; and all the ancient fathers exhort to a frequent communion; but just as physicians exhort men to eat the best and heartiest meats; not the sickly and the infant, but the strong man and the healthful. And this we find thus determined by S. Chrysostom[u], "There are some living in deserts who receive but once in a

repletur, atque ei [merito] auferunt fructum internæ saturitatis.—Gregor., lib. ii. in Reg. cap. i. [§ 13.—tom. iii. part. 2. col. 59 E.]

[o] [Taylor had already had occasion to allude to this question, in handling another subject; vol. vii. p. 14.]

[p] Ad Cæsariam patriciam. [ep. xciii. —tom. iii. p. 186.]

[q] [Epist. ad Lucin —tom. iv. part. 2. col. 579.]

[r] Quocunque loco fuero
Jesum meum desidero:
Quam lætus si invenero!
Quam felix si tenuero!

[s] Contr. Jovin. [vid. apol. pro libris adv. Jovin.—tom. iv. part. 2. col. 238 sq.] et epist. ad Lucin. [ibid. col. 579.]

[t] [Ep. liv. (al. cxviii. ad Januarium) cap. 2.—tom. ii. col. 124.]

[u] Homil. xvii. in ep. ad Heb. [§ 4.—tom. xii. p. 169 B.]

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year, or it may be once in two years: what then? whom shall we account best of, them that receive but once, or that receive but seldom, or that receive frequently? Neither one, nor the other; but them that communicate with a sincere conscience, with a pure heart, and an unreprovable life. They that are such, let them always communicate[v]; and they that are not so, let them not approach so much as once; because they do nothing but draw upon themselves the judgments of God, and make themselves worthy of condemnation." To which if we add the excellent discourse of S. Austin[w] in this question, the consequents of it may suffice to determine the whole enquiry, "Some will say that the eucharist is not to be received every day. If you ask why, he tells you, Because some days are to be chosen in which a man may live more purely and continently, that so he may come to so great a sacrament more worthily; because he that eats and drinks unworthily, eats and drinks damnation to himself. On the other side another says, If thou hast received so great a wound, and contracted so violent a disease, that such remedies are to be deferred; every such man ought by the authority of the bishop to be removed from the altar and put to penance, and by the same authority be reconciled. For this is to receive unworthily, then to receive when a man should be doing penance, and not according to his own pleasure offer himself to or withdraw himself from the communion. But if his sins be not so great as to deserve excommunication, he ought not to separate himself from the daily medicine of the Lord's body. Between these possibly a man may determine the question better, if he admonishes that[x] men should abide in the peace of Christ. But let every one do what according to his faith he piously believes ought to be done. For neither of them dishonours the body and blood of the Lord, if they in their several ways contend who shall most honour the most holy sacrament. For Zaccheus and the centurion did not prefer themselves before one another, when the one received Christ into his house, and the other said he was not worthy to receive Him under his roof; both of them honouring our blessed Saviour by a divers, and almost a contrary way; both of them were miserable by sins, and both of them obtained mercy." —Now from the words of these two saints put together, we may collect these resolutions;—

1. The question does no way concern evil men, desperately or greatly wicked; for they so remaining, or committing such sins *quæ non committit omnis bonæ*[y] *fidei speique christianus*, 'which exclude men from the kingdom of heaven, and cannot stand with the hopes

[v] Οἱ τοιοῦτοι ἀεὶ προσίτωσαν.—[ibid.]

[w] [Ad inquisit. Januar. lib. i. (sc. epist. liv.) cap. 3.—tom. ii. col. 125 A.]

[x] ['qui monet ut præcipue,' &c.]

[y] ['quæ non facit bonæ,' &c.] S. Aug. de verbis apost. serm. xxix. [al. serm. clxxxi.] cap. 6. [tom. v. col. 869 F.]

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of a good man,' are separate from the spirit of the Lord, and ought not to touch the body of our Lord.

2. Neither does it concern such imperfect persons and half-christians, who endeavour to accord the rules of the gospel with their irregular and ruling passions; who would enter into heaven, and yet keep their affections for earth and earthly interests; who part stakes between God and the world, and resolve to serve two masters; who commit oftentimes deliberate and great sins, and repent and yet sin again when the temptation comes; for they are yet very far from the kingdom of God, and therefore ought not to be admitted to the portion of sons and the bread of children.

3. It concerns only such whose life does not dishonour their profession; who pretend to be servants of Christ, and indeed are so in great truth; whose faith is strengthened with hope, and their hope animated with charity; who cannot pretend to be more perfect than men, yet really contend to avoid all sin, like the children of God, who have right to be nourished by the body of the Lord, *corpus Christi quod ipsi sunt*[a], 'because they are indeed members of His body and joined in the same spirit.' The question is not between the publican and the pharisee, but between the converted publican and the proselyte centurion; between two persons who are both true honourers of Christ, and penitent sinners and humbled persons, and have no affection for sin remaining: the question then is which is more to be commended; he that out of love receives Christ, or he who out of humility and reverence abstains because he thinks himself not worthy enough. To this S. Chrysostom answers,

4. They that are such have a right to receive every day; and because they are rightly disposed, it is certain that a frequent communion is of great advantage to them, and therefore they that frequent it not are like to be losers: for this is the daily bread, the heavenly super-substantial bread, by which our souls are nourished to life eternal. This is the medicine[a] against our daily imperfections and intrudings of lesser crimes and sudden emigration of passions: it is the great consignation of pardon; and S. Ambrose[b] argues well, "If Christ's blood is poured forth for the remission of sins; then I ought, as often as I can[c], receive it when it is poured forth to me, that because I sin often, I may perpetually have my remedy." Which

[a] S. August. de civit. Dei, lib. xxii. cap. 10. [tom. vii. col. 674 A.]

[a] Eucharistia medicina est ægrotis, peregrinantibus diæta, debiles confortat, valentes delectat, languorem sanat, sanitatem firmat: fit homo mansuetior ad correptionem, patientior ad laborem, ardentior ad amorem, sagacior ad cautelam, ad obediendum promptior, ad gratiarum actiones devotior.—S. Bernard.

[b] [vid. de sacram., lib. iv. cap. 6. § 28.—tom. ii. col. 372.]

[c] Σπουδάζετε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ καὶ δόξαν· ὅταν γὰρ συνεχῶς ἐπὶ τὸ αὐτὸ γένησθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶ, καὶ ἄπρακτα αὐτοῦ ἐπιστρέφει τὰ πεπυρωμένα βέλη πρὸς ἁμαρτίαν· ἡ γὰρ ὑμετέρα ὁμόνοια καὶ σύμφωνος πίστις, αὐτοῦ μέν ἐστιν ὄλεθρος, τῶν δὲ ὑπασπιστῶν αὐτοῦ βάσανος. — S. Ignat. epist. [interp.] ad Ephes. [cap. xiii.]

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discourse of his is only to be understood of those imperfections of our life which perpetually haunt those good men who are growing in grace, until they come to perfection and consummation in grace.

5. They that in conscience of their past sins, and apprehension of their repentance, do abstain for fear of irreverence and the sentence of condemnation, do very well as long as they find that their sin returns often, or tempts strongly, or prevails dangerously; and because our returns to God and the mortifications of sin are divisible and done by parts and many steps of progression; they that delay their communion that they may be surer, do very well; provided that they do not stay too long; that is, that their fear do not turn to timorousness, their religion do not change into superstition, their distrust of themselves into a jealousy of God, their apprehension of the greatness of their sin into a secret diffidence of the greatness of the divine mercy. And therefore in the first conversions of a sinner, this reverence may be longer allowed to a good man than afterwards. But it must be no longer allowed than till he hath once communicated. For if he hath once been partaker of the divine mysteries since his repentance, he must no longer forbear; for in this case it is true that "he who is not fit to receive every day, is fit to receive no day." If he thinks that he ought wholly to abstain, let him use his caution and his fear to the advantages of his repentance, and the heightening of his longings; but if he may safely come once, he may piously come often. He cannot long stand at this distance, if he be the man he is supposed; but for the time of his total abstention let him be conducted by a spiritual guide whom he may safely trust. For if he cannot by the usual methods of repentance, and the known sermons of the gospel, be reduced to peace and a quiet conscience; let him declare his estate to a spiritual guide [d], and if he thinks it fit to absolve him, that is, to declare him to be in the state of grace and pardon; it is all the warrant which with the testimony of God's spirit bearing witness to our spirit we can expect in this world. I remember what a religious person said to Petrus Celestinus[e], who was a great saint, but of a timorous conscience in this particular, "Thou abstainest from the blessed sacrament because it is a thing so sacred and formidable that thou canst not think thyself worthy of it; well, suppose that; but I pray who is worthy? is an angel worthy enough?" No certainly, if we consider the greatness of the mystery; but consider the goodness of God, and the usual measures of good men, and the commands of Christ inviting us to come, and commanding us; and then, *cum timore et reverentia frequenter operare*, 'receive it often with fear and reverence.'—To which purpose these two things are fit to be considered;—

1. Supposing this fear and reverence to be good and commendable

[d] See the second exhortation in the office of the communion.
[e] Apud Surium [in Mai. xix.; vid. cap. 7. p. 340.]

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in his case who really is fit to communicate, but does not think so; yet if we compare it with that grace which prompts a good man to take it often, we may quickly perceive which is best. Certainly that act is in its own nature best which proceeds from the best and the most perfect grace; but to abstain proceeds from fear; and to come frequently being worthily disposed, is certainly the product of love and holy hunger[g], the effect of the good Spirit, who by His holy fires makes us to thirst after the waters of salvation. As much then as love is better than fear; so much it is to be preferred that true penitents and well grown Christians should frequently address themselves to these sacramental unions with their Lord.

2. The frequent use of this divine sacrament proceeds from more, as well as from more noble virtues. For here is obedience and zeal, worship and love, thanksgiving and oblation, devotion and joy, holy hunger and holy thirst, an approach to God in the ways of God, union and adherence, confidence in the divine goodness, and not only hope of pardon, but a going to receive it; and the omission of all these excellencies cannot, in the present case, be recompensed by an act of religious fear[h]: for this can but by accident and upon supposition of something that is amiss, be at all accounted good, and therefore ought to give place to that which, supposing all things to be as they ought, is directly good and an obedience to a divine commandment.

For we may not deceive ourselves; the matter is not so indifferent as to be excused by every fair pretence. It is unlawful for any man unprepared by repentance and its fruits, to communicate; but it is necessary that we should be prepared that we may come. For "plague and death threaten them that do not communicate in this mysterious banquet[i], as certainly as danger is to them who come unduly and as it happens;" for "the sacrament of the Lord's body is commanded to all men," saith Tertullian[k]. And it is very remarkable what S. Austin[l] said in this affair, "The force of the sacraments is of an unspeakable value, and therefore it is sacrilege to despise it; for that is impiously despised without which we cannot come to the perfection of piety." So that although it is not in all cases the mere not receiving that is to be blamed, but the despising it; yet when we consider that by this means we arrive at perfection, all causeless recusancy is next to contempt by interpretation.

One thing more I am to add: whereas some persons abstain from a frequent communion for fear lest by frequency of receiving they should less esteem the divine mysteries and fall into lukewarmness

[g] S. Bonavent. de profectu relig., lib. ii. cap. 77. [tom. vii. p. 651.]

[h] Stultus est timor et reverentia minus prudens illius, qui ad Dominum se vocantem et invitantem non accedit, sed procrastinat.—Gerson in Magnificat. [Similia habentur tract. x. part. 5. col. 939.]

[i] Ὥσπερ τὸ ὡς ἔτυχε προσιέναι κίνδυνος, οὕτω τὸ μὴ κοινωνεῖν τῶν μυστικῶν δείπνων ἐκείνων, λιμὸς καὶ θάνατος.—Homil. xxiv. in 1 Cor. x. [tom. x. p. 218.]

[k] De coron. mil., cap. iii. [p. 102 A.]

[l] Cont. Faustum, lib. xix. cap. 11. [tom. viii. col. 319 E.]

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and indevotion; the consideration is good: and such persons indeed may not receive it often, but not for that reason; but because they are not fit to receive it at all. For whoever grows worse by the sacrament, as Judas after the sop, hath an evil spirit within him; for this being by the design of God a savour of life, it is the fault of the receiver if it passes into death, and diminution of the spiritual life. He therefore that grows less devout, and less holy, and less reverent, must start back and take physic and throw out the evil spirit that is within him; for there is a worm in the heart of the tree, a peccant humour in the stomach, it could not be else that this divine nutriment should make him sick.

QUESTION II.—BUT IS EVERY MAN BOUND TO COMMUNICATE THAT IS PRESENT, OR THAT COMES INTO A CHURCH WHERE THE COMMUNION IS PREPARED, THOUGH BUT BY ACCIDENT, AND WITHOUT DESIGN; AND MAY NO MAN THAT IS FIT, OMIT TO COMMUNICATE IN EVERY OPPORTUNITY?

To this I answer, that in the primitive church it was accounted scandalous and criminal to be present at the holy offices, and to go out at the celebration of the mysteries. "What cause is there, O hearers, that ye see the table and come not to the banquet?" said S. Austin[m]. "If thou stand by, and do not communicate, thou art wicked, thou art shameless, thou art impudent," so S. Chrysostom[n]; and to him that objects, 'he is not worthy to communicate,' he answers, that 'then neither is he fit to pray.' And the council of Antioch[o] and of Bracara commanded that those who did not communicate should be driven from the churches. And Palladius[p] tells that when S. Macarius had by his prayers cured a poor miserable woman that was bewitched and fancied herself to be a horse; he advised her 'never to depart from the church of God, or to abstain from the communion of the sacraments of Christ; for this misfortune hath prevailed upon you because for these five weeks you have not communicated.'

Now this was but a relative crime; and because their custom was such[q] (which is always to be understood according to their acknowledged measures, viz., that only pious persons were to be meant and required in that expectation) this will not conclude that of itself, and abstracting from the scandal, it was in all cases unlawful to recede from the mysteries at sometimes. For sometimes a man may be called

[m] De verbis Domini secund. Joannem, serm. ii. [al. serm. cxxxii. cap. 1.—tom. v. col. 645 F.]

[n] Homil. iii. ad cap. i. Ephes. [§ 5.—tom. xi. p. 23.]

[o] [Can. ii.] apud Zonaram. ['In canones ss. apostolorum,' &c. 'commentarii,' p. 323.—fol. Par. 1618.]

[p] Hist. ss. patrum, cap. xix. [p. 922.]

[q] S. Cyprian. l. iv. ep. 7. [al. ep. lxix. —Vid. per totam, p. 180 sqq.]—S. Ambros. lib. v. de sacram. cap. 4. [tom. ii. col. 378.]—S. Aug. epist. cxviii. [al. liv. tom. ii. col. 124 sq.]—Euseb., lib. i. de demonstr. evang. cap. 10. [p. 37 sqq.]

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off by the necessities of his calling, or the duties of charity or piety. A general of an army, a prince, a privy counsellor, a judge, a merchant may be very fit to communicate, even then when they cannot, or it may be ought not to stay. But if he can stay, and be a good man, and rightly disposed by the habits of a good life; he ought to stay and communicate; and so much the rather, if it be in any degree scandalous to go away. The reason is; because if he be a good man, he can no more be surprised by an unexpected communion, than by a sudden death; which although it may find him in better circumstances, yet can never find him unprovided. But in this case, S. Austin's[r] moderate determination of the case is very useful, "Let every one do as he is persuaded in his mind;" for a man may with a laudable fear and reverence abstain, if he shall be persuaded that he ought not to communicate unless besides his habitual grace, he hath kindled the fires of an actual devotion and preparation special: and so much the rather, because he may communicate very frequently and to great purposes and degrees of a spiritual life, though he omit that single opportunity in which he is surprised; and though it be very useful for a good man to communicate often, yet it is not necessary that he communicate always; only let every pious soul consider that it is argument of the divine love to us, that these fountains are always open; that the angel frequently moves these waters, and that Christ says to every prepared heart as to the multitudes that followed Him into the wilderness, "I will not send them away fasting lest they faint in the way." And if Christ be ever ready offering His holy body and blood, it were very fit we should entertain Him: for He never comes but He brings a blessing.

QUESTION III.—BUT HOW OFTEN IS IT ADVISABLE THAT A GOOD MAN SHOULD COMMUNICATE? ONCE IN A YEAR, OR THRICE, OR EVERY MONTH, OR EVERY FORTNIGHT; EVERY SUNDAY, OR EVERY DAY?

THIS question hath troubled very many; but to little purpose. For it is all one as if it were asked, how often should a healthful man eat; or he that hath infirmities take physic? And if any man should say that a good man should do well to pray three times a day; he said true; and yet it were better to pray five times, and better yet to pray seven times; but if he does, yet he must leave spaces for other duties. But his best measures for public and solemn prayer, is the custom of the church in which he lives; and for private, he can take no measures but his own needs, and his own leisure, and his own desires, and the examples of the best and devoutest persons, in the same circumstances. And so it is in the frequenting the holy communion:—The laws of the church must be his least measure; the custom of the church may be his usual measure; but if he be a devout person, the spirit of de-

[r] [Ubi supra.]

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votion will be his certain measure[s]: and although that will consult with prudence and reasonable opportunities, yet it consults with nothing else, but communicates by its own heights and degrees of excellency. S. Hierome[t] advises Eustochium a noble virgin and other religious persons to communicate twice every month; some did every Sunday; and this was so general a custom in the ancient church, that the Sunday was called 'the day of bread;' as we find in S. Chrysostom[u]: and in consonancy to this the church of England commands that the priests resident in collegiate or cathedral churches should do so: and they whose work and daily employment is to minister to religion, cannot in such circumstances pretend a reasonable excuse to the contrary.—But I desire these things may be observed;

1. That when the fathers make a question concerning a frequent communion they do not dispute whether it be advisable that good people should communicate every month, or every fortnight, or whether the more devout and less employed may communicate every week; for of this they make no question; but whether every day's communion be fit to be advised, that they question; and I find, that as they are not earnest in that, so they indefinitely give answer, that a frequent communion is not to be neglected at any hand, if persons be worthily prepared.

2. The frequency of communion is to be estimated by the measures of devout people in every church respectively. And although in the apostolical ages they who communicated but once a fortnight were not esteemed to do it frequently; yet now they who communicate every month, and upon the great festivals of the year besides, and upon other solemn or contingent occasions, and at marriages, and at visitations of the sick, may be said to communicate frequently, in such churches where the laws enjoin but three or four times every year, as in the church of England, and the Lutheran churches. But this way of estimating the frequency of communion is only when the causes of enquiry are for the avoiding of scandal, or the preventing of scruples; but else, the inward hunger and thirst, and the spirit of devotion married to opportunity, can give the truest measures.

3. They that communicate frequently, if they do it worthily, are charitable and spiritual persons, and therefore cannot judge or undervalue others that do not. For no man knows concerning others by what secret principles and imperfect propositions they are guided. For although these measures we meet with in antiquity are very reasonable, yet few do know them; and all of them do not rely upon them; and their own customs, or the private word of their own guides, or their fears, or the usages of the church in which they live,

[s] Metuebat (Maria) ne amor magistri sui in pectore suo frigesceret, si corpus ejus non inveniret, quo viso recalesceret. —[pseudo-] Origen., homil. i. ex variis. [al. in diversos x.—tom. ii. p. 450, ed. latin. fol. Basil. 1571.]

[t] [Pseudo-Hieron.] ad Eustoch. virg., [in reg. monachar.] c. ix. [leg. xix.—tom. xi. col. 447, ed. Vallars. fol. Veron. 1742.]

[u] Homil. v. de resurrect. [in ed. latin. fol. Basil. 1558.—tom. iii. col. 859 A.]

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or some leading example, or some secret impediment which ought not, but is thought sufficient; any of these, or many other things may retard even good persons from such a frequency as may please others; and that which one calls opportunity, others do not; but however; no man ought to be prejudiced in the opinion of others. For besides all this now reckoned, the receiving of the holy sacrament is of that nature of good things which can be supplied by internal actions alone, or sometimes by other external actions in conjunction; and it hath a suppletory of its own, viz., 'spiritual communion;' of which I am to give account in its proper place. And when we consider that some men are of strict consciences, and some churches are of strict communions, and will not admit communicants but upon such terms which some men cannot admit, it will follow that as S. Austin's[x] expression is, "men should live in the peace of Christ, and do according to their faith;" but that in these things no man should judge his brother. In this no man can directly be said to do amiss, but he that loathes manna, and despises the food of angels, or neglects the supper of the Lamb, or will not quit his sin, or contend towards perfection, or hath not the spirit of devotion, or does any way by implication say that 'the table of the Lord is contemptible.'

4. These rules and measures now given, are such as relate to those who by themselves or others are discernibly in, or discernibly out of the state of grace. But there are some which are in the confines of both states, and neither themselves nor their guides can tell to what dominion they do belong. Concerning such; they are by all means to be thrust or invited forward, and told of the danger of a real or seeming neutrality in the service of God, of the hatefulness of tepidity, of the uncomfortableness of such an indifference; and for the communions of any such person, I can give no other advice, but that he take his measures of frequency by the laws of his church; and add what he please to his numbers by the advice of a spiritual guide; who may consider whether his penitent by his conjugation of preparatory actions, and heaps of holy duties at that time usually conjoined, do or is likely to receive any spiritual progress. For this will be his best indication of life, and declare his uncertain state, if he thrive upon his spiritual nourishment. If it prove otherwise, all that can be said of such persons is that they are members of the visible church, they are in that net where there are fishes good and bad, they stand amongst the wheat and the tares, they are part of the lump, but whether leavened or unleavened, God only knows; and therefore they are such to whom the church denies not the bread of children, but whether it does them good or hurt, 'the day' only 'will declare:' for to such persons as these, the church hath made laws for the set time of their communion. Christmas, Easter and Whitsuntide were appointed for all Christians that were not scandalous and openly

[x] [Ep. liv. cap. 3.—tom. ii. col. 125.]

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criminal by pope Fabianus[y]; and this constitution is imitated by the best constituted church in the world, our dear mother the church of England, and they who do not at these times or so frequently communicate, are censured by the council of Agathon[z] as unfit to be reckoned among Christians, or members of the catholic church. Now by these laws of the church, it is intended indeed that all men should be called upon to discuss and shake off the yoke of their sins, and enter into the salutary state of repentance; and next to the perpetual sermons of the church, she had no better means to engage them into returns of piety; hoping that by the grace of God and the blessings of the sacrament, the repentance which at these times solemnly begins, may at one time or other fix and abide: these little institutions and disciplines being like the sudden heats in the body; which sometimes fix into a burning, though most commonly they go away without any further change. But the church in this case does the best she can; but does not presume that things are well; and indeed as yet they are not: and therefore such persons must pass further, or else their hopes may become illusions and make the men ashamed.

5. I find that amongst the holy primitives, they who contended for the best things, and loved God greatly, were curious even of little things, and

1) If they were surprised with any sudden undecency, or a storm of passion, they did not dare that day to communicate. "When I am angry, or when I think any evil thought, or am abused with any illusion or foul fancy of the night, *intrare non audeo*, I dare not enter," said S. Hierome[a], "I am so full of horror and dread both in my body and my mind." This was also the case of S. Chrysostom[b], who when Eusebius had unreasonably troubled him with an unseasonable demand of justice against Antonine, just as he was going to consecrate the blessed sacrament, departed out of the church, and desired one of the bishops, who by chance was present, to do the office for him, for 'he would not offer the sacrifice at that time, having some trouble in his spirit.'

2) To this are to be reduced all such great actions which in their whole constitution are great and lawful, but because so many things are involved in their transaction whereof some unavoidably will be amiss, or may reasonably be supposed so, may have something in the whole and at the last to be deplored. In such cases as these, some great examples have been of advices to abstain from the communion till by a general but a profound repentance for what hath been amiss, God is deprecated, and the causes of christian hope and confidence do return. In the ecclesiastical history[c] we read that when Theodosius

[y] [Apud Gratian. decret., de consecr. dist. ii. cap. (16.) 'Etsi non.' col. 2089.] Anno Christi CCXXXVI. ut Sabellicus et Volaterranus referunt.

[z] [lege 'Agatha'] can. xviii. [tom. ii. col. 1000 B.]

[a] Adv. Vigilant. [t. iv. pt. 2. col. 286.]

[b] Palladius in vita S. Chrysost. [ad calc. opp. S. Chrysost.—tom. xiii. p. 61.]

[c] [Paulin. in vit. S. Ambros., cap. 24.]

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had fought prosperously against Eugenius the usurper of the empire, when his cause was just and approved by God, not only giving testimony by the prediction and warranty of a religious hermit, but also by prodigious events, by winds and tempests fighting for him, and by which he restored peace to the church, and tranquillity to the empire; yet he by the advice of S. Ambrose abstained awhile from the holy sacrament, and would not carry blood upon his hands[b], though justly shed, unto the altars; not only following the precedent of David, who because he was a man of blood might not build a temple, but for fear lest some unfit appendage should stick to the management of a just employment.

3) Of the same consideration it is, if a person whose life should be very exemplar, is guilty of such a single folly which it may be would not dishonour a meaner man, but is a great vanity and reproach to him; a little abstention and a penitential separation (when it is quit from scandal) was sometimes practised in the ancient church, and is advisable also now in fitting circumstances. Thus when Gerontius[c] the deacon had vainly talked that the devil appeared to him one night, and that he had bound him with a chain, S. Ambrose commanded him to abide in his house and not to come to the church, till by penances and sorrow he had expiated such an indiscretion; which to a man had in reputation for wisdom, is as a fly in a box of ointment, not only useless but mischievous. And S. Bernard[d] commends S. Malachie because he reproved a deacon[e] for attending at the altar the day after he had suffered an illusion in the night; it had been better he had abstained from the altar one day, and by that intermediate expiation and humility have the next day returned to a more worthy ministry.

4) One degree of curious caution I find beyond all this in an instance of S. Gregory the great[f], in whose life we find that he abstained some days from the holy communion because there was found in a village near to Rome a poor man dead, no man could tell how; but because the good bishop feared he might have been starved, and that he died for want of provision, he supposing it might reflect upon him as a defect in his government or of his personal charity, thought it fit to deplore the accident and to abstain from the communion, till he might hope for pardon in case he had done amiss.

If these things proceed from the sincerity of a well-disposed spirit that can suffer any trouble rather than that of sin, the product is

[b] Tu genitor cape sacra manu, patriosque penates;
Me bello e tanto digressum, et cæde recenti,
Attrectare nefas, donec me flumine vivo
Abluero. ——— [Virg. Æn. ii. 717.]

[a] [Sozom. viii. 6.—Niceph. xiii. 9.]

[d] In vita S. Malachiæ. [p. 1954 A.]

[e] Cui injungens pœnitentiam, Non debueras, inquit, hodie ministrasse, sed verecunde te subtrahere sacris, et deferre [al. deservire] tantis tamque divinis mysteriis, ut hac humilitate purgatus, dignius exinde ministrares.—[Ibid.]

[f] [Joan. Diac. in vit. S. Gregor., lib. ii. cap. 29. opp. S. Gregor., t. iv. col. 53.]

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well enough; and in all likelihood would always be well, if the case were conducted by a prudent spiritual guide, for then it would not change into scruples and superstition. But these are but the fears and cautions and securities of a tender spirit; but are not an answer to the question, whether it be lawful for such persons to communicate? For certainly they may, if all things else be right; and they may be right in the midst of such little accidents. But these belong to the questions of perfection and excellencies of grace, these are the extraordinaries of them who never think they do well enough; and therefore they extended no further than to a single abstention, or some little proportionable retirement; and may be useful when they are in the hands of prudent and excellent persons.

SECTION V.

WHAT SIGNIFICATIONS OF REPENTANCE ARE TO BE ACCEPTED BY THE CHURCH IN ADMISSION OF PENITENTS TO THE COMMUNION.

THIS enquiry will quickly be answered, when we consider that the end why the church enjoins public or private amends respectively to any convict or confessed criminal, she only does it as a mother and a physician to souls, and a minister of the divine pardon, and the conductress of penitential processes: she does it, that the man may be recovered from the snare of the enemy, that she may destroy the work of the devil, that the sinner may become a good Christian: and therefore the church when she conducts any man's repentance, is bound to enjoin so many external ministries, that if they be really joined with the internal contrition and reformation, will do the work of reconcilement in the court of heaven. The church can exact none but what she can see or some way take external notice of; but by these externals intends to minister to the internal repentance; which when it is sufficiently signified by any ways that she may prudently rely upon as testimonies and ministries of a sufficient internal contrition and real amends, she can require no more; and she ought not to be content with less.

It is therefore infinitely unsafe and imprudent to receive the confessions of criminals, and after the injunction of certain cursory penances[s] to admit them to the blessed sacrament, without any

[s] Si cito rediret homo ad pristinam beatitudinem, ludus illi esset peccando cadere in mortem.—S. Aug. serm. xxxiv. de diversis. [al. serm. cclxxviii. cap. 3.—tom. v. col. 1124 F.]

In ipsa ecclesia ubi maxime misereri decet, teneri quam maxime debet forma justitiæ; ne quis a communionis consortio abstentus, brevi lachrymula atque ad tempus parata, vel etiam uberioribus fletibus communionem quam plurimis debet postulare temporibus, facilitate sacerdotis extorqueat.—S. Ambros. in psal. cxviii. in hæc verba, 'Miserere mei secundum eloquium tuum.' [serm. viii. § 26.—tom. i. col. 1065 C.]

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further emendation, without any trial of the sincerity of their conversion, before it is probable that God hath pardoned them, before their affections to sin are dead, before the spirit of mortification is entered, before any vice is exterminated or any virtue acquired. Such a looseness of discipline is but the image of repentance, whether we look upon it as it is described in scripture, or as it was practised by the primitive church; which at least is a whole change of life, a conversion of the whole man to God. And it is as bad when a notorious criminal is put to shame one day, for such a sin which could not have obtained the peace of the church under the severity and strictness of fifteen years, amongst the holy primitives. Such public ecclesiastical penances may suffice to remove the scandal from the church, when the church will be content upon so easy terms; for she only can tell what will please herself. But then such discipline must not be esteemed a sufficient ministry of repentance, nor a just disposition to pardon. For the church ought not to give pardon or to promise the peace of God upon terms easier than God himself requires: and therefore when repentance comes to be conducted by her, she must require so much as will extinguish the sin, and reform the man, and make him and represent him good.

All the liberty that the church hath in this, is what is given her by the latitude of the judgment of charity; and yet oftentimes a too easy judgment is the greatest uncharitableness in the world, and makes men confident and careless and deceived: and therefore although gentle sentences are useful when there is danger of despair, or contumacy; yet that is rather a palliation of a disease than a cure, and therefore the method must be changed as soon as it can; and the severe and true sermons of the gospel must be either proclaimed aloud, or insinuated prudently and secretly, and men be taught to rely upon them and their consequents, and upon nothing else; for they will not deceive us. But the corrupt manners of men and the corrupt doctrines of some schools have made it almost impossible to govern souls as they need to be governed.

The church may indeed choose whether she will impose on criminals any exterior significations of repentance; but accept them to the communion upon their own accounts of a sincere conversion and inward contrition: but then she ought to do this upon such accounts as are indeed real and sufficient, and effective and allowed: that is, when she can understand that such an emendation is made, and the man is really reformed, she can pronounce him pardoned, or which is all one, she may communicate him. And further yet; she can by sermons declare all the necessary parts of repentance, and the conditions of pardon, and can pronounce limited and hypothetical or conditional pardons; concerning which the penitent must take care that they do belong to him. But if she does undertake to conduct any repentances exteriously, it is to very little purpose to do it any way that is not commensurate to that true internal repentance which is effective of

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pardon. Indeed every single act of penance does something towards it, but why something should be enjoined that is not sufficient, and that falls infinitely short of the end of its designation, though the church may use her liberty, yet it is not easy to understand the reason. But I leave this to the consideration of those who are concerned in governments public, or in the private conduct of souls; to whom I earnestly and humbly recommend it: and I add this only; that when the ancient churches did absolve and communicate dying penitents, though but newly returned from sin; they did it *de bene esse*, or with a hope it might do some good, and because they thought it a case of necessity, and because there was no time left to do better: but when they did as well as they could, they could not tell what God would do: and though the church did well, it may be it was very ill with the souls departed. But because that is left to God, it is certain some things were done upon pious confidence and venture, for which there was no promise in the gospel.

That which the church is to take care of is, that all her children be sufficiently taught what are the just measures of preparation and worthy disposition to these divine mysteries; and that she admits none of whom she can tell that they are not worthy; such as are notorious adulterers, homicides, incestuous, perjurers, habitually peevish to evil effects, and permanently angry (for this I find reckoned amongst the primitive catalogues[h] of persons to be excluded from the communion), rapines, theft, sacrilege, false-witness, pride, covetousness and envy. It would be hard to reduce this rule to practice in all these instances, unless it be by consent and voluntary submission of penitent persons. But that which I remark is this: that proud persons and the covetous, the envious and the angry were esteemed fit to be excommunicate; that is, infinitely unfit to be admitted to the blessed sacrament; and that by the rules of their discipline they were to do many actions of public and severe penance and mortifications before they would admit them.

Now then the case is this. They did esteem more things to be required to the integrity of repentance, and God not to be so soon reconciled, and the devil not so soon dispossessed, and men's resolutions not so fit to be trusted, and more to be required to pardon than confession and the pronouncing absolution; all this otherwise than we do; and therefore so long as they did conduct repentances, they required it as it should be; being sure that no repentance that was joined with hope and charity could be too much, but it might quickly be too little; and therefore although the church may take as little

[h] Si permansissemus in illa munditia quæ nobis per baptismum data est, vere felices essemus; sed non permansimus; cecidimus enim per nostram culpam, non solum in peccata, sed etiam in crimina, propter quæ peccatores ab ecclesia separantur; qualia sunt, homicidia, adulteria, fornicationes, sacrilegia, rapinæ, furta, falsa testimonia, superbia, invidia, avaritia, *diutina iracundia*, ebrietas assidua. —Fulbert. Carnot., serm. ii. ad populum. [Magn. bibl. vett. patr., tom. xi. p. 34 E.]

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as she please for a testimonial of repentance, and suppose the rest is right though it be not signified; yet when she either in public or in private is to manage repentances, she must use no measure but that which will procure pardon, and extinguish both the guilt and dominion of sin. The first may be of some use in government; but of little avail to souls, and to their eternal interest: therefore in the first she may use her liberty and give herself measures: in the latter she hath no other but what are given her by the nature of repentance, and its efficacy and order to pardon, and the designs of God, for the reformation of our souls and the extermination of sin.

SECTION VI.

WHETHER MAY EVERY MINISTER OF THE CHURCH AND CURATE OF SOULS REJECT IMPENITENT PERSONS, OR ANY CRIMINALS, FROM THE HOLY SACRAMENT, UNTIL THEMSELVES BE SATISFIED OF THEIR REPENTANCE AND AMENDS?

SEPARATION of sinners from the blessed sacrament was either done upon confession and voluntary submission of the penitent, or by public conviction and notoriety. Every minister of religion can do the first, for he that submits to my judgment, does choose my sentence; and if he makes me judge, he is become my subject in a voluntary government: and therefore I am to judge for him when it is fit that he should communicate: only, if when he hath made me judge, he refuses to obey my counsel, he hath dissolved my government, and therefore will receive no further benefit by me. But concerning the latter of these, a separation upon public conviction or notoriety; that requires an authority that is not precarious[h] and changeable. Now this is done two ways; either by authority forbidding, or by authority restraining and compelling; that is, by the word of our proper ministry dissuading him that is unworthy from coming, and threatening him with divine judgments if he does come; or else rejecting of him, in case that he fears not those threatenings but persists in his desires of having it.

Now of the first of these, every minister of the word and sacraments is a competent minister; for all that minister to souls are to tell them of their dangers, and by all the effects of their office to present them pure and spotless unto God; the seers must take care that the people may see, lest by their blindness they fall into the bottomless pit. And when the curates of souls have declared the will of God in this instance and denounced His judgments to unworthy communicants, and told to all that present themselves who are worthy

[h] [See vol. iv. p. 589, note.]

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and who are not, they have delivered their own souls; all that remains is, that every person take care concerning his own affairs.

For the second, viz., denying to minister to criminals though demanding it with importunity; that is an act of prudence and caution in some cases, and of authority in others. When it is matter of caution, it is not a punishment but a medicine; according to those excellent words of S. Cyprian[i], "To be cast out," viz., for a time, from the communion, "is a remedy and a degree towards the recovery of our spiritual health:" and because it is no more, it cannot be pretended to be any man's 'right' to do it; but it may be in his 'duty' when he can; but therefore this must depend upon the consent of the penitent. For a physician must not in despite of a man cut off his leg to save his life: the sick man may choose whether he shall or no. But sometimes it is an act of authority; as when the people have consented to such a discipline, or when the secular arm by assisting the ecclesiastical hath given to it a power of mixed jurisdiction; that is, when the spiritual power of paternal regiment which Christ hath given to His ministers the supreme curates, is made operative upon the persons and external societies of men. Now of this power the bishops are the prime and immediate subjects, partly under Christ and partly under kings; and of this power, inferior ministers are capable by delegation, but no otherwise[j]; they being but deputies and vicars in the cure of souls under their superiors, from whom they have received their order and their charge. And thus I suppose we are to understand the rubric before our communion office; which warrants the curate not to suffer 'open and notorious' evil livers by whom the congregation is offended, and those between whom he perceiveth malice and hatred to reign, to be partakers of the Lord's table. In the first, the case is of notorious criminals, and is to be understood of a notoriety of law; and in this the curate is but a publisher of the judge's sentence: in the second, the criminal is *ipso facto* excommunicate; and therefore in this the curate is but the minister of the sentence of the law: or at least hath a delegate authority to pass the church's sentence in a matter that is evident. But this is seldom practised otherwise than by rejecting such persons by way of denunciation of the divine judgments: and if it be so understood, the curate hath done his duty which God requires; and I believe the laws of England will suffer him to do no more by his own authority.

But this is to be reduced to practice by the following measures,

1. Every man is to be presumed fit, that is not known to be unfit; and he that is not a public criminal, is not to be supposed unworthy to communicate. It may be he is; but that himself only

[i] Nam ejici remedium est et gradus ad recuperandam sanitatem.—[pseudo-Cypr.] lib. de dupl. martyr. [append. p. 43.]

[j] See Rule of Conscience, lib. iii. cap. 3 et 4.

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knows, and he can only take care; but no man is to be prejudiced by imperfect and disputable principles, by conjectures and other men's measures, by the rules of sects and separate communities[k]: and if a man may belong to God and himself not know it, he may do so when his curate knows it not.

2. No man may be separated from the communion for any private sin, vehemently or lightly suspected. This censure must not pass but when the crime is manifest and notorious, that is, when it is delated and convict in any public assembly, civil or ecclesiastical, or is evident to a multitude, or confessed. This is the express doctrine of the church in S. Austin's[l] time, who affirms that the ecclesiastics have no power to make separations of sinners not confessed nor convict. And besides many others, it relies upon this prudential consideration, which Linwood[m] hath well observed, "Every Christian hath a right in the receiving the eucharist, unless he loses it by deadly sin: therefore when it does not appear in the face of the church that such an one hath lost his right, it ought not in the face of the church to be denied to him; otherwise a licence would be given to evil priests according to their pleasure with this punishment to afflict whom they list."

3. Every sinner that hath been convict, or hath confessed, and affirms himself to be truly penitent, is to be believed, where by the laws of the church he is not bound to pass under any public discipline. For no man can tell but that he says true; and because every degree of repentance is accepted to some dispositions and proportions of pardon; and God hath not told us the just period of His being reconciled, and His mercy is divisible as our return, and unknown to us; he that knows that without repentance he eats damnation, and professes upon that very account that he is penitent, may be taught as many more things as the curate please, or as he is supposed to need; but must not be rejected from the holy communion, if he cannot be persuaded. For this judgment is secret, and is to pass between God and the soul alone; for because no man can tell, no man can judge; and the curate who knows not how it is, cannot give a definite[n] sentence.

4. But if there come any accidental obligation upon criminals; as if by the laws of a church to which they are subjected, it be ap-

[k] Omnibus episcopis et presbyteris interdicimus segregare aliquem a sacra communione, antequam causa monstretur propter quam sanctæ regulæ hoc fieri jubent.—[Authent. seu Novell. Justin.] collat. ix. tit. 15. [leg. 6.] De sanctissimis episcopis. c. 11. [In corp. jur. civil., ed. Gothofred. col. 255.]

[l] Nos a communione prohibere quenquam non possumus, . . nisi aut sponte confessum, aut in aliquo sive sæculari sive ecclesiastico judicio nominatum atque convictum.—Homil. l. [al. eccli. cap. 4.] et de medicina pœnit. [? scil. in eadem homilia] super illud 1 Cor. v. 'Si quis frater.' [tom. v. coll. 1359 F, 1360.]

[m] [Provinc., lib. iii. tit. 23.] de celebrat. missar. [ad cap. 'Altissimus, et infra.'—p. 233. fol. Oxon. 1679.]

[n] ['definitive,' B.]

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pointed they shall give public evidence and amends; they are to be judged by those measures, and are not to be restored ordinarily, till they have by public measures proved their repentance. This relies upon all those grounds upon which obedience to ecclesiastical rulers is built[o].

5. It is lawful for the guides of souls to admit to the communion such persons whom they believe not to be fit and worthily prepared, if they will not be persuaded to retire. It is evident in the case of kings and all supreme powers, and great communities, and such who being rejected will be provoked into malice and persecution; "such indeed the church sometimes tolerates[p], lest being provoked they disturb the people of God: but what does it profit them not to be cast out of the assemblies of the godly, if they deserve to be cast out? To deserve ejection is the highest evil: and to no purpose is he mingled in the congregations of the faithful, who is excluded from the society of God and the mystical body of Christ." And it is also evident in the societies of the church; which we know by the words of Christ and by experience, are a mixed multitude; and since the scripture does not exempt a secret sinner from the communion, why wilt thou endeavour to except him? It is S. Austin's[q] argument. And who shall reject every man that he believes to be proud, or covetous, or envious? Who shall define pride, or convince a single person of a proud heart, or of his latent envy? and who shall give rules by which every single man that is to blame can be convinced of covetousness? If it be permitted to the discretion of the parish priest; you erect a gibbet, and a rack by which he shall be enabled to torment any man; and you give him power to slander or reproach all his neighbours; if you go about to give him measures, you shall never do it wisely or piously; for no rules can be sufficient to convince any proud man; and if you make the parish curate judge of these rules, you had as good leave it to his discretion; for he will use them as he please. And after all, you shall never have all the people good; and if not, you shall certainly have them hypocrites; and therefore it cannot be avoided but unfit persons will be admitted: for since the kingdom of grace is within us, and God's chosen ones are His secret ones, and He only knows who are His, it will be strange that visible sacraments should be given only to an invisible

[o] See Rule of Conscience, lib. iii. capp. 1 et 4.

[p] S. Cyprian. sive quicunque sit auctor libri de duplici martyrio.—[p. 199 supra.]

[q] Ad hoc enim altare quod nunc in ecclesia est in terra positum, . . ad mysteriorum divinorum signacula celebranda, multi etiam scelerati possunt accedere: quoniam Deus commendat in hoc tempore patientiam suam, ut in futuro exserat severitatem suam. . . Ad illud autem altare quo præcursor pro nobis introiit Jesus, quo caput ecclesiæ præcessit, membris cæteris secuturis, nullus eorum accedere poterit, de quibus dixit apostolus, Quoniam qui talia agunt regnum Dei non possidebunt.—S. Aug. homil. l. [al. serm. occli. cap. 4.—tom. v. col. 1357 A.]

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society: and after all, if to communicate evil men be unavoidable, it cannot be unlawful.

I do not say that persons unprepared may come; for they ought not, and if they do, they die for it; but I say if they will come, it is at their peril, and to no man's prejudice but their own, if they be plainly and severely admonished of their duty and their danger: and therefore that every man must judge of his own case with very great severity and fear, even then when the guides of souls must judge with more gentleness and an easier charity: when we must suspect our little faults to be worse than they seem, and our negligences more inexcusable, and fear a sin when there is none, and are ready to accuse ourselves for every indiscretion, and think no repentance great enough for the foulness of our sins; at the same time, when we judge for others, we ought to esteem their certain good things better than they do; and their certain evils, less; and their disputable good things certain; and their uncertain evils none at all, or very excusable. And therefore it was to very great purpose that the apostle gave command that 'every man should examine himself and so let him eat[r],' that is, let it be done so as it may be done throughly: let him do it, whose case it is, and who is most concerned that it be done well; let it be done so that it may not be allayed and lessened by the judgment of charity; and therefore let a man do it himself. For when the curate comes to do it, he cannot do it well, unless he do it with mercy; for he must make abatements, which the sinner's case does not often need in order to his reconciliation and returns to God; where severity is much better than gentle sentences. But the minister of religion must receive in some cases such persons, who ought not to come, and who should abstain when themselves give righteous judgment upon themselves.

For if it be lawful for christian people to communicate with evil persons, it is lawful for christian priests to minister it: it being commanded to the people in some cases to withdraw themselves from a brother that walks inordinately, but nowhere commanded that a minister of religion shall refuse to give it to him that requires it,

[r] In hac ergo pœnitentia majorem quisque in se severitatem debet exercere, ut a seipso judicatus non judicetur a Domino, sicut idem apostolus ait, Si enim nos judicaremus, a Domino non judicaremur. Ascendat itaque homo adversum se tribunal mentis suæ, si timet illud quod 'Oportet nos exhiberi ante tribunal Christi, ut illud recipiat unusquisque quod per corpus gessit, sive bonum, sive malum;' constituat se ante faciem suam, ne hoc ei postea fiat. Nam minatur hoc Deus peccatori, dicens, Arguam te, et statuam te ante faciem tuam. Atque ita constituto in corde judicio, adsit accusatrix cogitatio, testis conscientia, carnifex timor. Inde quidam sanguis animi confitentis per lachrymas profluat. Postremo ab ipsa mente talis sententia proferatur, ut se indignum homo judicet participatione corporis et sanguinis Domini; ut qui separari a regno cœlorum timet per ultimam sententiam summi judicis, per ecclesiasticam disciplinam a sacramento cœlestis panis interim separetur. Versetur ante oculos imago futuri judicii, ut cum alii accedunt ad altare Dei, quo ipse non accedit, cogitet quam sit contremiscenda illa pœna, qua percipientibus aliis vitam æternam, alii in mortem præcipitantur æternam.—S. August. homil. 1. c. 9. [ibid.]

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and is within the communion of the church, and is not yet as a heathen and a publican; and it is evident that in the churches of Corinth the communion was given to persons who for unworthiness fell under the divine anger, and yet no man was reproved but the unworthy communicants, and themselves only commanded to take care of it. For he that says the people may not communicate with wicked persons, falls into the error of the Donatists, which S. Austin and others have infinitely confuted: but he that says the people may, ought not to deny but that the priest may; and if he may communicate with him, it cannot be denied but he may minister to him. But this was the case of the sons of Israel, who did eat *manna*, and drank of the rock[s]; and yet that rock was Christ, and that *manna* was also His sacrament; and yet "with many of these God was angry, and they fell in the wilderness." And if baptism was given as soon as ever men were converted, in the very day of their change, and that by the apostles themselves, and yet the same Christ is there consigned and exhibited; we may remember that in scripture we find no difference in the two sacraments as to this particular. But in this there needs not much to be said; they that think things can be otherwise, and have tried, have declared to all the world by the event of things, that although the guides of souls may by wise and seasonable discourses persuade and prevail with some few persons: yet no man can reform the world; and if all were rejected whose life does not please the curate; some will not care, and will let it quite alone; and others that do care will never the more be mended, but turn hypocrites, and they are the worst of men, but most readily communicated: some other evils do also follow[t]; and when we have reckoned schisms, partialities, reproaches, animosities, and immortal hatreds between priest and people, we have not reckoned the one half.

6. When to separate criminals can be prudent and useful, and is orderly, limited and legal, it ought not to be omitted upon any consideration[u]: because it is the sinews and whole strength of ecclesiastical discipline, and is a most charitable ministry to souls, and brings great regard to the holy sacrament, and produces reverence in the communicants, and is a deletery to sin, and was the perpetual practice of the best ages of the church, and was blest with an excellent corresponding piety in their congregations[x]: upon which account and of other considerations S. Cyprian[y], S. Basil[z], S. Chrysostom[a], and

[s] Quemadmodum tu comedis Christi corpus, sic illi manna; et quomodo tu bibis sanguinem, sic illi aquam ex petra. —S. Chrysost. homil. xviii. in 2 Cor. [leg. hom. xxiii. in 1 Cor. (scil. in cap. x. 1 sqq.) § 2.—tom. x. p. 203 B.]

[t] Ne dum purgatissimam ecclesiam volunt instituere, brevi nullam habeant. —Bullinger. ad Bezam. [?]

[u] Quantum ruboris civitati turpiter se gerendo incusserunt, tantum laudis graviter puniti adferant.—Valer. Max. [vid. lib. vi. cap. 3. n. 8.]

[x] Ezek. xiii. [? iii.] 18.

[y] De lapsis [p. 128 sqq.] et lib. iii. ep. 15. [al. epist. xv. p. 33 sqq.]

[z] Epist. ad Amphil. cap. ii. [al. epist. cxvii. scil. canon. iii. ad Amphil., can.] 84, 85. [tom. iii. p. 330.]

[a] Non parva vobis imminet ultio, si

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divers others call upon prelates and people to exercise and undergo respectively this ecclesiastical discipline.

But this hath in it some variety[b].

a) For if the person be a notorious, a great and incorrigible criminal, refusing to hear, the church proceeding against him upon complaint, confession or notoriety, and consequently to be esteemed as a heathen and a publican; then comes in the apostolical rules, "with such an one not to eat[c];" and "withdraw from such an one;" for there is 'no accord between Christ and Belial;' between a Christian, and a heathen or an unbeliever; that is, one who is thrust into the place and condition of an infidel; and "give not that which is holy unto dogs."

β) But if he be within the communion of the church, and yet a criminal, not delated, not convict, not legally condemned; and yet privately known to be such, or publicly suspected and scandalous; the minister of religion must separate him by the word of his ministry, and tell him his danger, and use all the means he can to bring him to repentance and amends before he admits him: if the minister of religion omits this duty, he falls under the curse threatened by God in the prophet[d], if he does 'not warn him,' if he does 'not speak to the wicked to give him warning to save his life, his blood shall be upon him.'

γ) If there be a regular jurisdiction established, and this spiritual authority be backed with the secular, it must be used according to the measures of its establishment, and for the good of the church in general, and of the sinner in particular; that is, although the person be not as a heathen, and excommunicate by the church's sentence, yet he must be rejected for a time, and thrust into repentance and measures of satisfaction, and as he must not refuse, so must not the minister of the sacrament otherwise admit him; and in this sense it was that S. Chrysostom[e] said 'he would rather lose his life than admit unworthy men to the Lord's table.'

7. But because piety hath suffered shipwreck; and all discipline hath been lost in the storm, and good manners have been thrown overboard; the best remedy in the world that yet remains and is in use amongst the most pious sons and daughters of the church, is that they would conduct their repentance by the continual advices and ministry of a spiritual guide; for by this alone or principally, was the primitive piety and repentances advanced to the excellency which we often admire but seldom imitate; and the event will be, that besides we shall be guided in the ways of holiness in general, we shall

quem cujuspiam conscium nequitiæ hujus mensæ participem concedatis; sanguis ejus de vestris manibus exquiretur.—S. Chrysost. homil. lx. ad pop. Antioch. [tom. v. col. 338 A, ed. lat. fol. Par. 1588.]

[b] See Rule of Conscience, lib. iii. cap. 4. rule 9. p. 257. [ed. 1660.]

[c] [1 Cor. v. 11; 2 Thess. iii. 6.]

[d] [Ezek. iii. 18.]

[e] Homil. [lxxxii. al.] lxxxiii. in Matt. [§ 6.—tom. vii. p. 790 B.]

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be at peace as to the times and manner of receiving the holy sacrament, our penitential abstentions and seasonable returns: and we shall not so frequently feel the effects of the divine anger upon our persons as a reproach of our folly, and the punishment of our unworthy receiving the divine mysteries. And this was earnestly advised and pressed upon their people by the holy fathers, who had as great experience in their conduct as they had zeal for the good of souls; "Let no man say, I repent in private, I repent before God in secret, God who alone does pardon does know that I am contrite in heart. For was it in vain, was it said to no purpose, Whatsoever ye shall loose in earth shall be loosed in heaven? We evacuate the gospel of God, we frustrate the words of Christ:" so S. Austin[f]. "And therefore when a man hath spoken[g] the sentence of the most severe medicine, let him come to the presidents of the church, who are to minister in the power of the keys to him: and beginning now to be a good son, keeping the order of his mother, let him receive the measure and manner of his repentances from the presidents of the sacraments[h]." Concerning this thing, I shall never think it fit to dispute; for there is nothing to enforce it, but enough to persuade it; but he that tries, will find the benefit of it himself, and will be best able to tell it to all the world.

SECTION VII.

PENITENTIAL SOLILOQUIES, EJACULATIONS, EXERCISES AND PREPARATORY PRAYERS TO BE USED IN ALL THE DAYS OF PREPARATION TO THE HOLY SACRAMENT.

I.

ALMIGHTY and eternal God, the fountain of all virtue, the support of all holy hopes, the author of pardon, of life and of salvation; Thou art the comforter of all that call upon Thee; Thou hast concluded all under sin that Thou mightest have mercy upon all. Look upon me, O God, and have pity on me lying in my blood and misery, in my shame and in my sins, in the fear and guilt of Thy wrath, in the shadow of death and in the gates of hell: I confess to Thee, O God, what Thou knowest already; but I confess it to manifest Thy justice, and to glorify Thy mercy who hast spared me so long; that I am guilty of the vilest and basest follies which usually dishonour the fools and the worst of the sons of men.

[f] Homil. xlix. [al. cccxcii. cap. 3.—tom. v. col. 1504 E.]

[g] [cum ipse in se protulerit.]

[h] Ibid. [lege, serm. l. al. cccli. cap. 4.—tom. v. col. 1359 C.]

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II.

I HAVE been proud and covetous, envious and lustful, angry and greedy, indevout and irreligious; restless in my passions, sensual and secular, but hating wise counsels, and soon weary of the offices of a holy religion. I cannot give an account of my time, and I cannot reckon the sins of my tongue. My crimes are intolerable, and my imperfections shameful, and my omissions innumerable; and what shall I do, O Thou preserver of men? I am so vile that I cannot express it, so sinful that I am hateful to myself, and much more abominable must I needs be in Thy eyes. I have sinned against Thee without necessity, sometimes without temptation, only because I would sin, and would not delight in the ways of peace; I have been so ingrateful, so foolish, so unreasonable, that I have put my own eyes out, that I might with confidence and without fear sin against so good a God, so gracious a Father, so infinite a power, so glorious a majesty, so bountiful a patron, and so mighty a redeemer, that my sin is grown shameful and aggravated even to amazement. I can say no more, I am ashamed, O God, I am amazed, I am confounded in Thy presence.

III.

BUT yet, O God, Thou art the healer of our breaches, and the lifter up of our head; and I must not despair, and I am sure Thy goodness is infinite, and Thou dost not delight in the death of a sinner, and my sins though very great, are infinitely less than Thy mercies which Thou hast revealed to all penitent and returning sinners in Jesus Christ. I am not worthy to look up to heaven; but be Thou pleased to look down into the dust and lift up a sinner from the dunghill: let me not perish in my folly, or be consumed in Thy heavy displeasure. Give me time and space to repent; and give me powers of grace and aids of Thy spirit, that as by Thy gift and mercy I intend to amend whatsoever is amiss, so I may indeed have grace and power faithfully to fulfil the same. Inspire me with the spirit of repentance and mortification, that I may always fight against my sins till I be more than conqueror. Support me with a holy hope, confirm me with an excellent, operative and unreprovable faith, and enkindle a bright and a burning charity in my soul: give me patience in suffering, severity in judging and condemning my sin, and in punishing the sinner; that judging myself I may not be condemned by Thee; that mourning for my sins I may rejoice in Thy pardon; that killing my sin I may live in righteousness; that denying my own will, I may always perform Thine; and by the methods of Thy spirit I may overcome all carnal and spiritual wickednesses, and walk in Thy light, and delight in Thy service, and perfect my obedience, and be wholly delivered from my sin, and for ever preserved from Thy wrath, and at last pass on from a certain expectation to an actual fruition of the

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glories of Thy kingdom, through Jesus Christ our Lord. Amen, Amen, Amen.

1. I am in Thy sight, O Lord, a polluted person: sin like a crust of leprosy hath overspread me. I am a scandal to others, a shame to myself, a reproach to my relations, a burden to the earth, a spot in the church, and deserve to be rejected and scorned by Thee.

2. But this, O God, I cannot bear; it is just in Thee to destroy me, but Thou delightest not in that; I am guilty of death, but Thou lovest rather that I should live.

3. O let the cry of Thy Son's blood, who offers an eternal sacrifice to Thee, speak on my behalf, and speak better things than the blood of Abel.

4. My conscience does accuse me, the devils rejoice in my fall and aggravate my crimes, already too great, and Thy holy spirit is grieved by me: but my Saviour Jesus died for me, and Thou pitiest me, and Thy holy spirit still calls upon me, and I am willing to come; but I cannot come unless Thou drawest me with the cords of love.

5. O draw me unto Thee by the arguments of charity, by the endearments of Thy mercies, by the order of Thy providence, by the hope of Thy promises, by the sense of Thy comforts, by the conviction of my understanding, by the zeal and passion of holy affections; by an unreprovable faith and an humble hope, by a religious fear and an increasing love; by the obedience of precepts, and efficacy of holy example; by Thy power and Thy wisdom; by the love of Thy Son, and the grace of Thy spirit: draw me, O God, and I will run after Thee and the sweetnesses of Thy precious ointments.

6. I am not worthy, O Lord, I am not worthy to come into Thy presence, much less to eat the flesh of the sacrificed lamb. For my sins, O blessed Saviour Jesus, went along in confederation with the high-priests, in treachery with Judas, in injustice with Pilate, in malice with the people.

7. My sins and the Jews crucified Thee: my hypocrisy was the kiss that betrayed Thee: my covetous and ambitious desires were the thorns that pricked Thy sacred head: my vanity was the knee that mocked Thee: my lusts disrobed Thee and made Thee naked to shame and cruel scourgings; my anger and malice, my peevishness and revenge were the bitter gall which Thou didst taste; my bitter words and cursed[1] speaking were the vinegar which Thou didst drink; and my scarlet sins made for Thee a purple robe of mockery and derision: and where shall I vile wretch appear, who have put my Lord to death, and exposed Him to an open shame, and crucified the Lord of life?

[1] [See vol. vii. p. 383.]

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8. Where should I appear but before my Saviour who died for them that have murdered Him, who hath loved them that hated Him, who is the Saviour of His enemies, and the life of the dead, and the redemption of captives, and the advocate for sinners, and all that we do need, and all that we can desire?

9. Grant that in Thy wounds I may find my safety, in Thy stripes my cure, in Thy pain my peace, in Thy cross my victory, in Thy resurrection my triumph; and a crown of righteousness in the glories of Thy eternal kingdom. Amen, Amen.

S. AUSTIN'S PENITENTIAL PRAYER.

"BEFORE Thy eyes, O gracious Lord, we bring our crimes; before Thee we expose the wounds of our bleeding souls. That which we suffer is little, but that which we deserve is intolerable: we fear the punishment of our sins, but cease not pertinaciously to proceed in sinning: our weakness is sometimes smitten with Thy rod, but our iniquity is not changed; our grieved mind is troubled, but our stiff neck is not bended with the flexures of a holy obedience: our life spends in vanity and trouble, but amends itself in nothing: when Thou smitest us then we confess our sin; but when Thy visitation is past, then we forget that we have wept: when Thou stretchest forth Thy hand, then we promise to do our duty; but when Thou takest off Thy hand, we perform no promises: if Thou strikest, we cry to Thee to spare us; but when Thou sparest, we again provoke Thee to strike us.

"Thus, O God, the guilty confess before Thee: and unless Thou givest us pardon, it is but just that we perish. But, O almighty God, our Father, grant to us what we ask, even though we deserve it not; for Thou madest us out of nothing, else we had not any power to ask." Pardon us, O gracious Father, and take away all our sin, and destroy the work of the devil; and let the enemy have no part nor portion in us; but acknowledge the work of Thine own hands, the price of Thy own blood, the sheep of Thy own fold, the members of Thy own body, the purchase of Thine own inheritance; and make us to be what Thou hast commanded, give unto us what Thou hast designed for us, enable us for the work Thou hast enjoined us, and bring us to the place which Thou hast prepared for us by the blood of the everlasting covenant, and by the pains of the cross, and the glories of Thy resurrection, O blessed and most glorious Saviour and Redeemer Jesus. Amen.

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CHAPTER VI.

OF OUR ACTUAL AND ORNAMENTAL PREPARATION TO THE RECEPTION OF THE BLESSED SACRAMENT.

SECTION I.

He that is dressed by the former measures is always worthy to communicate; but he that is always well vested, will against a wedding-day be more adorned; and the five wise virgins that stood ready for the coming of the bridegroom, with oil in their lamps[i] and fire on their oil, yet at the notice of his coming trimmed their lamps and made them to burn brighter. The receiving of the blessed sacrament is a receiving of Christ, and here the soul is united to her Lord, and this feast is the supper of the Lamb, and the Lamb is the bridegroom, and every faithful soul is the bride: and all this is but the image of the state of blessedness in heaven; where we shall see Him without a veil, whom here we receive under the veil of sacraments; and there we shall live upon Him without a figure, to whom we are now brought by significations and representments corporal[k]. But then as we here receive the same thing as there though after a less perfect manner; it is also very fit we should have here the same, that is, a heavenly conversation, though after the manner of men living upon the earth. It is true that the blessed souls receive Christ always, and they live accordingly, in perpetual uninterrupted glorifications of His name, and conformities to His excellencies. Here we receive Him at certain times, and at such times we should make our conversation celestial, and our holiness actual when our addresses are so; so that in our actual addresses to the reception of these divine mysteries, there is nothing else to be done, but that what in our whole life is done habitually, at that time be done actually. No man is fit to die, but he who is safe if he dies suddenly; and yet he that is so fitted, if he hears the noise of the bridegroom's coming, will snuff his lamp, and

[i] Λύχνου χρεῖαν ἔχων ἐπιχεῖν μέμνησο ἔλαιον.
[Caussin, polyhist. symbol. v. 37; et cf. Plut. in Pericl. § 16. fin.—t. i. p. 629.]

[k] Panem angelorum sub sacramento manducamus in terris, eundem sine sacramento manifestius edemus in cœlis; non ministerio corporali, sæpe repetitis actionibus ad eundem revertentes; sed consummato sacerdotio nostro, erit et permanebit perpetua et stabilis, implens et reficiens nos sufficientia, qua proferet se palam absque ullis integumentis, omnibus conspicabilis, summi præsentia sacerdotis.—S. Cyprian. [pseudo-Cypr.] de cœna Dom., cap. ii. [append. p. 40.]

Ecce panis angelorum
Factus cibus viatorum.
Qui nos pascis hic mortales,
Tuos ibi commensales
Cohæredes et sodales
Fac sanctorum civium.

Hymn. eccles. [Th. Aquin., offic. in Corp. Christi, opusc. lvii. 'Ad missam.']

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stir up the fire, and apply the oil; and so must he that hath warning of his communion.

He that communicates every day, must live a life of a continual religion; and so must he who in any sense communicates frequently, if he does it at all worthily; but he that lives carelessly and dresses his soul with the beginnings of virtues against a communion day, is like him that repents not till the day of his death; if it succeeds well, it is happy for him; but if it does not, he may blame himself for being confident without a promise. Every worthy communicant must prepare himself by a holy life, by mortification of all his sins, by the acquisition of all christian graces; and this is not the work of a day, or a week; but by how much the more these things are done, by so much the better we are prepared.

So that the actual address and proper preparation to the blessed sacrament is indeed an enquiry whether we are habitually prepared, that is, whether we be in the state of grace; whether we belong to Christ, whether we have faith and charity, whether we have repented truly. If we be to communicate next week, or it may be to-morrow, these things cannot be gotten to-day; and therefore we must stay till we be ready. And if by our want of preparation we be compelled, for the saving of our souls and lest we die, to abstain from this holy feast; let us consider what our case would be if this should be the last coming of the Bridegroom. This is but the warning of that; this is but His last coming a little antedated; and God graciously calls us now to be prepared here, that we may not be unprepared then; but it is a formidable thing to be thrust out when we see others enter.

And therefore when the masters of spiritual life call upon us to set apart a day, or two, or three for preparation to this holy feast; they do not mean that any man who on the Thursday is unfit and unworthy should be fitted to communicate on Sunday; but that he should on those days try whether he be or no, and pass from one degree of perfection to a greater, from the less perfect to the more; for let us think of it as we please, there is no other preparation: and it might otherwise seem a wonder to us, why S. Paul who particularly speaks of it, and indeed the whole New testament, should say nothing of any particular preparation to this holy feast; but only gives us caution that we do not receive it unworthily, but gives us no particular rule or precept but this one, 'that a man should examine himself, and so let him eat:' I say this might seem very strange; but that we find there is and there can be no worthy preparation to it but a life of holiness, and 'that every one who names the Lord Jesus should depart from iniquity;' and therefore that against the day of communion, there is nothing peculiarly and signally required, but to examine ourselves, to see if all be right in the whole: and what is wanting towards our proportion of perfection and ornament, to supply it. So that the immediate preparation to the holy communion can have in it but three parts and conjugations of duty;—

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First, an examination of our conscience.

Secondly, an actual supply of such actions as are wanting.

Thirdly, actual devotion, and the exercise of special graces by way of prayer, so to adorn our present state and dispositions.

SECTION II.

RULES FOR EXAMINATION OF OUR CONSCIENCES AGAINST THE DAY OF OUR COMMUNION.

How we are to examine ourselves concerning such states of life and conjugations of duty as are properly relative to the great and essential preparation and worthiness to communicate, I have already largely considered[1]: now I shall add such practical advices which may with advantage minister to the actual reception, such which concern the immediate preparatory and ornamental address; that we may reduce the former doctrine to action and exercise against that time; and this will serve as an appendix and for the completing the former measures.

1. In the days of your address, consider the greatness of the work you go about; that it is the highest mystery of the whole religion you handle; that it is no less than Christ himself in sacrament that you take; that as sure as any Christian does ever receive the Spirit of God, so sure every good man receives Christ in the sacrament; that to receive Christ in sacrament, is not a diminution or lessening of the blessing; it is a real communion with Him, to all material events of blessing and holiness; that now every communicant does an act that will contribute very much to an happy or unhappy eternity; that by this act and its appendages a man may live or die for ever; that a man cannot at all be supposed in any state, that this thing will be indifferent to him in that state, but will set him forward to some very great event; that this is the greatest thing that God gives us in the world, and if we do it well, it is the greatest thing we can do in the world; and therefore when we have considered these things in general, let us examine whether we be persons in any sense fitted to such glorious communications, and prepared by such dispositions which the greatness of the mystery may in its appearance seem to require. Some may perceive their disproportion at the first sight, and need to examine no further. It is as if a Jew in Rome with his basket and bottle of hay[m] should be advised to stand candidate for the consulship; you mock him if you speak of it: and therefore if you find your case like this, start back and come not near. It is τὸ θεῖον, there's 'divinity' in it; and to the wicked it brings 'brimstone[n]' and fire.

[1] Chap. ii. [m] [Juv. sat. iii. 14; vi. 541.] [n] [θεῖος, divinus; θεῖον, sulphur.]

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2. Next to this general consideration, examine yourself concerning those things in which you are or may be offensive to others. For although every man is to begin at home, yet that which is first to be changed is that which is not only evil in itself but afflictive to others; that which is sin and shame, that which offends God and my neighbour too; that is, it is criminal and it is scandalous. Examine therefore thyself about injuriousness, robbery, detraction, obloquy, scolding, much prating, peevish conversation, ungentle nature, aptness to quarrel and the like. For thus if like Zachary and Elizabeth we walk unblamably, and unreprovable before all the world, certain it is the church will not reject us from the communion, and we have 'purchased a good degree' in the faith; and shall think our condition worth preserving and worth improving.

3. Examine thyself concerning all entercourses in the matter of men, whether any unhandsome contract was made, any fraudulent bargain, any surprise or outwitting of thy weaker, thy confident, or unwary brother, and whatever you do, place that right. For money is a snare; and in contracts we are of all things soonest deceived; and are very often wrong, and yet never think so; and we do every thing before we part with this. But when every thing is set right here, we may better hope of other things; for either they are right, or will with less difficulty be made so.

4. Like to this, for the matter of the enquiry, is that we examine ourselves in the matter of our debts; whether we detain them otherwise than in justice we are obliged. Here we must examine whether we be able to pay them? if so, whether presently or afterwards? by what we are disabled? whether we can and ought to alter the state of our expences? what probability we have to pay them at all? how we can secure that they shall be paid? and if they cannot, how much can we do towards it? and what amends can we make to our creditors? and how we mean to end that entercourse? For this ought to be so far at least stated, that we may be sure we do no injustice, and do no injury that we can avoid. This is a material consideration, and of great effect unto the peace of conscience, and a worthy disposition to the holy communion.

5. Let us examine ourselves how we spend our time. Is it employed in an honest calling, in worthy studies, in useful business, in affairs of government, in something that is charitable, in any thing that is useful? But if we throw away great portions of it, of which we can give no sober account; although the laws chastise us not, and appoint no guardians to conduct our estates, as it does to fools and madmen; yet we are like to fall into severer hands, and God will be angry. But they are very unfit to entertain Christ, who when they have received His sacrament resolve to dwell in idleness and foolish divertisements, and have no business but recreation. At the

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best, it is but a suspicious state of life, that can give no wise account to God and the commonwealth.

6. Examine thyself in the particulars of thy relation; especially where thou governest and takest accounts of others, and exactest their faults, and art not so obnoxious[o] to them as they to thee. Princes and generals, and parents, and husbands, and masters think more things are lawful to them towards their inferiors, than indeed there are; and as they may easily transgress in discipline and reproof, so they very often fail in making provisions for the souls and bodies of their inferiors; and proceed with more confidence and to greater progressions in evil because they pass without animadversion, or the notice of laws. These persons are not often responsible 'to' their subordinates; but always 'for' them; and therefore it were good that we took great notice of it ourselves, because few else do.

7. Let us examine ourselves concerning the great and little accidents of our private entercourse and conversation in our family; especially between man and wife in the little quarrellings and accidental unkindnesses wherein both think themselves innocent, and it may be both are to blame. If the matter be disputable, then do thou dispute it with thyself, or rather condemn thyself; for if it be fit to be questioned, it is certainly in some measure fit to be repented of. For either in the thing itself, or in the misapprehension of the thing, or in the not expounding it well, or in the not suffering it, or in the not concealing it, or in the not turning it into virtue, or in the not forgiving it, or not conducting it prudently, it is great odds but thou art to blame. These little *rencontres* between man and wife are great hindrances to prayer, as S. Peter[p] intimates; and by consequence do infinitely indispose us to the greatest solennity of prayer, the holy sacrament: and therefore ought to be strictly surveyed, and the principles rescinded, and the beginnings stopt, or else we shall communicate without fruit.

8. Be sure against a day of communion to examine thyself in those things which no law condemns, but yet are of ill report, such as are, sumptuous and expensive clothing, great feasts, gaudy dressings, going often to taverns, fantastic following of fashions, inordinate merriments, living beyond our means; in these and the like, we must take our measures by a proportion to the prudence and severity of christian religion, and by observation of the customs and usages of the best and wisest persons in every condition of men and women. For that we do 'things which are of good report' is a precept of the apostle: and as by little illnesses in the body, so by the smallest indispositions in the soul, if they be proceeded in, we may finish the method of an eternal death. And these things, although

[o] [i. e. 'subject.'] [p] [1 Pet. iii. 7.]

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when they are argued, may in many particulars by witty men be represented in themselves as innocent, yet they proceed from an evil and unsafe principle, and not from a spirit fitted to dwell with Christ and live upon sacraments and secret participations.

9. Let us with curiosity examine our souls in such actions which are condemned by the laws of God and man respectively, but are not defined, and the guilty person cannot in many cases be argued and convinced; such as are pride and covetousness. For when external actions can proceed from many principles; as haughty gait[q] from pride, or an ill habit of body, or imitation, or carelessness, or humour; it will be hard for any man to say, I am proud because I lift up my feet too high; and who can say that a degree of care and thriftiness in my case and in my circumstances is covetousness? Here as we must be gentle to others, so we must be severe to ourselves; and not only condemn the very first entries of an infant sin, but suspect his approaches, and acknowledge a fault before it be certain and evident.

In these things we must the rather examine ourselves, because we can be the most certain accusers of ourselves; and the enquiries are of great concernment, because they are that curiosity of piety and security of condition which becomes persons of growth in grace, and such as are properly fitted to the communion: and indeed they are of things most commonly neglected; men usually living at that rate, that if they be not scandalous, they suppose themselves to be saints and fitted for the nearest entercourse with Christ.

These instances of examination do suppose that we have already examined ourselves concerning all habits of sin, and laid aside every discernible weight, and repented of every observed criminal action, and broken every custom of lesser irregularities, and are reformed by the measures of laws and express commandments, and are changed from death to life; and that we are persons so far advanced that we need not to regard what is behind, but to press forward towards the state of a perfect man in Christ Jesus. For he that is in that state of things, that he is to examine how many actions of uncleanness, or intemperance, or slander he hath committed since the last communion, is not fit to come to another, but must change his life and repent greatly before he comes hither.

[q] ['gate,' ed.]

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SECTION III.

OF AN ACTUAL SUPPLY TO BE MADE OF SUCH ACTIONS AND DEGREES OF GOOD AS ARE WANTING, AGAINST A COMMUNION DAY.

1. If on a communion day we need very much examination, we can make but little supply of those many defects which it is likely a diligent enquiry will discover; and therefore it is highly advisable that as we ought to repent every day, and not put it all off till the day of our communion or our death; so we should every day examine ourselves at the shutting in of the day, or at our going to bed; for so S. Basil[q], S. Chrysostom[r], S. Anthony and S. Austin[s], S. Ephrem and S. Dorotheus do advise. Others advise that it be done twice every day: and indeed the oftener we recollect ourselves, α) the more weaknesses we shall observe, and β) the more faults correct, and γ) watch the better, and δ) repent the more perfectly, and ϵ) offend less, and ζ) be more prepared for death, and η) be more humble, and θ) with ease prevent the contracting of evil habits, and ι) interrupt the union of little sins into a chain of death, and κ) more readily prevail upon our passions, and λ) better understand ourselves, and μ) more frequently converse with God, and ν) oftener pray, and ξ) have a more heavenly conversation, and in fine o) be more fitted for a frequent and holy communion.

2. The end of examination is α) that we grieve for all our sins; β) that we resolve to amend all; γ) that we actually watch and pray against all. Therefore it is necessary that when we have examined against a communion day, α) we always do actions of contrition for every thing we have observed to be amiss; β) that we renew our resolutions of better obedience; γ) and that we pray for particular strength against our failings.

3. He that would communicate with fruit must so have ordered his examinations, that he must not always be in the same method. He must not always be walking with a candle in his hands and prying into corners; but they must be swept and garnished, and be kept clean and adorned. His examination must be made full and throughly, and be productive of inferior resolutions, and must pass on to rules and exercises of caution. That is, α) we must consider where we fail oftenest; β) from what principle this default comes; γ) what are the best remedies; δ) we must pass on to the real and vigorous use of them: and when the case is thus stated and drawn into rules and resolutions of acting them, we are only to take care we do so; and every day examine whether we have or no. But we must not at all dwell in this relative and preparatory and ministering duty:

[q] Serm. i. de instit. monach. [al. serm. ascet. i. ad fin.—tom. ii. p. 323 C.]

[r] Serm. de pœnit. [scil. ad pop. Antioch. xli.—tom. v. ed. lat. fol. Paris. 1588.]

in illud psalmi, 'In cubilibus vestris compungimini.' [col. 257.]

[s] Lib. 1. homil. xliv. [?]

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but if we find that we have reason to do so; let us be sure that something is amiss; we have played the hypocrites, and done the work of the Lord negligently or falsely.

4. If any passion be the daily exercise or temptation of our life, let us be careful to put the greatest distress[t] upon that, and therefore against a communion day do something in defiance and diminution of that; chastise it if it hath prevailed: re-inforce thy resolutions against it, examine all thy aids, see what hath been prosperous, and pursue that point; and if thou hast not all prevailed, then know all is not well; for he communicates without fruit who makes no progressions in his mortifications and conquest over his passions. It may be we shall be long exercised with the remains of the Canaanites; for it is in the matter of passions as Seneca[u] said of vices, "we fight against them not to conquer them entirely, but that they may not conquer us;" not to kill them but to bring them under command; and unless we do that, we cannot be sure that we are in the state of grace; and therefore cannot tell if we do, or do not worthily communicate. For by all the exterior actions of our life we cannot so well tell how it is with us, as by the observation of our affections and passions, our wills and our desires. "For I can command my foot and it must obey; and my hand, and it cannot resist; but when I bid my appetite obey, or my anger be still, or my will not to desire, I find it very often to rebel against my word and against God's word[v]." Therefore let us be sure to take some effective course with the appetite, and place our guards upon the inward man; and upon our preparation-days do some violence to our lusts and secret desires, by holy resolutions, and severe purposes, and rules of caution, and by designing a course of spiritual arts and exercises for the reducing them to reason and obedience: something that may be remembered; and something that will be done. But to this let this caution be added; that of all things in the world we be careful of relapses into our old follies or infirmities; for if things do not succeed well afterwards, they were not well ordered at first.

5. Upon our communion days, and days of preparation, let us endeavour to stir up every grace which we are to exercise in our conversation; and thrust ourselves forward in zeal of those graces: that we begin to amend our lukewarmness, and repair our sins of omission. For this is a day of sacrifice; and every sacrifice must be consumed by fire, and therefore now is the day of improvement, and the proper season for the zeal of duty; and if upon the solemn day of the soul we do not take care of omissions, and repair the great and little forgetfulnesses and omissions of duty, and pass from the infirmities of a man to the affections of a saint, we may all our lifetime abide in a state of lukewarmness, disimprovement, and indifference: to this purpose,

[t] [stress' B.] [u] Pugnamus, non ut penitus vincamus, sed ne vincamur.
[v] S. Aug., lib. viii. confess. cap. 9. [tom. i. col. 153.]

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6. Compare day with day, week with week, communion with communion, time with time, duty with duty, and see if you can observe any advantage, any ground gotten of a passion; any further degree of the spirit of mortification, any new permanent fires of devotion; for by volatile, sudden and transient flames we can never guess steadily. But be sure never to think you are at all improved unless you observe your defects to be 1) fewer: 2) or lighter: or 3) at least not to be the same, but of another kind and instance, against which you had not made particular provisions formerly; but now upon this new observation and experience you must.

7. Upon or against a communion-day endeavour to put your soul into that order and state of good things, as if that day you were to die; and consider that unless you dare die upon that day, if God should call you, there is but little reason you should dare to receive the sacrament of life, or the ministry of death. He that communicates worthily is justified from sins: and to him death can have no sting, to whom the sacrament brings life and health; and therefore let every one that is to communicate place himself by meditation in the gates of death, and suppose himself seated before the tribunal of God's judgment, and see whether he can reasonably hope that his sins are pardoned, and cured, and extinguished. And then if you judge righteous judgment, you will soon find what pinches most, what makes you most afraid, what was most criminal, or what is least mortified; and so you will learn to make provisions accordingly.

8. If you find any thing yet amiss, or too suspicious, or remaining to evil purposes, the relics of the scattered enemy after a war, resolve to use some general instrument of piety or repentance, that may, by being useful in all the parts of your life and conversation, meet with every straggling irregularity, and by perpetuity and an assiduous force clear the coast. 1) Resolve to have the presence of God frequently in your thought. 2) Or endeavour and resolve to bring it to pass to have so great a dread and reverence of God, that you may be more ashamed and really troubled and confounded to sin in the presence of God, than in the sight and observation of the best and severest man. 3) Or else resolve to punish thyself with some proportionable affliction of the body or spirit for every irregularity or return of undecency in that instance in which thou setst thyself to mortify any one especial passion or temptation: or 4) firmly to purpose in every thing which is not well, not to stay a minute, but to repent instantly of it, severely to condemn it, and to do something at the first opportunity for amends: or 5) to resolve against an instance of infirmity for some short, sure, and conquerable periods of time: as if you be given to prating, resolve to be silent, or to speak nothing but what is pertinent for a day; or for a day not to be angry; and then sometimes for two days; and so diet your weak soul with little portions of food till it be able to take in and digest a full meal: or 6) meditate often every day of death, or the day of judgment. By these and the like instruments it will

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happen to the remains of sin, as it did to the Egyptians; what is left by the hail, the caterpiller will destroy; and what the caterpiller leaves, the locusts will eat. These instruments will eat up the remains of sin as the poor gather up the gleanings after the carts in harvest.

9. But if at any communion and in the use of these advices you do not perceive any sensible progression in the spirit of mortification or devotion; then be sure to be ashamed and to be humbled for thy indisposition and slow progression in the discipline of Christ; and if thou beest humbled truly for thy want of improvement, it is certain thou hast improved. And if you come with fear and trembling, it is very probable you will come in the spirit of repentance and devotion.

These exercises and measures will not seem many, long and tedious[x] as the rules of art; if we consider that all are not to be used at all times, nor by every person, but are instruments fitted to several necessities, and useful when they can do good, and to be used no longer. For he that uses these or any the like advices by way of solemnity, and in periodical returns, will still think fit to use them at every communion as long as he lives; but he that uses them as he should, that is, to effect the work of reformation upon his soul, may lay them all aside, according as his work is done. But if we would every day do something of this, if we would every day prepare for the day of death, or which is of a like consideration, for the day of our communion; if we would every night examine our passed day, and set our things in order; if we would have a perpetual entercourse and conversation with God; or, which is better than all examinations in the world, if we would actually attend to what we do, and consider every action, and speak so little that we might consider it; we should find that upon the day of our communion we should have nothing to do, but the third particular, that is, the offices of prayer and eucharist, and to renew our graces by prayer and exercises of devotion.

SECTION IV.

DEVOTIONS TO BE USED UPON THE MORNING OF THE COMMUNION.

1. O BLESSED Lord, our gracious Saviour and Redeemer Jesus, King of kings and Lord of lords; Thou art fairer than the children of men; upon Thee the angels look and behold and wonder; what am I, O Lord, that Thou who fillest heaven and earth, shouldst descend and desire to dwell with me, who am nothing but folly and infirmity, misery and sin, shame and death?

[x] Quisquis amore venit, nescit se ferre laborem;
Nemo labore jacet, quisquis amore venit.
Ven. Fortunat., lib. iii. epigr. 37. [p. 95.—4to. Mogunt. 1617.]

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2. I confess, O God, that when I consider Thy greatness, and my nothing, Thy purity and my uncleanness, Thy glory and my shame; I see it to be infinitely unreasonable and presumptuous that I should approach to Thy sacred presence, and desire to partake of Thy sacraments, and to enter into Thy grace, and to hope for a part of Thy glory. But when I consider Thy mercy and Thy wisdom, Thy bounty and Thy goodness, Thy readiness to forgive and Thy desires to impart Thyself unto Thy servants; then I am lifted up with hope; then I come with boldness to the throne of grace. Even so, O Lord, because Thou hast commanded it, and because Thou lovest it should be so.

3. It was never heard, O Lord, from the beginning of the world, that Thou didst ever despise him that called upon Thee, or forsake any man that abides in Thy fear, or that any person who trusted in the Lord was ever confounded. But if I come to Thee, I bring an unworthy person to be united unto Thee; if I come not, I shall remain unworthy for ever. If I stay away, I fear to lose Thee; if I come, I fear to offend Thee, and that will lose Thee more, and myself too at last. I know, O God, I know my sins have separated between me and my God; but Thy love and Thy passion, Thy holiness and Thy obedience hath reconciled us: and though my sins deter me, yet they make it necessary for me to come; and though Thy greatness amazes me, yet it is so full of goodness that it invites me.

4. O therefore, blessed Saviour, who didst for our sakes take upon Thee our passions and sensibilities, our weaknesses and our sufferings, who wert hungry after the temptation of the devil, weary and thirsty in Thy discourse with the woman of Samaria, who didst weep over Lazarus, wert afflicted in the garden, whipt in the consistory, nailed on the cross, pierced with a spear, wrapped in linen, laid in the grave, and so art become a merciful High-priest and pitiful to our infirmities; be pleased to receive a weary sinner, an overburdened conscience, an afflicted, polluted soul into Thy care and conduct, into Thy custody and cure. I know that a thousand years of tears and sorrow, the purity of angels, the love of saints, and the humiliation of the greatest penitent, is not sufficient to make me worthy to dwell with Thee, to be united to Thy infinity, to be fed with Thy body, and refreshed with Thy purest blood, to become bone of Thy bone, and flesh of Thy flesh, and spirit of Thy spirit.

5. But what I cannot be of myself, let me be made by Thee; I come to Thee, wounded and bruised and bleeding; for Thou art my physician, arise then with healing in Thy wings; I am thirsty and faint, as the hart longeth after the water brooks, so longeth my soul after Thee, O God; Thou art the eternal fountain, from whence spring the waters of comfort and salvation; I am hungry and empty and weak, and I come running after Thee because Thou hast the words of eternal life; O send me not away empty, for I shall faint and die; I cannot live with-

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out Thee. O let virtue go forth from Thee and heal all my sickness; do Thou appear to my soul in these mysteries; heal my sores, purify my stains, enlighten my darkness, turn me from all vain imaginations and illusions of the enemy, all perverseness of will, all violence and inordination of passions, sensual desires and devilish angers, lust and malice, gluttony and pride, the spirit of envy and the spirit of detraction; let not sin reign in my members, nor the devil lead my will captive, nor the world abuse my understanding and debauch my conversation.

6. O Jesus, be a Jesus unto me: and let this sacrament be a savour of life, and Thy holy body the bread of life, and Thy precious blood the purifier of my sinful life: grant I may receive these divine mysteries for the amendment of my life, and the defensative against my sins; for the increase of virtue and the perfection of my spirit: grant that I may from Thee thus sacramentally communicated derive prevailing grace for the amendment of my life; spiritual wisdom for the discerning the ways of peace; the spirit of love, and the spirit of purity; that in all my life I may walk worthy of Thy gracious favours which Thou givest to me unworthy; that I may do all my works in holiness and right intention, that I may resist every temptation with a never fainting courage, and a caution never surprised, and a prudence never deceived.

7. Sweetest Saviour, I come to Thee upon Thy invitation and Thy commandment; I could not come to Thee but by Thee; O let me never go from Thee any more, but enter into my heart; feed me with Thy word, sustain me with Thy spirit, refresh me with Thy comforts, and let me in this divine mystery receive Thee my dearest Saviour; and be Thou my wisdom and my righteousness, my sanctification and redemption; let me receive this holy nutriment as the earnest of an eternal inheritance, as a defensative against all spiritual danger, for the eviction of all the powers of the enemy, as an incentive of holy love, and a strengthening of my faith, for the increasing of a holy hope, and the consummation of a heavenly love; that Thou being one with me and I with Thee, I may by Thee be gracious in the eyes of Thy heavenly Father, and may receive my portion amongst the inheritance of sons, O eternal and most gracious Saviour and Redeemer Jesu. Amen, Amen.

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CHAPTER VII.

OF OUR COMPORTMENT IN AND AFTER OUR RECEIVING THE BLESSED SACRAMENT.

SECTION I.

OF THE CIRCUMSTANCES AND MANNER OF RECEPTION OF THE DIVINE MYSTERIES.

It is the custom of the church of great antiquity, and proportionable regard, that every Christian that is in health should receive the blessed sacrament fasting. The apostles and primitive bishops at first gave it after supper, or together with it; but that soon passed into inconvenience; and some were drunken, and some were empty and despised, and the holy sacrament was dishonoured and the Lord's body was not discerned, and God was provoked to anger, and the sinners were smitten and died in their sin; as appears in the sad narrative which S. Paul[y] makes of the misdemeanours and the misfortunes in the Corinthian churches. Something like to which is that which Socrates tells of some Christians in Egypt; they celebrated the holy communion at evening; but never till they had "filled themselves with varieties of choice meat[z]." Of some also in Africa that communicated at evening S. Austin[a] speaks; and of others who communicated both morning and evening; at evening because S. Paul called it δεῖπνον κυριακὸν, 'the Lord's supper;' and in the morning from the universal custom of the church, which in most places from the very days of the apostles prevailed, that the holy eucharist should be given to none but to them that were fasting: which thing was also decreed in the third council of Carthage[b]; and hath been observed ever since. And in this the church hath not without good reason taken up the custom.

For besides that the intemperance of them that feasted before they communicated did not only give scandal to the religion, but did infinitely indispose them that came, and dishonour the divine mysteries; and such feastings would for ever be a temptation and a snare, and therefore could not be cured so well as by taking the occasion

[y] [1 Cor. xi. 21, 30.]

[z] Παντοίων ἐδεσμάτων ἐμφορηθέντες. —Socrat., lib. v. [cap. 22. p. 295.]

[a] Epist. cxviii. ad Januar. [al. liv. cap. 4.—tom. v. col. 126 A.]

[b] [Can. xliv.] Ut sacramenta altaris non nisi a jejunis hominibus celebrentur, excepto uno die anniversario, quo cœna Domini celebratur. — Vide Zonar. in hunc canon. [apud Bevereg., synod., tom. i. p. 567.] et concil. Matiscon. ii. [can. vi.—tom. iii. col. 461 E.] et Petrum Abailardum, epist. viii. [p. 164.—4to. Paris. 1616.]

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away; besides these things, the church observed that in the time of the Synagogue the servants of God did religiously abstain from meat and drink upon all their solemn feast days till their great offices of religion were finished; and that upon this account the Jews were scandalized at the disciples for eating the ears of corn early[c] on their sabbath; and Christ excused them only upon the reason of their hunger, that is, upon necessity or charity: and after all, even by natural reason and experience we find that they pray and worship best who are not loaden with meat and drink; and that therefore this solemnity being the greatest worship of God in the whole religion, consequently ought to be done with all advantages: it was therefore very reasonable that the church took up this custom, and therefore they who causelessly do prevaricate it, shall bear their own burden, and are best reproved by S. Paul's[d] words, "We have no such custom, nor the churches of God." But sick people and the weak are as readily to be excused in this thing, as the apostles were by Christ in the case before mentioned. For necessity and charity are to be preferred before such ceremonies and circumstances of address.

1. When you awake in the morning of your communion day; give God thanks particularly that He hath blessed thee with so blessed an opportunity of receiving the symbols of pardon, the ministry of the spirit, the sacrament of Christ himself, the seed of immortality, and the antepast of heaven; and hasten earlier out of your bed: the cock crowing that morning is like the noise that is made of the coming of the bridegroom; and therefore go out to meet Him, but rise that you may trim your lamp. When you are up, presently address yourself to do such things as you would willingly be found doing when the bridegroom calls, and you are to appear before Him to hear your final sentence.

2. Make a general confession of your sins, and be very much humbled in the sense and apprehension of them. Compare the state and union of all your evils, with the state and grandeur of that favour which God intends that day to consign to you; and then think what you are, and what God is; what you have done, and what God intends to do; how ill you have deserved, and yet how graciously you are dealt with. And consider what an infinite distance there is between that state which you have deserved, and that good which you are to have; by considering how intolerable your case would have been if God had dealt with you as you deserve, and as He hath dealt with very many who sinned no more than you have done; and yet in what felicities you are placed by the mercies of your good God; that you are in the hopes and in the methods, and in the participations of pardon and eternal life.

3. The effect of this consideration ought to be, that you make

[c] [See vol. iii. p. 167, note.]

[d] [1 Cor. xi. 16.]

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acts of general contrition for all your sins known and unknown: that you renew your purposes and vows of better obedience: that you exercise acts of special graces: and that you give God most hearty and superexalted thanks with all the transports and ravishments of spirit, for so unspeakable, so unmeritable, so unrewardable a loving-kindness.

4. "Worship Jesus:" love Him; dedicate thyself to Him: recollect what He hath done for thy soul; what glories He laid aside; with what meanness He was invested; what pains He suffered; what shame He endured; what excellencies He preached; what wisdom He taught; what life He lived; what death He died: what mysteries He hath appointed: by what ministries He conveys Himself to thee: what rare arts He uses to save thee: and after all, that He intercedes for thee perpetually in heaven; presenting to His heavenly Father that great sacrifice of Himself which He finished on the cross, and commands thee to imitate in this divine and mysterious sacrament; and in the midst of these thoughts and proportionable exercises and devotions, address thyself to the solennities and blessings of the day.

5. Throw away with great diligence and severity all unholy and all earthly thoughts, and think the thoughts of heaven; for when Christ descends, He comes attended with innumerable companies of angels, who all behold and wonder, who love and "worship Jesus;" and in this glorious employment and society let thy thoughts be pure, and thy mind celestial, and thy work angelical, and thy spirit full of love, and thy heart of wonder; thy mouth all praises, investing and encircling thy prayers as a bright cloud is adorned with fringes and margents of light.

6. When thou seest the holy man minister, dispute no more, enquire no more, doubt no more, be divided no more; but believe, and behold with the eyes of faith and of the spirit, that thou seest Christ's body broken upon the cross; that thou seest Him bleeding for thy sins; that thou feedest upon the food of elect souls; that thou puttest thy mouth[e] to the hole of the rock that was smitten, to the wound of the side of thy Lord, which being pierced streamed forth sacraments, and life, and holiness, and pardon, and purity, and immortality upon thee.

7. When the words of institution are pronounced, all the Christians used to say, 'Amen[f]:' giving their consent, confessing that faith, believing that word, rejoicing in that mystery which is told us when the minister of the sacrament in the person of Christ says, 'This is My body, this is My blood; this body was broken for you,

[e] S. Cyprian. [pseudo-Cypr.] de cœna Dom. [append. p. 41.] Sanguinem sugimus, &c.

[f] Πᾶς ὁ παρὼν λαὸς ἐπευφήμει λέγων, Ἀμήν.—Justin. Martyr. [apol. i. cap. 65. —p. 82 E.]

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and this blood was poured forth for you, and all this for the remission of your sins.' And remember that the guilt of eternal damnation which we have all incurred, was a great and an intolerable evil; and unavoidable if such miracles of mercy had not been wrought to take it quite away: and that it was a very great love which would work such glorious mercy, rather than leave us in so intolerable a condition. A greater love than this could not be; and a less love than this could not have rescued us.

8. When the holy man reaches forth his hands upon the symbols and prays over them, and intercedes for the sins of the people, and breaks the holy bread and pours forth the sacred calice, place thyself by faith and meditation in heaven; and see Christ[g] doing in His glorious manner this very thing which thou seest ministered and imitated upon the table of the Lord; and then remember that it is impossible thou shouldest miss of eternal blessings which are so powerfully procured for thee by the Lord himself; unless thou wilt despise all this, and neglect so great salvation, and choosest to eat with swine the dirty pleasures of the earth, rather than thus to feast with saints and angels, and to eat the body of thy Lord with a clean heart and humble affections.

9. When the consecrating and ministering hand reaches forth to thee the holy symbols, say within thy heart as did the centurion, 'Lord, I am not worthy;' but entertain thy Lord as the women did the news of the resurrection, "with fear and great joy[h];" or as the apostles, "with rejoicing and singleness of heart[i];" that is, clear, certain and plain believing, and with exultation and delight in the loving-kindness of the Lord.

10. But place thyself upon thy knees, in the humblest and devoutest posture of worshippers; and think not much in the lowest manner to worship the 'King of men and angels,' the 'Lord of heaven and earth,' the 'great lover of souls,' and the 'Saviour of the body;' Him whom 'all the angels of God worship;' Him whom thou confessest worthy of all, and whom all the world shall adore, and before whom they shall tremble at the day of judgment. For if Christ be not there after a peculiar manner; whom or whose body do we receive? But if He be present to us not in mystery only but in blessing also, why do we not worship?—But all the Christians always

[g] Illud quæso, vir sapientissime, .. ipsa re approbes; quis sit iste Deus quem vobis christiani quasi proprium vindicatis, et in locis abditis præsentem vos videre componitis?—Dixit Maximus Medaurensis in epist. ad S. Augustinum; tom. ii. ep. 43. [al. 16. inter epistt. S. Aug.] post medium. [col. 20.]

Atque illud etiam scire .. cupio, quo consilio aut qua mente feceris ut in epulo Q. Arrii familiaris mei cum toga pulla accumberes? .. Quis unquam cœnavit atratus?—Cicer. epist. ad Atticum. [leg. In orat. in Vatinium, cap. xii.—tom. vi. p. 71.]

Qui potui (dixit Aaron) cum tristis fuerim, offerre sacrificium?—[Levit. x. 19.]

[h] Μετὰ φόβου καὶ χαρᾶς μεγάλης. —[Matt. xxviii. 8.]

[i] [Acts ii. 46.]

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did so from time immemorial. "No man eats this flesh, unless he first adores," said S. Austin[k]. "For the wise men and the barbarians did worship this body in the manger with very much fear and reverence; let us therefore who are citizens of heaven at least not fall short of the barbarians. But thou seest Him not in the manger, but on the altar; and thou beholdest Him not in the Virgin's arms, but represented by the priest, and brought to thee in sacrifice by the holy Spirit of God," so S. Chrysostom[l] argues: and accordingly this reverence is practised by the churches of the east, and west, and south; by the Christians of India[m]; by all the Greeks[n], as appears in their answer to the cardinal of Guise; by all the Lutheran churches; by all the world, says Erasmus[o]; only now of late, some have excepted themselves. But the church of England chooses to follow the reason and the piety of the thing itself, the example of the primitive church, and the consenting voice of christendom. "And if it be irreverent to sit in the sight and before the face of him whom you ought to revere; how much more in the presence of the living God, where the angel the president of prayer does stand, must it needs be a most irreligious thing to sit, unless we shall upbraid to God that our prayers to Him have wearied us?" it is the argument of Tertullian[p]. To which many of the fathers add many other fair inducements; but I think they cannot be necessary to be produced here; because all Christians generally kneel when they say their prayers, and when they bless God, and I suppose no man communicates but he does both; and therefore needs no other inducement to persuade him to kneel[q], especially since Christ himself, and S. Stephen, and the apostle S. Paul used that posture in their devotions; that or lower; for S. Paul kneeled upon the shore; and our Lord himself fell prostrate on the earth. But to them that refuse, I shall only use the words of scripture, which the fathers of the council of Turon[r] applied to this particular, "Why art thou proud, O dust and ashes?" And when Christ opens His heart and gives us all that we need or can desire; it looks like an ill return, if we shall dispute with Him concerning the humility of a gesture and a circumstance.

11. When thou dost receive thy Lord, do thou also receive thy brother into thy heart and into thy bowels. Thy Lord relieves thee,

[k] In psal. xcix. [al. xcviii.—tom. iv. col. 1065 C.]—Vide etiam S. Ambros., 'Carnem Christi in mysteriis adoramus.' —De spir. s., lib. iii. cap. 12. [§ 79.—tom. ii. col. 681 A; ubi vide notam in ed. Ben.] S. Bernard. de cœna Domini ad Petrum presbyterum. [?]

[l] [In 1 Cor., homil. xxiv. § 5.—tom. x. p. 218 B.]

[m] Joannes Petrus Maffeus, Hist. Ind. orient., lib. ii. circa med. [p. 56. 8vo. Antuerp. 1605.]

[n] Resp. ad quæst. 6. [? 56. Vid. Kimmel, monum. fid. eccl. orient., p. 126.]

[o] Vide Erasm. lib. ix. epist. ad Pellicanum cujus initium 'Evangelii vigor.' [epist. 847. tom. iii. col. 965 E.]

[p] Lib. de orat. [cap. xii. p. 134 B.]

[q] Ante focos olim longis considere scamnis
Mos erat: et mensæ credere adesse Deos.—Ovid. vi. fastor. [305.]

[r] [Conc. Turon. iii. can. 37.—tom. iv. col. 1028 B.]

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do thou relieve Him; and never communicate but be sure to give thy alms for one part of thy offering. S. Cyprian[s] does with some vehemency upbraid some wealthy persons in his time who came to the celebration of the Lord's supper, and neglected the *corban*, or the ministering to the saints. Remember that by mercy to the poor the sentence of dooms-day shall be declared; because what we do to them we do to Christ; and who would not relieve Christ, who hath made Himself poor to make us rich? and what time is so seasonable to feed the members of Christ, as that when He gives His body to feed us, and that when His members are met together to confess, to celebrate, to remember and to be joined to their Head and to one another? In short, the church always hath used at that time to be liberal to her poor; and that being so seasonable and blessed an opportunity, and of itself also a proper act of worship and sacrifice, of religion and homage, of thankfulness and charity; it ought not to be omitted; and it can have no measure, but that of your love, and of your power, and the other accidents of your life and your religion.

12. As soon as ever you have taken the holy elements into your mouth, and stomach; remember that you have taken Christ into you, after a manner indeed which you do not understand, but to all purposes of blessing and holiness, if you have taken Him at all. And now consider, that He who hath given you His son, with Him will give you all things else: therefore represent to God through Jesus Christ all your needs and the needs of your relatives; signify to Him the condition of your soul; complain of your infirmities; pray for help against your enemies; tell Him of your griefs; represent your fears, your hopes and your desires. But it is also the great sacrifice of the world which you have then assisted in, and represented; and now you being joined to Christ are admitted to intercede for others, even for all mankind, in all necessities, and in all capacities; pray therefore for all for whom Christ died; especially for all that communicate that day, for all that desire it; that their prayers and yours being united to the intercession of your Lord, may be holy and prevail.

13. After you have given thanks and finished your private and the public devotions, go home; but do not presently forget the solemnity, and sink from the sublimity of devotion and mystery into a secular conversation, like a falling star from brightness into dirt. The Ethiopians[t] would not spit that day they had communicated, thinking they might dishonour the sacrament if before the consumption of the symbols they should spit; but although they meant reverence, yet they expressed it ill. It was better which is reported of S. Margaret a daughter of the king of Hungary[u], that the day before she was to

[s] [De op. et eleem., p. 203.]
[t] [Baratti, Travels, &c. (English transl.) p. 141.—8vo. Lond. 1670.]
[u] [In vita ejus per F. Garinum, cap. i. § 6.—Acta sanct. Bolland. in Jan. xxviii. p. 901.]

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communicate she fasted with bread and water: and after the communion she retired herself till the evening, spending the day in meditations, prayers and thanksgivings; and at night she eat her meal. Her employment was very well fitted to the day; but for her meal, it is all one when she eat it; so that by eating, or abstaining, she did advantage to her spiritual employment. But they that as soon as the office is finished part with Christ and carry their mind away to other interests, have a suspicious indifferency to the things of God. They have brought their Lord into the house, and themselves slipped out at the back-door. Otherwise does the spouse[v] entertain her beloved Lord, "I found Him whom my soul loveth, I held Him, and would not let Him go." He that considers the advantages of prayer which every faithful soul hath upon a communion day, will not easily let them slip, but tell all his sad stories to his Lord, and make all his wants known, and as Jacob to the angel, will not let Him go till He hath given a blessing. Upon a communion day Christ, who is the beloved of the soul, is gone to rest; and every secular employment that is not necessary and part of duty, and every earthly thought, does 'waken our beloved before He please[w];' let us take heed of that.

14. But what we do by devotion and solemn religion that day[x], we must do every day by the material practice of virtues; we must verify all our holy vows and promises; we must keep our hearts curiously; restrain our passions powerfully; every day proceed in the mortification of our angers and desires, in the love of God and of our neighbours, and in the patient toleration[y] of all injuries which men offer, and all the evil by which God will try us. Let not drunkenness enter, or evil words go forth of that mouth through which our Lord himself hath passed. The heathens used to be drunk at their sacrifices[z], but by this sacrifice eucharistical it is intended we should be filled with the Spirit. If we have communicated worthily, we have given ourselves to Christ; we have given Him all our liberty and our life, our bodies and our souls, our actions and our passions, our affections and our faculties, what we are, and what we have; and in exchange have received Him; and we may say with S. Paul[a], "I live; but not I, but Christ liveth in me." So that we must live no more unto the world but unto God; and having fed upon *manna*, let us not long to return to Egypt to feed on garlick. "For as when men

[v] [Cant. iii. 4.]
[w] [ver. 5.]
[x] Tu pane vitæ accepto, facis rem mortis, et non horrescis? nescis quam multa mala proficiscantur et subeant ex deliciis?—S. Chrysost. homil. xxvii. in 1 Cor. [§ 5.—tom. x. p. 248 E.]
[y] Ille crucem, plagas, alapas, sputa, aspera passus,
Ostendit tibi quæ te tolerare decet.
Walafrid. abbas, de pass. [Magn. bibl. vett. patr., tom. ix. part. 1. p. 986.]
Ora ego servabo puris non sordida sacris,
Queis nostrum supero cum Patre jungo genus.
Nazianz. [carm. xxxiv. in silent. jejunii, 93; ex versione Bill.—tom. ii. p. 888.]
[z] Μεθύειν μετὰ τὸ θύειν. [See vol. ii. p. 564.]
[a] [Gal. ii. 20.]

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have drank wine largely, the mind is free and the heart at liberty from care; so when we have drank the blood of Christ, the cup of our salvation, the chains of the old man are untied, and we must forget our secular conversation," so S. Cyprian[b]. But the same precept is better given by S. Paul[c], "But the love of Christ constraineth us, because we thus judge, . . that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." He that hath communicated, and does not afterwards live by the measures of that day's duty[d], hath but acted a scene of religion, but himself shall dearly pay the price of the pompous and solemn hypocrisy.

Remember that he is sick, who is not the better for the bread he eats; and if thou dost not by the aids of Christ whom thou hast received subdue thy passion and thy sin, thou hast eaten the bread of idleness; for so, saith S. Hierome[e], does every one, who when he hath taken of the sacrifice of the Lord's body, does not 'persevere in good works, imitating that in deed which he hath celebrated in mystery.' Let us take heed; for the angels are present in these mysteries to wait upon their Lord and ours: and it is a matter of great caution which was said by Vincentius Ferrerius[f], "The angels that assist at this sacrament would kill every unworthy communicant unless the divine mercy and long-sufferance did cause them to forbear" a speedy execution, that the blessed sacrament might acquire its intention, and become a savour of life unto us.

[b] Lib. ii. epist. 3. ad Cæcilium. [al. epist. lxiii. p. 153.]

[c] [2 Cor. v. 14, 15.]

[d] Professus evangelium
Abit in viam gentium:
Qui sanctæ pacis otium elegerat,
Redit ad ollas carnium:
Regale sacerdotium
Ad carnis improperium degenerat.

Sic Petrus Blesensis deplorat recidivationem ad carnis delicias post ss. communionem. [Cantilena de lucta carnis et spiritus, in epist. lvii. p. 84.]

[e] [Vid. pseudo-Hieron.] in Prov. xxxi. 27. [tom. v. col. 601.]

[f] Serm. iv. de corpore Christi. [serm. æstiv., p. 340.—8vo. Antuerp. 1572.]

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SECTION II.

ACTS OF VIRTUES AND GRACES RELATIVE TO THE MYSTERY, TO BE USED BEFORE OR AT THE CELEBRATION OF THE DIVINE SACRAMENT.

I. THE ADDRESS.

IT is well, O sweetest Saviour Jesus; it is very well that Thou art pleased to be a daily sacrifice for us, and to become our daily supersubstantial bread to feed our souls. Certain it is, that we by our daily failings and the remaining pollution of our sins frequently sink down to the bottom of Thy displeasure. But do Thou grant that being refreshed by the sacrament and recreated by Thy grace, strengthened by Thy spirit and comforted with Thy miraculous sweetness, my heart and my affections may be lifted up on high.

II.

O GRANT that by Thee my soul may be lifted up to Thee, and from herself may pass into Thee, with a pure mind, with an unfeigned religion, with an unblamable faith and burning devotion, with filial piety and a profound reverence. For Thou art the true God, the word of life, the bright image and splendour of Thy Father's glory, the reward of saints and the Lord of angels, the brightness of eternal light, the unspotted mirror of eternal purity.

AN ACT OF LOVE.

THEE alone, O Lord, my soul desires; Thou art eternal sweetness in my soul. If the perfume of Thy ointment be sufficient to all the world, what is the refection of Thy table? If we live by every word proceeding out of Thy mouth, what felicity and joy is it to live upon Thee the eternal Word, chewing Thee by faith, and digesting Thee by love, and entertaining Thee in our hearts for ever? how shall not my bowels melt into Thee, the sun of righteousness? how is it that I do not forget all deliciousness besides Thee?

A single pleasure, poor and empty, wearying and unsatisfying, hath often made me to forget Thee. Now that Thou art truly and effectively present with me, how can any other pleasure in the world seem pleasant to me any more? I will forget all the world, I will quit all the world, to live on Thee, if Thou pleasest, O dearest Saviour: but do Thou open Thy ark and repositories of sweetness, and fill my soul and all my desires, that there may be no room for any thing else.

Thou hast called unto me to open my hand and Thou wouldst fill it. But I would not open it; I held the world fast, and kept my hand shut and would not let it go. But do Thou open it for me; not my hand only, but my mouth, not my mouth, but my heart also.

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AN ACT OF DESIRE AFTER JESUS.

O BLESSED Jesus, that hast said[f] 'it is Thy delight to be with the sons of men:' Thou hast made Thyself the companion of our journeys, the light of our ignorance, the remedy of our infirmity. Dwell with me, sweetest Saviour, and delight in me. It is no small thing I ask; O my God, can it ever be that my God should delight in me? That's too much, O God; grant that I may delight in Thee, and do Thou delight to pardon me, to sanctify and to save me.

Grant that I may never offend Thee; that I may never grieve Thy holy spirit; that I may not provoke the angel of the everlasting covenant to anger. But Thou delightest in the works of Thy hands, in the graces of the Spirit, in Thy own excellencies and glories. Endue me with Thy graces, fill me with Thy excellencies, let me communicate of Thy spirit, and then enjoy these Thy delights with Thy servant: for Thou canst not else delight in me. Thou art Thy own essential joy, and everlasting blessedness, and inseparable felicity. But this Thou hast said, that Thou delightest to be with the sons of men; because Thou truly lovest us. Blessed be Thy name for ever and ever.

AN ACT OF THANKSGIVING.

O BLESSED Saviour Jesus, I adore the secrets of Thy eternal wisdom, I admire the mysteriousness of our salvation; and I love and praise and give all possible thanks to Thee, the author of our spiritual life, the deliverer that came out of Sion, the redeemer of Thy people, the spoiler of all spiritual wickedness in heavenly places, the conqueror over sin and death, the triumpher over devils; Thou hast taken from our strongest enemies all their armour, and divided the spoil; grant that I may know nothing but Thee, account all things loss in comparison of Thee, and endeavour to be made conformable to Thee, in the imitation of Thy actions and obedience of Thy laws; in the fellowship of Thy sufferings, in the communion of Thy graces, and participation of Thy glories: that beginning here to praise Thy name according as I can, I may hereafter for ever rehearse and adore Thy excellencies according to the measures of glory for ever and ever. Amen.

[f] [Prov. viii. 31.]

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EJACULATIONS AND MEDITATIONS TO BE USED AT ANY TIME, BUT PARTICULARLY AFTER THE CONSECRATION OF THE SYMBOLS, WHEN THE HOLY MAN THAT MINISTERS IS BRINGING THE SACRAMENT.

1. O HOLY Jesu, I behold Thee stretched upon the cross, with Thy arms spread, ready to embrace and receive all mankind into Thy bosom.

2. I come, Lord Jesus, I come; O take me to Thee in the comprehensions of an unalterable, of an everlasting love: for Thou hast opened Thy heart as well as Thine arms, and hast prepared a lodging place for me in the seat of love.

3. I see the symbols, the holy bread, and the blessed cup; but I also contemplate Thy authority establishing these rites, I adore Thy wisdom who hast made these mysteries like Thy own infancy; I see Thyself wrapt up in swaddling clouts, and covered with a veil. I hear Thy voice blessing these symbols, Thy mercy reaching out my pardon, Thy holy spirit sanctifying my spirit, Thy blessed self making intercession for me at the eternal altar in the heavens.

4. Thy infinite arm of mercy is reached unto us; and our arm of faith reaches unto Thee: blessed be Jesus, who will be joined unto His servants.

5. This is Thy body, O blessed Saviour Jesus, and this is Thy blood; but these are not Thy wounds[g]. My Lord had the smart, but we the ease; His were the sufferings, but ours the mercy: He felt the load of stripes, but from thence a holy balm did flow upon us: He felt the thorns, but we shall have the crown; and after He had paid the price, we got the purchase. Holy Jesus! Blessed be God.

6. I adore Thy unspeakable goodness; I delight in Thy unmeasurable mercy; I rejoice in Thy cross; I desire to know nothing but the Lord Jesus and Him crucified. O let the 'power of Thy cross[h]' prevail against all the powers of darkness: let the 'wisdom of Thy cross' make me wise unto salvation: let 'the peace of Thy cross[i]' reconcile me to Thy eternal Father, and bring to me peace of conscience: let 'the victory of Thy cross[k]' mortify all my evil and corrupt affections: let 'the triumph of Thy cross[l]' lead me on to a state of holiness, that I may sin no more, but in all things please Thee, and in all things serve Thee, and in all things glorify Thee.

7. Great and infinite are Thy glories; infinite and glorious are Thy mercies; who is like unto the Lord our God, who dwelleth on high, and yet humbleth Himself to behold the things that are in heaven and earth? Heaven itself does wholly minister to our salvation; God takes care of us, God loves us first. God will not suffer

[g] S. Ambros. serm. xliv. de s. latrone. [tom. iii. p. 342.—fol. Basil. apud Froben. 1527.]
[h] [1 Cor. i. 23, 24.]
[i] [Col. i. 20.]
[k] [1 Cor. xv. 57.]
[l] [Col. ii. 15.]

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us to perish, but employs all His attributes for our good. The Son of God dies for us: the holy Spirit descends upon us and teaches us: the angels minister to us: the sacrament is our food: Christ is married to our souls: and heaven itself is offered to us for our portion.

8. O God my God, assist me now and ever, graciously and greatly: grant that I may not receive bread alone; for man cannot live by that; but that I may eat Christ; that I may not search into the secret of nature, but enquire after the miracles of grace. I do admire, I worship, and I love. Thou hast overcome, O Lord, Thou hast overcome; ride on triumphantly because of Thy words of truth and peace: lead my soul in this triumph as Thy own purchase; Thy love hath conquered, and I am Thy servant for ever.

9. Thou wilt not dwell in a polluted house; make my soul clean; and do Thou consecrate it into a temple, O Thou great bishop of our souls, by the inhabitation of Thy holy spirit of purity: let not these teeth that break the bread of angels ever grind the face of the poor: let not the hand of Judas be with Thee in the dish; let not the eyes which see the Lord any more behold vanity; let not the members of Christ ever become the members of a harlot, or the ministers of unrighteousness.

10. I am nothing, I have nothing, I desire nothing but Jesus, and to be in Jerusalem, the holy city from above. Make haste, O Lord. Behold my heart is ready, my heart is ready: come Lord Jesus, come quickly.

WHEN THE HOLY MAN THAT MINISTERS REACHES THE CONSECRATED BREAD, SUPPOSE THY LORD ENTERING INTO HIS COURTS, AND SAY;—

LORD, I am not worthy Thou shouldest come under my roof[m]; but speak the word, Lord, and Thy servant shall be whole.

AFTER RECEIVING OF THE BREAD, PRAY THUS;—

BLESSED be the name of our gracious God; Hosannah to the Son of David! Blessed is He that cometh in the name of our Lord, hosannah in the highest! Thou, O blessed Saviour Jesus, hast given me Thy precious body to be the food of my soul: and now O God, I humbly present to Thee my body and soul; every member and every faculty, every action and every passion. Do thou make them fit for Thy service: give me an understanding to know Thee, and wisdom like as Thou didst to Thy apostles; ingenuity and simplicity of heart like that of Nathanael; zeal and perfect repentance like the return of Zaccheus. Give me eyes to see Thee as Thy martyr Stephen had, an ear to hear Thee as Mary, a hand to touch Thee as Thomas, a mouth with Peter to confess Thee, an arm with Simeon to embrace

[m] Nempe amor in parva te jubet esse casa.—[Tibull. ii. 3. 28.]

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Thee, feet to follow Thee with Thy disciples, a heart open like Lydia to entertain Thee; that as I have given my members to sin and to uncleanness, so I may henceforth walk in righteousness and holiness before Thee all the days of my life. Amen, Amen.

IF THERE BE ANY TIME MORE BETWEEN THE RECEIVING THE HOLY BODY AND THE BLESSED CHALICE, THEN ADD;—

O IMMENSE goodness, unspeakable mercy; delightful refection, blessed peace-offering, effectual medicine of our souls! Holy Jesus, the food of elect souls, celestial *manna*, the bread that came down from heaven, sweetest Saviour; grant that my soul may relish this divine nutriment with spiritual ravishments and love great as the flames[n] of cherubins: and grant that what Thou hast given me for the remission of my sins, may not by my fault become the increase of them. Grant that in my heart I may so digest Thee by a holy faith, so convert Thee into the unity of my spirit by a holy love, that being conformed to the likeness of Thy death and resurrection by the crucifying of the old man, and the newness of a spiritual and a holy life, I may be incorporated as a sound and living member into the body of Thy holy church, a member of that body whereof Thou art head; that I may abide in Thee, and bring forth fruit in Thee, and in the resurrection of the just my body of infirmity being reformed by Thy power may be configured to the similitude of Thy glorious body, and my soul received into a participation of the eternal supper of the Lamb; that where Thou art, there I may be also, beholding Thy face in glory, O blessed Saviour and Redeemer Jesus. Amen.

WHEN THE HOLY CHALICE IS OFFERED, ATTEND DEVOUTLY TO THE BLESSING, AND JOIN IN HEART WITH THE WORDS OF THE MINISTER; SAYING, AMEN.

I WILL receive the cup of salvation, and call upon the name of our Lord.

AFTER RECEIVING OF THE HOLY CUP, PRAY THUS;—

IT is finished: blessed be the name of our gracious God; blessing, glory, praise and honour, love and obedience, dominion and thanksgiving be to Him that sitteth on the throne, and to the Lamb for ever and ever.

I bless and praise Thy name, O eternal Father, most merciful God, that Thou hast vouchsafed to admit me to a participation of these dreadful and desirable mysteries: unworthy though I am, yet Thy love never fails: and though I too often have repented of my repentances and fallen back into sin, yet Thou never repentest of Thy loving-kindness; be pleased therefore now in this day of mercy, when

[n] [See vol. iv. p. 40.]

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Thou openest the treasures of heaven, and rainest *manna* upon our souls to refresh them when they are weary, of Thy infinite goodness to grant that this holy communion may not be to me unto judgment and condemnation; but it may be sweetness to my soul, health and safety in every temptation, joy and peace in every trouble, light and strength in every word and work, comfort and defence in the hour of my death against all the oppositions of the spirits of darkness; and grant that no unclean thing may be in me who have received Thee into my heart and soul.

II.

Thou dwellest in every sanctified soul; she is the habitation of Sion, and Thou takest it for Thine own, and Thou hast consecrated it to Thyself by the operation of glorious mysteries within her. O be pleased to receive my soul presented to Thee in this holy communion for Thy dwelling-place, make it a house of prayer and holy meditations, the seat of Thy spirit, the repository of graces: reveal to me Thy mysteries, and communicate to me Thy gifts, and love me with that love Thou bearest to the sons of Thy house: Thou hast given me Thy Son; with Him give me all things else which are needful to my body and soul in order to Thy glory and my salvation, through Jesus Christ our Lord.

III.

AN ACT OF LOVE AND EUCHARIST TO BE ADDED WHEN THERE BE TIME AND OPPORTUNITY.

O Lord Jesu Christ, fountain of true and holy love, nothing is greater than Thy love, nothing is sweeter, nothing more holy; Thy love troubles none, but is entertained by all that feel it with joy and exultation, and it is still more desired, and is ever more desirable; Thy love, O dearest Jesu, gives liberty, drives away fear, feels no labour, but suffers all; it eases the weary, and strengthens the weak; it comforts them that mourn, and feeds the hungry. Thou art the beginning and the end of Thy own love; that Thou mayest take occasion to do us good, and by the methods of grace to bring us to glory. Thou givest occasion, and createst good things, and producest affections, and stirrest up the appetite, and doest satisfy all holy desires. Thou hast made me, and fed me, and blessed me, and preserved me, and sanctified me that I might love Thee; and Thou wouldest have me to love Thee, that Thou mayest love me for ever. O give me a love to Thee that I may love Thee as well as ever any of Thy servants loved Thee; according to that love which Thou by the sacrament of love workest in Thy secret ones.

Abraham excelled in faith, Job in patience, Isaac in fidelity, Jacob in simplicity, Joseph in chastity, David in religion, Josiah in zeal,

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and Manasses in repentance; but as yet Thou hadst not communicated the sacrament of love; that grace was reserved till Thou thyself shouldst converse with man and teach him love.

Thou hast put upon our hearts the sweetest and easiest yoke of love, to enable us to bear the burden of man and the burden of the Lord; give unto Thy servant such a love, that whatsoever in Thy service may happen contrary to flesh and blood, I may not feel it; that when I labour I may not be weary, when I am despised I may not regard it; that adversity may be tolerable, and humility be my sanctuary, and mortification of my passions the exercise of my days, and the service of my God the joy of my soul; that loss to me may be gain, so I win Christ; and death itself the entrance of an eternal life, when I may live with the beloved, the joy of my soul, the light of my eyes, my God, and all things, the blessed Saviour of the world, my sweetest Redeemer Jesus. Amen.

AN EUCHARISTICAL HYMN TAKEN FROM THE PROPHECIES OF THE OLD TESTAMENT RELATING TO THE BLESSED SACRAMENT.

PRAISE ye the Lord! I will praise the Lord with my whole heart; in the assembly of the upright, and in the congregation.

He hath made His wonderful works to be remembered; the Lord is gracious and full of compassion: He hath given meat unto them that fear Him, He will ever be mindful of His covenant.

His bread shall be fat, and He shall yield royal dainties.

Binding His foal unto the vine and His ass's colt unto the choice vine, He washed His garment in wine, and His clothes in the blood of grapes.

In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees.

He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it.

And the Lord their God shall save them as the flock of His people; for how great is His goodness, and how great is His beauty! Corn shall make the young men cheerful, and new wine the virgins.

The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in.

He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord, saying,

Take away all iniquity, and receive us graciously: so will we render the calves of our lips: for in Thee the fatherless findeth mercy.

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The Lord hath said, I will heal their backslidings, I will love them freely, for Mine anger is turned away.

They that dwell under His shadow shall return; they shall revive as the corn, and blossom as the vine; the memorial thereof shall be as the wine of Lebanon.

The poor shall eat and be satisfied; they shall praise the Lord that seek Him; your heart shall live for ever: for He hath placed peace in our borders, and fed us with the flower[m] of wheat.

For from the rising of the sun even unto the going down of the same, the name of the Lord shall be great among the gentiles; and in every place incense shall be offered unto His name, and a pure offering: for His name shall be great among all nations.

Whoso is wise, he shall understand these things, and the prudent shall know them: for the ways of the Lord are right, and the just shall walk in them; but the transgresssors shall fall therein.

Glory be to the Father, &c.

A PRAYER TO BE SAID AFTER THE COMMUNION IN BEHALF OF OUR SOULS AND ALL CHRISTIAN PEOPLE.

1. O MOST merciful and gracious God, Father of our Lord Jesus Christ, the Lord of glory; Thou art the great lover of souls, and Thou hast given Thy holy Son to die for our salvation, to redeem us from sin, to destroy the work of the devil, and to present a church to Thee pure and spotless and undefiled; relying upon Thy goodness, trusting in Thy promises, and having received my dearest Lord into my soul, I humbly represent to Thy divine majesty the glorious sacrifice which our dearest Jesus made of Himself upon the cross, and by a never-ceasing intercession now exhibits to Thee in heaven in the office of an eternal priesthood; in behalf of all that have communicated this day in the divine mysteries in all the congregations of the christian world; and in behalf of all them that desire to communicate, and are hindered by sickness or necessity, by fear or scruple, by censures ecclesiastical, or the sentence of their own consciences.

2. Give unto me, O God, and unto them a portion of all the good prayers which are made in heaven and earth; the intercession of our Lord, and the supplications of all Thy servants; and unite us in the bands of the common faith and a holy charity; that no interests or partialities, no sects or opinions may keep us any longer in darkness and division.

3. Give Thy blessing to all christian kings and princes, all republics and christian governments; grant to them the spirit of mercy and justice, prudence and diligence; the favour of God and the love of their people; and grace and blessing, that they may live at peace

[m] [Sic ed., et recte; vid. Heb.]

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with Thee and with one another; remembering the command of their Lord and King, the serene and reconciling Jesus.

4. Give an apostolical spirit to all ecclesiastical prelates and priests; grant to them zeal of souls, wisdom to conduct their charges, purity to become exemplar, that their labours and their lives may greatly promote the honour of the kingdom of the Lord Jesus. O grant unto Thy flock to be fed with wise and holy shepherds; men fearing God and hating covetousness; free from envy, and full of charity; that being burning and shining lights, men beholding their light may rejoice in that light, and glorify Thee our Father which art in heaven.

5. Have mercy upon all states of men and women in the christian church, the governors and the governed, the rich and the poor, high and low; grant to every of them in their several station to live with so much purity and faith, simplicity and charity, justice and perfection, that Thy will may be done in earth as it is in heaven.

6. Relieve all oppressed princes[n], defend and restore their rights, and suppress all violent and warring spirits that unjustly disturb the peace of christendom: relieve and comfort all gentlemen that are fallen into poverty and sad misfortunes: comfort and support all that are sick, and deliver them from all their sorrows, and all the powers of the enemy, and let the spirit of comfort and patience, of holiness and resignation descend upon all christian people whom Thou hast in any instance visited with Thy rod: and be graciously pleased to pity poor mankind; shorten the days of our trouble, and put an end to the days of our sin, and let the kingdom of our dearest Lord be set up in every one of our hearts, and prevail mightily and for ever.

7. I humbly present to Thy divine majesty this glorious sacrifice which Thy servants this day have represented upon earth in behalf of my dearest relations [wife, children, husband, parents, friends, &c.] Grant unto them whatsoever they want, or wisely and holily desire; keep them for ever in Thy fear and favour: grant that they may never sin against Thee; never fall into Thy displeasure, never be separated from Thy love and from Thy presence; but let their portion be in the blessing and in the service, in the love and in the kingdom of God for ever and ever.

8. Have mercy upon all strangers and aliens from the kingdom of Thy Son: let the sweet sound of Thy gospel be heard in all the corners of the earth; let not any soul, the work of Thy own hands, the price of Thy Son's blood, be any longer reckoned in the portions of Thy enemy; but let them all become Christians; and grant that all Christians may live according to the laws of the holy Jesus, without scandal and reproach, full of faith and full of charity.

[n] [Published A.D. 1660; written before the close of the Commonwealth.]

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9. Give Thy grace speedily to all wicked persons, that they may repent and live well, and be saved: to all good people give an increase of gifts and holiness and the grace of perseverance and christian perfection: to all heretics and schismatics grant the spirit of humility and truth, charity and obedience: and suffer none upon whom the name of Christ is called to throw themselves away, and fall into the portion of the intolerable burning.

10. For all mankind whom I have and whom I have not remembered, I humbly represent the sacrifice of Thy eternal Son, His merits and obedience, His life and death, His resurrection and ascension, His charity and intercession; praying to Thee in virtue of our glorious Saviour to grant unto us all the graces of an excellent and perfect repentance, an irreconcilable hatred of all sin, a great love of God, an exact imitation of the holiness of the ever-blessed Jesus, the spirit of devotion, conformable will and religious affections, an angelical purity and a seraphical love; thankful hearts, and joy in God; and let all things happen to us all in that order and disposition as may promote Thy greatest glory and our duty, our likeness to Christ, and the honour of His kingdom. Even so, O Father, let it be, because it is best, and because Thou lovest it should be so; bring it to a real and unalterable event by the miracles of grace and mercy, and by the blood of the everlasting covenant poured forth in the day of the Lord's love: whom I adore and whom I love, and desire that I may still more and more love, and love for ever. Amen, Amen.

SECTION III.

AN ADVICE CONCERNING HIM WHO ONLY COMMUNICATES SPIRITUALLY.

THERE are many persons well disposed by the measures of a holy life to communicate frequently, but it may happen that they are unavoidably hindered. Some have a timorous conscience; a fear, a pious fear; which is indeed sometimes more pitiable than commendable. Others are advised by their spiritual guides to abstain for a time that they may proceed in the virtue of repentance further yet, before they partake of the sacrament of love: and yet if they should want the blessings and graces of the communion, their remedy which is intended them would be a real impediment. Some are scandalized and offended at irremediable miscarriages in public doctrines or government, and cannot readily overcome their prejudice, nor reconcile their consciences to a present actual communion. Some dare not receive it at the hands of a wicked priest of notorious evil life. Some can have it at no priest at all; but are in a long journey, or under a persecution, or in a country of a differing persuasion: some are sick, and some cannot have it every day, but every day desire it.

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Such persons as these, if they prepare themselves with all the essential and ornamental measures of address, and earnestly desire that they could actually communicate; they may place themselves upon their knees and building an altar in their heart[n], celebrate the death of Christ, and in holy desire join with all the congregations of the christian world, who that day celebrate the holy communion; and may serve their devotion by the former prayers and actions eucharistical, changing only such circumstantial words which relate to the actual participation. And then they may remember and make use of the comfortable doctrine of S. Austin[o]; "It is one thing," saith that learned saint, "to be born of the Spirit, and another thing to be fed of the Spirit: as it is one thing to be born of the flesh, which is, when we are born of our mother, and another thing to be fed of the flesh, which is done when she suckles her infant by that nourishment which is changed into food that he might eat and drink with pleasure, by which he was born to life." When this is done without the actual sacramental participation, it is called "spiritual manducation;" concerning which I only add the pious advice of a religious person[p],—Let every faithful soul be ready and desirous, often to receive the holy eucharist, to the glory of God; but if he cannot so often communicate sacramentally as he desires, let him not be afflicted, but remain in perfect resignation to the will of God, and dispose himself to a spiritual communion; for no man and no thing can hinder a well disposed soul, but that by holy desires she may, if she please, communicate every day.

To this, nothing is necessary to be added; but that this way is to be used never but upon just necessity, and when it cannot be actual: not upon peevishness and spiritual pride, not in the spirit of schism and fond opinions, not in despite of our brother, and contempt or condemnation of the holy congregations of the Lord; but with a living faith, and an actual charity, and great humility, and with the spirit of devotion; and that so much the more intensely and fervently, by how much he is really troubled for the want of actual participation in the communion of saints: and then, that is true which S. Austin[q] said, *Crede et manducasti*, 'believe and thou hast eaten.' *Adora Jesum.*

[n] [This idea is unfolded in a singularly beautiful and pious strain by Prudentius, hymn x. peristeph., lin. 346 sqq.; and the reader who would see more to the same purpose might consult Berthaldus, de ara, c. xxix. § 4.]

[o] Serm. xi. de verbis Domini. [al. serm. lxxi. cap. 12.—tom. v. col. 393 B. —The original is very characteristic of S. Augustine;—Sed aliud est nasci de Spiritu, aliud pasci de Spiritu: sicut aliud est nasci de carne, quod fit cum parit mater; aliud est pasci de carne, quod fit cum lactat infantem, ad hoc conversum ut cum voluptate biberet, unde natus est ut viveret.]

[p] Blea. [lege 'Blos.,' i. e. Ludovicus Blosius] in reg. tyron. spirit. sect. 4. n. 3. [p. 359.—Opp. Blosii, fol. Antwerp. 1632.]

[q] Tract. xxv. [§ 12.] et xxvi. [§ 1.] in Joan. [tom. iii. coll. 489 E, 494 D.]

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ΔΕΚΑΣ ΕΜΒΟΛΙΜΑΙΟΣ,

A

SUPPLEMENT

TO THE

ΕΝΙΑΥΤΟΣ,

OR

COURSE OF SERMONS FOR THE WHOLE YEAR:

BEING

ELEVEN SERMONS

EXPLAINING THE NATURE OF FAITH, AND OBEDIENCE,
IN RELATION TO GOD,
AND THE ECCLESIASTICAL AND SECULAR POWERS RESPECTIVELY.

ALL THAT HAVE BEEN PREACHED AND PUBLISHED
(SINCE THE RESTORATION)

BY THE RIGHT REVEREND FATHER IN GOD,

JEREMY,

LATE LORD BISHOP OF DOWN AND CONNOR.

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THE RIGHTEOUSNESS EVANGELICAL DESCRIBED.

THE CHRISTIAN'S CONQUEST OVER THE BODY OF SIN.

FIDES FORMATA,

OR

FAITH WORKING BY LOVE.

IN THREE SERMONS

PREACHED AT

CHRIST CHURCH, DUBLIN.

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TO THE

MOST NOBLE AND VIRTUOUS PRINCESS,

THE LADY DUCHESS OF ORMOND

HER GRACE.

MADAM,

I PRESENT your grace here with a testimony of my obedience, and of your own zeal for the good of souls. You were in your great charity not only pleased to pardon the weakness of this discourse, but to hope it might serve as a memorial to those that need it, of the great necessity of living virtuously and by the measures of christianity. Madam, you are too great and too good to have any ambition for the things of this world; but I cannot but observe that in your designs for the other world, you by your charity and zeal adopt yourself into the portion of those ecclesiastics, who humbly hope and truly labour for the reward that is promised to those wise persons who convert souls, if our prayers and your desires that every one should be profited in their eternal concerns, cast in a symbol towards this great work, and will give you a title to that great reward. But, madam, when I received your commands for dispersing some copies of this sermon, I perceived it was too little to be presented to your eminence; and if it were accompanied with something else of the like nature, it might with more profit advance that end which your grace so piously designed; and therefore I have taken this opportunity to satisfy the desire of some very honourable and very reverend personages, who required that the two following sermons should also be made fit for the use of those who hoped to receive profit by them. I humbly lay them all at your grace's feet, begging of God that even as many may receive advantages by the perusing of them, as either your grace will desire, or he that preached them did intend. And if your grace will accept of this first testimony of my concurrence with all the world that know you, in paying those great regards which your piety so highly merits, I will endeavour hereafter in some greater instance to pursue the intentions of your zeal of souls, and by such a service endeavour to do more benefit to others, and by it, as by that which is most acceptable to your grace, endear the obedience and services of,

madam,

your grace's most humble

and obedient servant,

J. D.

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SERMON I.

THE RIGHTEOUSNESS EVANGELICAL DESCRIBED.

MATT. v. 20.

For I say unto you, that except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.

REWARDS and punishments are the best sanction of laws; and although the guardians of laws strike sometimes with the softest part of the hand in their executions of sad sentences, yet in the sanction they make no abatements, but so proportion the duty to the reward, and the punishment to the crime, that by these we can best tell what value the lawgiver puts upon the obedience. Joshua[a] put a great rate upon the taking of Kiriath-Sepher, when the reward of the service was his daughter and a dower. But when the young men ventured to fetch David the waters of Bethlehem[b], they had nothing but the praise of their boldness, because their service was no more than the satisfaction of a curiosity. But as lawgivers by their rewards declare the value of the obedience, so do subjects also by the grandeur of what they expect, set a value on the law and the law-giver, and do their services accordingly.

And therefore the law of Moses, whose endearment was nothing but temporal goods and transient evils, 'could never make the comers thereunto perfect[c]:' but the ἐπεισαγωγὴ κρείττονος ἐλπίδος, the 'superinduction of a better hope' hath endeared a more perfect obedience. When Christ "brought life and immortality to light through the gospel," and hath promised to us things greater than all our explicit desires, bigger than the thoughts of our heart, then ἐγγίζομεν τῷ Θεῷ, saith the apostle, then 'we draw near to God;' and by these we are enabled to do all that God requires, and then He requires all that we can do: more love and more obedience than He did of those who, for want of these helps, and these revelations, and these promises, which we have but they had not, were but im-

[a] [? Caleb.—Josh. xv. 16; Judg. i. 12.]
[b] [1 Chron. xi. 17.]
[c] Heb. vii. 19, [et x. 1.]

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perfect persons, and could do but little more than human services. Christ hath taught us more, and given us more and promised to us more than ever was in the world known or believed before Him; and by the strengths and confidence of these, thrusts us forward in a holy and wise economy, and plainly declares that we must serve Him by the measures of a new love, do Him honour by wise and material glorifications, be united to God by a new nature, and made alive by a new birth, and fulfil all righteousness; to be humble and meek as Christ, to be merciful as our heavenly Father is, to be pure as God is pure, to be partakers of the divine nature, to be wholly renewed in the frame and temper of our mind, to become people of a new heart, a direct new creation, new principles, and a new being, to do better than all the world before us ever did, to love God more perfectly, to despise the world more generously, to contend for the faith more earnestly; for all this is but a proper and a just consequent of the great promises which our blessed law-giver came to publish and effect for all the world of believers and disciples.

The matter which is here required is certainly very great; for it is to be more righteous than the scribes and pharisees; more holy than the doctors of the law, than the leaders of the synagogue, than the wise princes of the *sanhedrim;* more righteous than some that were prophets and high-priests, than some that kept the ordinances of the law without blame; men that lay in sackcloth, and fasted much, and prayed more, and made religion and the study of the law the work of their lives: this was very much; but Christians must do more.

> Nunc te marmoreum pro tempore fecimus; at tu,
> Si fœtura gregem suppleverit, aureus esto[d].

They did well, and we must do better; their houses were marble, but our roofs must be gilded and fuller of glory. But as the matter is very great, so the necessity of it is the greatest in the world. It must be so, or it will be much worse: unless it be thus, we shall never see the glorious face of God. Here it concerns us to be wise and fearful: for the matter is not a question of an oaken garland, or a circle of bays, and a yellow riband; it is not a question of money or land, nor of the vainer rewards of popular noises, and the undiscerning suffrages of the people, who are contingent judges of good and evil; but it is the great stake of life eternal. We cannot be Christians unless we be righteous by the new measures: the righteousness of the kingdom is now the only way to enter into it; for the sentence is fixed, and the judgment is decretory, and the judge infallible, and the decree irreversible: "For I say unto you," said Christ, "unless your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of heaven."

[d] [Virg. eclog. vii. 35.]

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Here then we have two things to consider: first, what was the righteousness of the scribes and Pharisees; secondly, how far that is to be exceeded by the righteousness of Christians.

I. Concerning the first. I will not be so nice in the observation of these words, as to take notice that Christ does not name the sadducees, but the scribes and pharisees, though there may be something in it: the sadducees were called *caraim* from *cara*, to read; for they thought it religion to spend one third part of their day in reading their scriptures, whose fulness they so admired, they would admit of no suppletory traditions: but the pharisees were called *thanaim*, that is, δευτερῶται, they added to the word of God words of their own, as the church of Rome does at this day; they and these fell into an equal fate; while they 'taught for doctrines the commandments of men,' they prevaricated the righteousness of God. What the church of Rome to evil purposes hath done in this particular, may be demonstrated in due time and place; but what false and corrupt glosses under the specious title of the tradition of their fathers the pharisees had introduced, our blessed Saviour reproves, and are now to be represented as the ἀντιπαράδειγμα, that you may see that righteousness beyond which all they must go that intend that heaven should be their journey's end.

1. The pharisees obeyed the commandments in the letter, not in the spirit: they minded what God spake, but not what He intended: they were busy in the outward work of the hand, but incurious of the affections and choice of the heart. Ὑμεῖς πάντα σαρκικῶς νενοήκατε, said Justin Martyr to Tryphon the Jew[e], 'Ye understand all things carnally;' that is, they rested ἐν πλάσματι εὐσεβείας, as Nazianzen[f] calls it, 'in the outward work of piety,' which not only Justin Martyr, but S. Paul calls 'carnality[g],' not meaning a carnal appetite, but a carnal service. Their error was plainly this; they never distinguished duties natural from duties relative; that is, whether it were commanded for itself, or in order to something that was better; whether it were a principal grace, or an instrumental action. So God was served in the letter, they did not much enquire into His purpose: and therefore they were curious to wash their hands, but cared not to purify their hearts; they would give alms, but hate him that received it; they would go to the temple, but did not revere the glory of God that dwelt there between the cherubins; they would fast, but not mortify their lusts; they would say good prayers, but not labour for the grace they prayed for. This was just as if a man should run on his master's errand, and do no business when he came there. They might easily have thought that by the soul only a man approaches to God, and draws the body after it; but that no washings

[e] [cap. xiv. p. 114 D.]
[f] [vid. orat. xxii. § 5.—p. 417 A.]
[g] [Gal. iii. 3, and vi. 12, 13; Phil. iii. 3, 4.]

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or corporal services could unite them and the *shechina* together, no such thing could make them like to God, who is the Prince of spirits. They did as the dunces in Pythagoras' school[h], who when their master had said, *Fabis abstineto*, by which he intended they should 'not ambitiously seek for magistracy,' they thought themselves good Pythagoreans if they did not 'eat beans;' and they would be sure to put their right foot first into the shoe, and their left foot into the water, and supposed they had done enough; though if they had not been fools they would have understood their master's meaning to have been, that they should 'put more affections to labour and travail[i], and less to their pleasure and recreation;' and so it was with the pharisee: for as the Chaldees taught their morality by mystic words, and the Egyptians by hieroglyphics, and the Greeks by fables; so did God by rites and ceremonies external, leading them by the hand to the purities of the heart, and by the services of the body to the obedience of the spirit; which because they would not understand, they thought they had done enough in the observation of the letter.

2. In moral duties where God expressed Himself more plainly, they made no commentary of kindness; but regarded the prohibition so nakedly, and devested of all antecedents, consequents, similitudes, and proportions, that if they stood clear of that hated name which was set down in Moses' tables, they gave themselves liberty in many instances of the same kindred and alliance. If they abstained from murder, they thought it very well, though they made no scruple of murdering their brother's fame: they would not cut his throat, but they would call him fool, or invent lies in secret, and publish his disgrace openly; they would not dash out his brains, but they would be extremely and unreasonably angry with him; they would not steal their brother's money, but they would oppress him in crafty and cruel bargains. The commandment forbad them to commit adultery, but because fornication was not named, they made no scruple of that; and being commanded to honour their father and their mother, they would give them good words and fair observances; but because it was not named that they should maintain them in their need, they thought they did well enough to pretend *corban*[j], and let their father starve.

3. The scribes and pharisees placed their righteousness in negatives; they would not commit what was forbidden, but they cared but little for the included positive, and the omissions of good actions did not much trouble them; they would not hurt their brother in a forbidden instance, but neither would they do him good according to the intention of the commandment. It was a great innocence if they did not rob the poor, then they were righteous men; but they thought themselves not much concerned to acquire that god-like excellency, a philanthropy, and love to all mankind. Whosoever blasphemed God was to be put to death; but he that did not glorify

[h] [Plut. de lib. educ.—tom. vi. p. 42.] [i] ['travel,' edd.] [j] [Mark vii. 11.]

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God as he ought, they were unconcerned for him, and let him alone. He that spake against Moses was to die without mercy; but against the ambitious and the covetous, against the proud man and the unmerciful, they made no provisions.

Virtus est vitium fugere, et sapientia prima
Stultitia caruisse[k].

They accounted themselves good, not for doing good, but for doing no evil; that was the sum of their theology.

4. They had one thing more as bad as all this: they broke Moses' tables into pieces, and gathering up the fragments took to themselves what part of duty they pleased, and let the rest alone: for it was a proverb among the Jews, *Qui operam dat præcepto, liber est a præcepto*[l]; that is, if he chooses one positive commandment for his business, he may be less careful in any of the rest. Indeed they said also, *Qui multiplicat legem, multiplicat vitam*[m], 'he that multiplies the law increases life;' that is, if he did attend to more good things, it was so much the better; but the other was well enough: but as for universal obedience, that was not the measure of their righteousness; for they taught that God would put our good works and bad into the balance, and according to the heavier scale give a portion in the world to come; so that some evil they would allow to themselves and their disciples, always provided it was less than the good they did. They would devour widows' houses, and make it up by long prayers: they would love their nation, and hate their prince; offer sacrifice, and curse Cæsar in their heart; advance judaism, and destroy humanity.

Lastly, S. Austin[n] summed up the difference between the pharisaical and evangelical righteousness in two words, *Brevis differentia inter legem et evangelium, timor et amor.* They served the God of their fathers in the spirit of fear, and we worship the Father of our Lord Jesus in the spirit of love, and by the spirit of adoption. And as this slavish principle of theirs was the cause of all their former imperfections, so it finally and chiefly expressed itself in these two particulars:

1.) They would do all that they thought they lawfully could do;
2.) They would do nothing but what was expressly commanded.

II. This was the righteousness of the scribes and pharisees, and their disciples the Jews: which because our blessed Saviour reproves[o], not only as imperfect then, but as criminal now, calling us on to a new righteousness, the righteousness of God, to the law of

[k] [Hor. epist. i. 1. 41.]

[l] [Maimon. in Pirke Avoth, iv. 1.]

[m] [From Rabbi Hillel; and thus explained by Paulus Fagius (Pirke Avoth, p. 25, 4to. Isnæ 1541), Monet, vitæ prorogationem, necnon et omnem felicitatem quæ appellatione vitæ in divinis literis venit, ex eo nobis obtingere, cum in lege Domini nos sedulo exerceamus, illamque vita et moribus exprimamus, quemadmodum et pulchre canit regius propheta, psal. i.]

[n] [Contr. Adimant., cap. xvii.]

[o] Sed Belzebulis callida
Commenta Christus destruit.
[Prudent. v. peristeph. 267.]

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the Spirit of life, to the kingdom of God and the proper righteousness thereof, it concerns us in the next place to look after the measures of this, ever remembering that it is infinitely necessary that we should do so; and men do not generally know, or not consider, what it is to be a Christian; they understand not what the christian law forbiddeth or commandeth. But as for this in my text, it is indeed our great measure: but it is not a question of good and better, but of good and evil, life and death, salvation and damnation; for unless our righteousness be weighed by new weights, we shall be found too light when God comes to weigh the actions of all the world: and unless we be more righteous than they we "shall in no wise," that is, upon no other terms in the world "enter into the kingdom of heaven."

Now concerning this, we shall do very much amiss if we take our measures by the manners and practices of the many who call themselves Christians; for there are, as Nazianzen[n] expresses it, the οἱ τότε καὶ νῦν φαρισαῖοι, 'the old and the new pharisees.' I wish it were no worse amongst us; and that all Christians were indeed righteous as they were; *est aliquid prodire tenus*[o]; it would not be just nothing. But I am sure that to bid defiance to the laws of Christ, to laugh at religion, to make a merriment at the debauchery and damnation of our brother, is a state of evil worse than that of the scribes and pharisees: and yet even among such men how impatient would they be, and how unreasonable would they think you to be, if you should tell them that there is no present hopes or possibility that in this state they are in they can be saved.

> Omnes videmur nobis esse belluli[p]
> Et festivi[p] saperdæ, cum simus σαπροί.

But the world is too full of Christians whose righteousness is very little, and their iniquities very great: and now-a-days, a Christian is a man that comes to church on Sundays, and on the week following will do shameful things,

> — Passim corvos sequitur testaque lutoque,
> Securus quo pes ferat, atque ex tempore vivit[q];

being according to the Jewish proverbial reproof, as so many Mephibosheths, *Discipuli sapientum qui incessu pudefaciunt præceptorem suum*, 'their master teaches them to go uprightly, but they still shew their lame leg, and shame their master;' as if a man might be a Christian, and yet be the vilest person in the world, doing such things for which the laws of men have provided smart and shame, and the laws of God have threatened the intolerable pains of an unsufferable and never-ending damnation. Example here can-

[n] [Orat. xxxvii., cap. 9. t. i. p. 651.]
[o] [vid. Hor. epist. i. 1. 32.]
[p] [al. 'belli,' 'festivi,'—Varr. in Modio, apud Non. Marcell., cap. 'De honestis,' &c., p. 176.]
[q] [vid. Pers. iii. 61.]

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not be our rule unless men were much better, and as long as men live at the rate they do, it will be to little purpose to talk of 'exceeding the righteousness of the scribes and pharisees:' but because it must be much better with us all, or it will be very much worse with us at the latter end, I shall leave complaining, and go to the rule, and describe the necessary and unavoidable measures of the righteousness evangelical, without which we can never be saved.

1. Therefore when it is said 'our righteousness must exceed that of the scribes and pharisees,' let us first take notice by way of precognition, that it must at least be so much: we must keep the letter of the whole moral law; we must do all that lies before us, all that is in our hand. And therefore ὀργιάζεσθαι, which signifies 'to be religious,' the grammarians derive ἀπὸ τοῦ χεῖρας ὀρέγεσθαι[r], 'from reaching forth the hand:' the outward work must be done; and it is not enough to say, 'my heart is right, but my hand went aside.' Prudentius[s] saith that S. Peter wept so bitterly, because he did not confess Christ openly, whom he loved secretly;

> Flevit negator denique
> Ex ore prolapsum nefas,
> Cum mens maneret innocens,
> Animusque servarit fidem.

A right heart alone will not do it; or rather the heart is not right when the hand is wrong. "If a man strikes his neighbour, and says, Am not I in jest? it is folly and shame to him," said Solomon[t]. For once for all; let us remember this, that christianity is the most profitable, the most useful, and the most bountiful institution in the whole world; and the best definition I can give of it is this, it is 'the wisdom of God brought down among us to do good to men;' and therefore we must not do less than the pharisees, who did the outward work: at least let us be sure to do all the work that is laid before us in the commandments. And it is strange that this should be needful to be pressed amongst Christians, whose religion requires so very much more. But so it is, upon a pretence that we must serve God with the mind, some are such fools as to think that it is enough to have a good meaning.

> Iniquum perpol verbum est, Bene vult, nisi qui bene facit[u].

And because we must serve God in the spirit, therefore they will not serve God with their bodies; and because they are called upon to have the power and the life of godliness, they abominate all external works as mere forms; and because the true fast is to abstain from sin, therefore they will not abstain from meat and drink, even when they are commanded; which is just as if a pharisee being taught the circumcision of the heart should refuse to circumcise his flesh;

[r] [Harpocrat. et Suid., ὀργεῶνας.]
[s] [Cathem., lib. i. lin. 58.]
[t] [vid. Prov. xxvi. 19, and xviii. 13.]
[u] [Piaut. Trinumm., act. ii. sc. 4. 38.]

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and as if a Christian, being instructed in the excellencies of spiritual communion, should wholly neglect the sacramental; that is, because the soul is the life of man, therefore it is fitting to die in a humour, and lay aside the body. This is taking away the subject of the question: for our enquiry is, how we should keep the commandments; how we are to do the work that lies before us, by what principles, with what intention, in what degrees, after what manner, *ut bonum bene fiat*, 'that the good thing be done well.' This therefore must be presupposed; we must take care that even our bodies bear a part in our spiritual services. Our voice and tongue, our hands and our feet and our very bowels, must be servants of God, and do the work of the commandments.

This being ever supposed, our question is, how much more we must do. And the first measure is this,—Whatsoever can be signified and ministered to by the body, the heart and the spirit of a man must be the principal actor: we must not give alms without a charitable soul, nor suffer martyrdom but in love and in obedience; and when we say our prayers, we do but mis-spend our time unless our mind ascend up to God upon the wings of desire. Desire is the life of prayer; and if you indeed desire what you pray for, you will also labour for what you desire; and if you find it otherwise with yourselves, your coming to church is but like the pharisee's going up to the temple to pray. If your heart be not present, neither will God; and then there is a sound of men and women between a pair of dead walls, from whence, because neither God nor your souls are present, you must needs go home without a blessing.

But this measure of evangelical righteousness is of principal remark in all the rites and solemnities of religion; and intends to say this, that christian religion is something that is not seen, it is the hidden man of the heart;

— ἐστί τις θεὸς ἔνδον[t],

'it is God that dwells within;' and true Christians are men, who, as the Chaldee oracle said, are—

— πολὺν ἐσσάμενοι νοῦν[u],

'clothed with a great deal of mind.' And therefore those words of

[t] [vid. Hom. od. τ'. 40.]

[u] [Χρὴ σε σπεύδειν πρὸς τὸ φάος, καὶ πρὸς πατρὸς αὐγὰς,
Ἔνθεν ἐπέμφθη σοὶ ψυχὴ, πολὺν ἐσσαμένη νοῦν.
Μαγικὰ λόγια τῶν ἀπὸ τοῦ Ζωροάστρου μαγῶν, lin. 14.

The reader will be reminded of a passage in a justly celebrated composition of our own poet;—

The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home!
Wordsworth, Ode, 'Intimations of Immortality,' &c.]

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the prophet Hosea, *Et loquar ad cor ejus*[v], 'I will speak unto their heart,' is a proverbial expression, signifying 'to speak spiritual comforts,' and in the mystical sense signifies εὐαγγελίζειν, 'to preach the gospel;' where the Spirit is the preacher, and the heart is the disciple, and the sermon is of righteousness and peace and joy in the holy Ghost. Our service to God must not be in outward works and scenes of religion, it must be something by which we become like to God; the divine prerogative must extend beyond the outward man; nay, even beyond the mortification of corporal vices; the Spirit of God must go *in trabis crassitudinem*, and mollify all our secret pride, and ingenerate in us a true humility, and a christian meekness of spirit, and a divine charity. For in the gospel, when God enjoins any external rite or ceremony, the outward work is always the less principal. For there is a bodily and a carnal part, an outside and a cabinet of religion, in christianity itself. When we are baptized, the purpose of God is that we cleanse ourselves from all pollution of the flesh and spirit, and then we are indeed καθαροὶ ὅλοι, 'clean all over.' And when we communicate, the commandment means that we should be made one spirit with Christ, and should live on Him, believing His word, praying for His spirit, supported with His hope, refreshed by His promises, recreated by His comforts, and wholly and in all things conformable to His life; that's the true communion. The sacraments are not made for sinners until they do repent; they are the food of our souls, but our souls must be alive unto God, or else they cannot eat; it is good to 'confess our sins,' as S. James[x] says, and to open our wounds to the ministers of religion, but they absolve none but such as are truly penitent.

Solemn prayers and the sacraments, and the assemblies of the faithful, and fasting days, and acts of external worship, are the solemnities and rites of religion; but the religion of a Christian is in the heart and spirit. And this is that by which Clemens Alexandrinus[y] defined the righteousness of a Christian, δικαιοσύνη συμφωνία τῶν τῆς ψυχῆς μερῶν all the parts and faculties that make up a man, must make up our religion; but the heart is *domus principalis*, it is the court of the great king; and He is properly served with interior graces and moral virtues, with a humble and a good mind, with a bountiful heart and a willing soul, and these will command the eye, and give laws to the hand, and make the shoulders stoop; but *anima cujusque est quisque*[z], 'a man's soul is the man,' and so is his religion; and so you are bound to understand it.

True it is, God works in us His graces by the sacrament; but we must dispose ourselves to a reception of the divine blessing by moral instruments. The soul is συνεργὸς τῷ Θεῷ, it must 'work together with God,' and the body works together with the soul: but no ex-

[v] [chap. ii. 14.]
[x] [James v. 16.]
[y] [Strom., lib. iv. cap. 26. p. 638.]
[z] [vid. Cic., Somn. Scip., cap. viii.—tom. iii. p. 421.]

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ternal action can purify the soul, because its nature and operations being spiritual it can no more be changed by a ceremony or an external solemnity, than an angel can be caressed with sweetmeats, or a man's belly can be filled with music or long orations.—The sum is this: no Christian does his duty to God but he that serves Him with all his heart: and although 'it becomes us to fulfil all righteousness,' even the external also; yet that which makes us gracious in His eyes is not the external, it is the love of the heart, and the real change of the mind and obedience of the spirit; that's the first great measure of the righteousness evangelical.

2. The righteousness evangelical must exceed that of the scribes and pharisees by extension of our obedience to things of the same signification. *Leges non ex verbis, sed ex mente intelligendas,* says the law[z]. There must be a commentary of kindness in the understanding of the laws of Christ. We must understand all God's meaning; we must secure His service, we must be far removed from the dangers of His displeasure. And therefore our righteousness must be the purification and the perfection of the spirit. So that it will be nothing for us not to commit adultery, unless our eyes and hands be chaste, and the desires be clean. A Christian must not look upon a woman to lust after her. He must hate sin in all dimensions, and in all distances[a], and in every angle of its reception. A Christian must not sin, and he must not be willing to sin if he durst. He must not be lustful, and therefore he must not feed high, nor drink deep, for these make provisions for lust; and amongst Christians, great eatings and drinkings are acts of uncleanness as well as of intemperance, and whatever ministers to sin, and is the way of it, it partakes of its nature and its curse.

For it is remarkable that in good and evil the case is greatly different. Mortification, e. g. is a duty of christianity; but there is no law concerning the instruments of it. We are not commanded[b] to roll ourselves on thorns, as S. Benedict did; or to burn our flesh, like S. Martinian; or to tumble in snows with S. Francis; or in pools of water with S. Bernard. A man may chew aloes, or lie upon the ground, or wear sackcloths if he have a mind to it, and if he finds it good in his circumstances and to his purposes of mortification; but it may be he may do it alone by the instrumentalities of fear and love; and so the thing be done, no special instrument is under a command.—But although the instruments of virtue are free, yet the instruments and ministries of vice are not. Not only the sin is forbidden, but all the ways that lead to it. The instruments of virtue are of themselves indifferent, that is, not naturally, but good only for their relation sake, and in order to their end. But the instruments

[z] De legibus, l. 'Scire.' [Digest., lib. i. tit. 3. l. 17, 'Scire leges non hoc est, verba earum tenere, sed vim ac potestatem.']

[a] ['instances,' B.]

[b] [See vol. iii. p. 66.]

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of vice are of themselves vicious; they are part of the sin, they have a share in the fantastic pleasure, and they begin to estrange a man's heart from God, and are directly in the prohibition. For we are commanded to fly from temptation, to pray against it, 'to abstain from all appearances of evil[c],' to 'make a covenant with our eyes,' to 'pluck them out' if there be need. And if Christians do not understand the commandments to this extension of signification, they will be innocent only by the measures of human laws, but not by the righteousness of God.

3. Of the same consideration it is also that we understand Christ's commandments to extend our duty, not only to what is named, and what is not named of the same nature and design; but that we abstain from all such things as are like to sins. Of this nature there are many. All violences of passion, irregularities in gaming, prodigality of our time, undecency of action, doing things unworthy of our birth or our profession, aptness to go to law; *ambitus*, or a fierce prosecution even of honourable employments; misconstruction of the words and actions of our brother; easiness to believe evil of others, willingness to report the evil which we hear; curiosity of diet, peevishness toward servants, indiscreet and importune standing for place, and all excess in ornaments; for even this little instance is directly prohibited by the christian and royal law of charity. For ἀγάπη οὐ περπερεύεται, saith S. Paul[d]; the word is a word hard to be understood; we render it well enough, 'charity vaunteth not itself;' and upon this S. Basil[e] says, that an ecclesiastic person (and so every Christian in his proportion) ought not to go in splendid and vain ornaments; πᾶν γὰρ ὃ μὴ διὰ χρείαν ἀλλὰ διὰ καλλωπισμὸν παραλαμβάνεται, περπερείας ἔχει κατηγορίαν, 'every thing that is not wisely useful or proportioned to the state of the Christian, but ministers only to vanity, is a part of this περπερεύεσθαι, it is a vaunting, which the charity and the grace of a christian does not well endure.' These things are like to sins, they are of a suspicious nature and not easily to be reconciled to the righteousness evangelical. It is no wonder if christianity be nice and curious; it is the cleanness and the purification of the soul, and Christ intends to present His church to God ἄσπιλον καὶ ἀμώμητον[f], 'without spot or wrinkle, or any such thing.' *Nota bene*, 'or any such thing.' If there be any irregularity that is less than a wrinkle, the evangelical righteousness does not allow it. These are such things which if men will stand to defend, possibly a modest reprover may be more ashamed than an impudent offender. If I see a person apt to quarrel, to take every thing in an ill sense, to resent an error deeply, to reprove it bitterly, to remember it tenaciously, to repeat it frequently, to upbraid it unhandsomely, I think I have great reason to say that this person does

[c] [1 Thess. v. 22.]
[d] [1 Cor. xiii. 4.—See vol. iv. p. 305.]
[e] [Reg. brev. xlix. tom. ii. p. 432 A.]
[f] [2 Pet. iii. 14; Eph. v. 27.]

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not do what becomes the sweetness of a christian spirit. If it be replied, it is nowhere forbidden to chide an offending person, and that it cannot be a fault to understand when a thing is said or done amiss; I cannot return an answer, but by saying that suppose nothing of it were a sin, yet that every thing of it is so like a sin, that it is the worse for it: and that it were better not to do so; at least I think so, and so ought you too, if you be curious of your eternal interest: a little more tenderness here would do well. I cannot say that this dress, or this garment, or this standing for place is the direct sin of pride; but I am sure it looks like it in some persons; at least the letting it alone is much better, and is very like humility. And certain it is that he is dull of hearing who understands not the voice of God unless it be clamorous in an express and a loud commandment, proclaimed with trumpets and clarions upon mount Sinai; but a willing and an obedient ear understands the still voice of Christ, and is ready to obey His meaning at half a word; and that is the righteousness evangelical. It not only abstains from sins named, and sins implied, but from the beginnings and instruments of sin; and from whatsoever is like it. The Jews were so great haters of swine upon pretensions of the mosaic rites, that they would not so much as name a swine[g], but called it דָּבָר אַחֵר *dabar acher*, 'another thing.' And thus the Romans in their auguries used *alterum* for *non bonum*. The simile of this S. Paul[h] translates to a christian duty, 'Let not fornication be so much as named amongst you,' ὡς πρέπον ἐν τοῖς ἁγίοις, 'as is comely amongst Christians,' that is, come not near a foul thing; speak not of it, let it be wholly banished from all your conversation; for this niceness and curiosity of duty becometh saints, and is an instance of the righteousness evangelical.

I have now done with the first sort of measures of the christian righteousness; these which are the matter of our negative duty; these are the measures of our caution and our first innocence. But there are greater things behind, which although I must crowd up into a narrow room, yet I must not wholly omit them: therefore,

4. The fourth thing I shall note to you is, that whereas the righteousness of the pharisees was but a fragment of the broken tables of Moses: the pursuance of some one grace, *lacinia sanctitatis*, 'a piece of the robe of righteousness;' the righteousness evangelical must be like Christ's seamless coat, all of a piece from the top to the bottom; it must invest the whole soul. *Mishma, Duma, Massah*[i], said the proverb of the rabbins, it is this, and it is the other, and it must be all, it must be an universal righteousness; not a little knot of holy actions scattered in our lives, and drawn into a sum at the day of judgment, but it must be a state of holiness. It was said of the

[g] [See Dukes, Rabbinische Blumenlese, num. 657, with the note; p. 244. 8vo. Leipz. 1844.]

[h] [Eph. v. 3.]

[i] [Gen. xxv. 14. These three proper names occurring together, and in one verse, have passed into a proverb among the Jews, meaning, Hear, be silent, bear. —Mercer. ad loc. — Compare p. 265, below.]

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Paphlagonian pigeons, *διπλῆν ὁρᾶσθαι τὴν καρδίαν*[k], 'every one of them had two hearts;' but that in our mystical theology signifies a wicked man. So said Solomon[k], "The perverse or wicked man," *derachaim*, "he is a man of two ways;" *ἀνὴρ δίψυχος*, so S. James[l] expresses an unbeliever; a man that will and will not; something he does for God, and something for the world; he hath two minds, and in a good fit, in his well days, he is full of repentance, and overflows in piety; but the paroxysm will return in the day of temptation, and then he is gone infallibly. But know this, that in the righteousness evangelical one duty cannot be exchanged for another, and three virtues will not make amends for one remaining vice. He that oppresses the poor, cannot make amends by giving good counsel; and if a priest be simoniacal, he cannot be esteemed righteous before God by preaching well, and taking care of his charge. To be zealous for God and for religion is good, but that will not legitimate cruelty to our brother. It is not enough for a man to be a good citizen, unless he be also a good man; but some men build their houses with half a dozen cross sticks, and turf is the foundation, and straw is the covering, and they think they dwell securely: their religion is made up but of two[m] or three virtues, and they think to commute with God, some good for some bad, *πολλὰ μεμιγμένα πολλὰ δὲ αἰσχρὰ*[n], as if one deadly wound were not enough to destroy the most healthful constitution in the world. Deceive not yourselves. It is all one on which hand we fall:

——— Unum operantur
Et calor et frigus, sic hoc, sic illud adurit;
Sic tenebræ visum, sic sol contrarius aufert.

The moon may burn us by night as well as the sun by day: and a man may be made blind by the light of the sun as well as by the darkness of the evening, and any one great mischief is enough to destroy one man. Some men are very meek and gentle naturally, and that they serve God withal; they pursue the virtue of their nature: that is, they tie a stone at the bottom of the well, and that's more than needs; the stone will stay there without that trouble; and this good inclination will of itself easily proceed to issue; and therefore our care and caution should be more carefully employed in mortification of our natures, and acquist of such virtues to which we are more refractory, and then cherish the other too, even as much as we please: but at the same time we are busy in this, it may be we are secret adulterers, and that will spoil our confidences in the goodness of the other instance. Others are greatly bountiful to the poor, and love all mankind, and hurt no body but themselves; but it is a thousand pities to see such loving good natured persons to perish infinitely by one crime, and to see such excellent good things thrown away to please an uncontrolled and a stubborn lust; but so do some escape

[k] [Theophr., teste Ælian. de anim. x. 35.]
[l] Prov. xxviii. 14. [lege 6 et 18.]
[m] [James i. 8.]
[n] ['made up of two' B.]
[o] [vid. Hom. od. δ'. 230.]

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out of a pit, and are taken in a trap at their going forth; and stepping aside to avoid the hoar frost, fall into a valley full of snow. The righteousness evangelical is another kind of thing: it is a holy conversation, a god-like life, an universal obedience, a keeping nothing back from God, a sanctification of the whole man, and keeps not the body only, but the soul and the spirit unblamable to the coming of the Lord Jesus.

5. And lastly; the pharisaical righteousness was the product of fear, and therefore what they must needs do, that they would do, but no more. But the righteousness evangelical is produced by love, it is managed by choice, and cherished by delight and fair experiences. Christians are a willing people; *homines bonæ voluntatis*[o], 'men of good will;' *arbores Domini*, so they are mystically represented in scripture; "the trees of the Lord are full of sap[p]:" among the Hebrews 'the trees of the Lord' did signify such trees as grew of themselves, and all that are of God's planting are such as have a vital principle within, and grow without constraint. Πείθονται τοῖς ὡρισμένοις νόμοις, καὶ τοῖς ἰδίοις βίοις νικῶσι τοὺς νόμους, one said[q] it of Christians, 'they obey the laws, and by the goodness of their lives exceed the laws;' and certain it is, no man hath the righteousness evangelical (1) if he resolves always to take all his liberty in every thing that is merely lawful; or (2) if he purposes to do no more than he must needs, that is, no more than he is just commanded. For the reasons are plain.

1. The Christian that resolves to do every thing that is lawful[r],

α) Will many times run into danger and inconvenience: because the utmost extremity of lawful is so near to that which is unlawful, that he will often pass into unlawful undiscernibly. Virtues and vices have not in all their instances a great land-mark set betwee them, like warlike nations separate by prodigious walls, vast seas, and portentous hills; but they are often times[s] like the bounds of a parish; men are fain to cut a cross upon the turf, and make little marks and annual perambulations for memorials: so it is in lawful and unlawful, by a little mistake a man may be greatly ruined. He that drinks till his tongue is full as a sponge, and his speech a little stammering and tripping, hasty and disorderly, though he be not gone as far as drunkenness, yet he is gone beyond the severity of a Christian; and when he is just past into unlawful, if he disputes too curiously, he will certainly deceive himself for want of a wiser curiosity. But,

β) He that will do all that he thinks he may lawfully, had need have an infallible guide always by him, who should without error be able to answer all cases of conscience, which will happen every day in a life so careless and insecure; for if he should be mistaken, his

[o] [Luke ii. 14, ed. vulg.] [p] [Ps. civ. 16.] [q] [See vol. vii. p. 16.]
[r] [See vol. ii. p. 114, and vii. p. 483.] [s] ['oft-times' B.]

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error is his crime, and not his excuse. A man in this case had need be very sure of his proposition; which because he cannot be, in charity to himself, he will quickly find that he is bound to abstain from all things that are uncertainly good, and from all disputable evils, from things which although they may be in themselves lawful, yet accidentally, and that from a thousand causes, may become unlawful. *Pavidus quippe et formidolosus est christianus, atque in tantum peccare metuens, ut interdum et non timenda formidet.* A Christian is afraid of every little thing: and he sometimes greatly fears that he hath sinned, even then when he hath no other reason to be afraid, but because he would not do so for all the world.

γ) He that resolves to use all his liberty, cannot be innocent, so long as there are in the world so many bold temptations, and presumptuous actions, so many scandals, and so much ignorance in the things of God, so many things that are suspicious, and so many things that are of evil report; so many ill customs and disguises in the world, with which if we resolve to comply in all that is supposed lawful, a man may be in the regions of death, before he perceive his head to ache; and instead of a staff in his hand, may have a splinter in his elbow.

δ) Besides all this he that thus stands on his terms with God, and so carefully husbands his duty, and thinks to make so good a market of obedience, that he will quit nothing which he thinks he may lawfully keep, shall never be exemplar in his life, and shall never grow in grace, and therefore shall never enter into glory. He therefore that will be righteous by the measures evangelical, must consider not only what is lawful, but what is expedient; not only what is barely safe, but what is worthy, that which may secure, and that which may do advantage to that concern that is the greatest in the world. And,

2. The case is very like with them that resolve to do no more good than is commanded them. For,

α) It is infinitely unprofitable as to our eternal interest, because no man does do all that is commanded at all times; and therefore he that will not sometimes do more, besides that he hath no love, no zeal of duty, no holy fires in his soul; besides this, I say, he can never make any amends towards the reparation of his conscience. "Let him that stole steal no more[t];" that's well; but that's not well enough, for he must if he can make restitution of what he stole, or he shall never be pardoned: and so it is in all our entercourse with God. To do what is commanded is the duty of the present; we are tied to this in every present, in every period of our lives; but therefore if we never do any more than just the present duty, who shall supply the deficiencies, and fill up the gaps, and redeem

[t] [Eph. iv. 28.]

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what is past? This is a material consideration in the righteousness evangelical. But then,

β) We must know that in keeping of God's commandments every degree of internal duty is under the commandments; and therefore whatever we do, we must do it as well as we can. Now he that does his duty with the biggest affection he can, will also do all that he can; and he can never know that he hath done what is commanded, unless he does all that is in his power. For God hath put no limit but love and possibility, and therefore whoever says, 'Hither will I go and no further,' 'This I will do and no more,' 'Thus much will I serve God, but that shall be all;' he hath the affections of a slave, and the religion of a pharisee, the craft of a merchant, and the falseness of a broker; but he hath not the proper measures of the righteousness evangelical. But so it happens in the mud and slime of the river Borborus, when the eye of the sun hath long dwelt upon it, and produces frogs and mice which begin to move a little under a thin cover of its own parental matter, and if they can get loose to live half a life, that is all; but the hinder parts, which are not formed before the setting of the sun, stick fast in their beds of mud, and the little moiety of a creature dies before it could be well said to live: so it is with those Christians, who will do all that they think lawful, and will do no more than what they suppose necessary; they do but peep into the light of the Sun of righteousness; they have the beginnings of life; but their hinder parts, their passions and affections, and the desires of the lower man are still unformed; and he that dwells in this state is just so much of a Christian as a spunge is of a plant, and a mushroom of a shrub: they may be as sensible as an oyster, and discourse at the rate of a child, but are greatly short of the righteousness evangelical.

I have now done with those parts of the christian righteousness, which were not only an ὑπεροχὴ or 'excess,' but an ἀντιστοιχείωσις to the pharisaical: but because I ought not to conceal any thing from you that must integrate our duty, and secure our title to the kingdom of heaven; there is this to be added, that this precept of our blessed Saviour is to be extended to the direct degrees of our duty. We must do more duties, and we must do them better. And in this, although we can have no positive measures, because they are potentially infinite, yet therefore we ought to take the best, because we are sure the greatest is not too big; and we are not sure that God will accept a worse, when we can do a better. Now although this is to be understood of the internal affection only; because that must never be abated, but God is at all times to be loved and served with all our heart, yet concerning the degrees of external duty, as prayers and alms, and the like, we are certainly tied to a greater excellency in the degree, than was that of the scribes and pharisees. I am obliged to speak one word for the determination of this enquiry, viz.,

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to how much more of external duty Christians are obliged, than was in the righteousness of the scribes and pharisees. In order to this, briefly thus;—

I remember that Salvian[u] speaking of old men summing up their repentances, and making amends for the sins of their whole life, exhorts them to alms and works of piety. But enquiring how much they should do towards the redeeming of their souls, answers with a little sarcasm, but plainly enough to give a wise man an answer. "A man," says he, "is not bound to give away all his goods, unless peradventure he owes all to God; but in that case I cannot tell what to say; for then the case is altered. A man is not bound to part with all his estate; that is, unless his sins be greater than his estate; but if they be, then he may consider of it again, and consider better. And he need not part with it all, unless pardon be more precious to him than his money, and unless heaven be worth it all, and unless he knows justly how much less will do it. If he does, let him try his skill, and pay just so much and no more than he owes to God: but if he does not know, let him be sure to do enough." His meaning is this: not that a man is bound to give all he hath, and leave his children beggars; he is bound from that by another obligation. But as when we are tied to pray continually, the meaning is, we should consecrate all our time by taking good portions out of all our time for that duty; the devoutest person being like the waters of Siloam[v], a perpetual spring, but not a perpetual current; that is, always in readiness, but actually thrusting forth his waters at certain periods every day: so out of all our estate we must take for religion and repentance such portions as the whole estate can allow; so much as will consecrate the rest; so much as is fit to bring when we pray for a great pardon, and deprecate a mighty anger, and turn aside an intolerable fear, and will purchase an excellent peace, and will reconcile a great sinner[w]. Now in this case a Christian is to take his measures according to the rate of his contrition and his love, his religion and his fear, his danger and his expectation: and let him measure his amends wisely; his sorrow pouring in, and his fear thrusting it down, and it were very well if his love also would make it run over. For deceive not yourselves, there is no other measure but this; so much good as a man does, or so much as he would do if he could, so much of religion and so much of repentance he hath, and no more: and a man cannot ordinarily know that he is in a saveable condition, but by the testimony which a divine philanthropy and a good mind always gives, which is to omit no opportunity of doing good in our several proportions and possibilities.

There was an alms which the scribes and pharisees were obliged by the law to give, the tenth of every third year's increase; this they

[u] [vid. adv. avarit., lib. i. p. 206.]

[v] S. Hieron. comment. in Esai. viii. [tom. iii. col. 77.]—Isidor. orig., lib. xiii. cap. 13. [§ 9. tom. iv. p. 122.]

[w] ['reconcile a sinner' B.]

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always paid, and this sort of alms is called δικαιοσύνη, 'righteousness' or 'justice;' but the alms which Christians ought to give is χάρις, and it is ἀγάπη, it is 'grace,' and it is 'love,' and it is 'abundance;' and so the old rabbins told, *Justitia proprie dicitur in iis quæ jure facimus, benignitas in iis quæ præter jus.* It is more than righteousness, it is bounty and benignity, for that is the christian measure. And so it is in the other parts and instances of the righteousness evangelical. And therefore it is remarkable that the saints in the Old testament were called εὐθεῖς, 'right men,' and the book of Genesis, as we find it twice attested by S. Hierome[x], was called by the ancient hellenists Βίβλος εὐθέων, 'the book of right or just men,' the book of Abraham, Isaac, and Jacob: but the word for Christians is χρηστοὶ, good men, harmless, and profitable; men that are good, and men that do good. In pursuance of which it is further observed by learned men, that the word ἀρετὴ, or 'virtue,' is not in the four gospels; for the actions of Christ's disciples should not be in *gradu virtutis* only, virtuous and laudable, such as these Aristotle presses in his *Magna moralia*[y]; they must pass on to a further excellency than so, the same which he calls πράξεις τῶν ἡρώων· they must be sometimes, and as often as we can, *in gradu heroico*, or, that I may use the christian style, they must be actions of perfection. 'Righteousness' was the συνώνυμον for alms in the Old testament, and τελειότης, or 'perfection' was the word for alms in the New; as appears by comparing the fifth of S. Matthew and the sixth of S. Luke together; and that is the full state of this difference in the enquiries of the righteousness pharisaical and evangelical.

I have many more things to say, but ye cannot hear them now, because the time is past. One thing indeed were fit to be spoken of, if I had any time left; but I can only name it, and desire your consideration to make it up. This great rule that Christ gives us, does also, and that principally too, concern churches and commonwealths, as well as every single Christian. Christian parliaments must exceed the religion and government of the *Sanhedrim*. Your laws must be more holy, the condition of the subjects be made more tolerable, the laws of Christ must be strictly enforced, you must not suffer your great Master to be dishonoured, nor His religion dismembered by sects, or disgraced by impiety: you must give no impunity to vicious persons, and you must take care that no great example be greatly corrupted; you must make better provisions for your poor than they did, and take more care even of the external advantages of Christ's religion and His ministers, than they did of the priests and Levites; that is, in all things you must be more zealous to promote the kingdom of Christ, than they were for the ministeries of Moses.

The sum of all is this; the righteousness evangelical is the same

[x] Comment. in xii. Esai. [lege, in Esai. xliv. qui est lib. xii. comment.]

et lib. vi. in Ezek. xviii. [tom. iii. col. 328, 819.]

[y] [lib. ii. cap. 5.]

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with that which the ancients called ἀποστολικὴν διάγειν πολίτειαν, 'to live an apostolical life.' That was the measure of Christians, the οἱ ἐναρέτως καὶ θεαρέστως βιοῦντες, 'men that desired to please God;' that is, as Apostolius[z] most admirably describes it, men who are curious of their very eyes, temperate in their tongue, of a mortified body and a humble spirit, pure in their intentions, masters of their passions: men who when they are injured return honourable words; when they are lessened in their estates, increase in their charity; when they are abused, they yet are courteous and give entreaties; when they are hated, they pay love: men that are dull in contentions, and quick in loving-kindnesses, swift as the feet of Asahel, and ready as the chariots of Amminadib[a]. True Christians are such as are crucified with Christ, and dead unto all sin; and finally place their whole love on God, and for His sake upon all mankind. This is the description of a Christian, and the true state of the righteousness evangelical; so that it was well said of Athenagoras[b], οὐδεὶς χριστιανὸς πονηρὸς, εἰ μὴ ὑποκρίνεται τὸν λόγον, 'no Christian is a wicked man, unless his life be a continual lie,' unless he be false to God and his religion. For the righteousness of the gospel is, in short, nothing else but a transcript of the life of Christ. *De Matthana Nahaliel, de Nahaliel Bamoth*[c], said R. Joshua; Christ is the image of God, and every Christian is the image of Christ; whose example is imitable, but it is the best; and His laws are the most perfect, but the most easy; and the promises by which He invites our greater services are most excellent, but most true; and the rewards shall be hereafter, but they shall abide for ever; and (that I may take notice of the last words of my text) the threatenings to them that fall short of this righteousness are most terrible, but most certainly shall come to pass, 'they shall never enter into the kingdom of heaven;' that is, their portion shall be shame and an eternal prison, ἀσφαλτῶδες ῥεῦμα, 'a flood of brimstone,' and a cohabitation with devils to eternal ages: and if this consideration will not prevail, there is no place left for persuasion, and there is no use of reason; and the greatest hopes and the greatest fears can be no argument or sanction of laws; and the greatest good in the world is not considerable, and the greatest evil is not formidable; but if they be, there is no more to be said; if you would have your portion with Christ, you must be righteous by His measures; and these are they that I have told you of.

[z] [Cent. iii. prov. 89; e Suida in voc. ἀποστολική, post S. Basil., hom. in s. baptism., § 7.—tom. ii. p. 120 C.]—Ἔστι δὲ αὕτη ὀφθαλμῶν ἀκρίβεια, γλώσσης ἐγκράτεια, σώματος δουλαγωγία, φρόνημα ταπεινὸν, ἐννοίας καθαρότης, ὀργῆς ἀφανισμὸς· ἀγγαρευόμενος προτίθει [al. προστίθει], ἀποστερούμενος μὴ δικάζου, μισούμενος ἀγάπα, βιαζόμενος ἀνέχου, βλασφημούμενος παρακάλει, νεκρώθητι τῇ ἁμαρτίᾳ, συσταυρώθητι [al. σταυρώθητι] τῷ Χριστῷ, ὅλην τὴν ἀγάπην μετάθες ἐπὶ τὸν Κύριον.

[a] [Cant. vi. 12.]

[b] Legat. pro christianis. [c. ii. p. 14.]

[c] [Numb. xxi. 19, a passage often allegorized by the Talmudists; and by later writers. 'Matthana enim hebr. idem est quod donum descendens, scilicet a patre luminum: ex quo primo ascendunt in Nahaliel, id est in hæreditatem, vel possessionem Dei, per activæ vitæ virtutem: deinde in Bamoth, id est in excelsa, scilicet contemplativæ vitæ.'—Rupert. See Corn. a Lapide, and Dorscheus (Biblia numerata) in loc. Compare p. 258 above.]

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SERMON II.

THE CHRISTIAN'S CONQUEST OVER THE BODY OF SIN.

ROM. vii. 19.

For the good that I would, I do not; but the evil which I would not, that I do.

WHAT the eunuch said to Philip[b], when he read the book of the prophet Isaiah, "Of whom speaketh the prophet this, of himself, or some other man?" the same question I am to ask concerning the words of my text; does S. Paul mean this of himself, or of some other? It is hoped that he speaks it of himself; and means that though his understanding is convinced that he ought to serve God, and that he hath some imperfect[c] desires to do so, yet the law of God without is opposed by a law of sin within. We have a corrupted nature, and a body of infirmity, and our reason dwells in the dark, and we must go out of the world before we leave our sin. For besides that some sins are esteemed brave and honourable, and he is a baffled person that dares not kill his brother like a gentleman; our very tables are made a snare, and our civilities are direct treasons to the soul. You cannot entertain your friend but excess is the measure; and that you may be very kind to your guest, you step aside and lay away the christian; your love cannot be expressed unless you do him an ill turn, and civilly invite him to a fever. Justice is too often taught to bow to great interests, and men cannot live without flattery; and there are some trades that minister to sin, so that without a sin we cannot maintain our families; and if you mean to live, you must do as others do. Now so long as men see they are like to be undone by innocence, and that they can no way live but by compliance with the evil customs of the world, men conclude practically, 'Because they must live they must sin; they must live handsomely, and therefore must do some things unhandsomely, and so upon the whole matter sin is unavoidable. Fain they would, but cannot tell how to help it. But since it is no better, it is well it is no worse. For it is S. Paul's case, no worse man; he would and he would not, he did and he did not; he was willing, but he was not able; and therefore the case is clear, that if a man strives against sin, and falls unwillingly, it shall not be imputed to him; he

[b] [Acts viii. 34.]

[c] ['unperfect' B.]

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may be a regenerate man for all that. A man must indeed wrangle against sin when it comes, and like a peevish lover resist and consent at the same time, and then all is well; for this not only consists with, but is a sign of the state of regeneration.'

If this be true, God will be very ill served. If it be not true, most men will have but small hopes of being saved, because this is the condition of most men. What then is to be done? Truth can do us no hurt, and therefore be willing to let this matter pass under examination; for if it trouble us now, it will bring comfort hereafter. And therefore before I enter into the main enquiry, I shall by describing the state of the man of whom S. Paul speaks here, tell you plainly who it is that is in this state of sad things, and then do ye make your resolutions according as you shall find it necessary for the saving of your souls; which I am sure ought to be the end of all preaching.

1. The man S. Paul speaks of is one that is 'dead,' v. 9; one that was 'deceived' and 'slain,' v. 11; one in whom 'sin was exceeding sinful,' v. 13, that is, highly imputed, greatly malicious, infinitely destructive: he is one who is 'carnal,' and 'sold under sin,' v. 14; he is one that sins against his 'conscience' and his 'reason,' v. 16; he is one in whom 'sin dwells,' but the Spirit of God does not dwell, for 'no good thing dwells in him,' v. 18; he is one who is 'brought into captivity to the law of sin; he is a servant of uncleanness, with his flesh and members serving the law of sin,' v. 25. Now if this be a state of regeneration, I wonder what is, or can be a state of reprobation? For though this be the state of nature, yet it cannot be the state of one redeemed by the Spirit of Christ; and therefore flatter not yourselves any more that it is enough for you to have good desires and bad performances: never think that any sin can reign in you, and yet you be servants of God: that sin can dwell in you, and at the same time the Spirit of God can dwell in you too; or that life and death can abide together. The sum of affairs is this, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live[d]," but not else upon any terms whatsoever.

My text is one of the hard places of S. Paul; which, as S. Peter[e] says, "the ignorant and the unstable wrest to their own damnation." But because in this case the danger is so imminent, and the deception would be so intolerable, S. Paul immediately after this chapter (in which under his own person, as was usual with him to do, he describes the state of a natural man advanced no further than Moses' law, and not redeemed by the blood of Christ, or enlightened by the Spirit of God, and taught by the wiser lessons and sermons of the gospel) immediately spends the next chapter in opposing the evangelical state to the legal, the spiritual to the carnal, the christian to the natural; and tells us plainly, he that is redeemed by the blood of

[d] [Rom. viii. 13.] [e] [2 Pet. iii. 16.]

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Christ, is redeemed from the power of sin: he that is Christ's freedman is not a slave of sin, not captive to the devil at his will: 'he that is in the flesh cannot please God,' but every servant of Christ is freed from sin, and is a servant of righteousness, and redeemed from all his vain conversation: for this is the end of Christ's coming, and cannot be in vain unless we make it so. He came 'to bless us by turning every one of us from our iniquities.' Now concerning this, besides the evidence of the thing itself, that S. Paul does not speak these words of himself, but, by a μετασχηματισμὸς, under his own borrowed person he describes the state of a carnal, unredeemed, unregenerate person, is expressly affirmed[f] by S. Irenæus and Origen, by Tertullian and S. Basil, by Theodoret and S. Chrysostom, by S. Hierome, and sometimes by S. Austin, by S. Ambrose and S. Cyril, by Macarius and Theophylact; and is indeed that true sense and meaning of these words of S. Paul, which words none can abuse or misunderstand, but to the great prejudice of a holy life, and the patronage of all iniquity.

But for the stating of this great case of conscience, I shall

First, in short describe to you what are the proper causes which place men, and keep them in this state of a necessity of sinning; and

Secondly, I shall prove the absolute necessity of coming out of this condition, and quitting all our sin;

Thirdly, in what degree this is to be effected;

Fourthly, by what instruments this is to be done; and all these being practical, will of themselves be sufficient use to the doctrines, and need no other applicatory but a plain exhortation.

I. What are the causes of this evil, by which we are first placed, and so long kept in a necessity of sinning, so that we cannot do what good we would, nor avoid the evil that we hate?

1. The first is the evil state of our nature. And indeed he that considers the daily experiment of his own weak nature, the ignorance and inconstancy of his soul, being like a sick man's legs, or the knees of infants, reeling and unstable by disease or by infirmity, and the perpetual leaven and germinations, the thrustings forth and swelling of his senses, running out like new wine into vapours and intoxicating activities, will readily confess, that though even in nature there may be many good inclinations to many instances of the divine commandments; yet it can go no further than this 'velleity,' this desiring to do good, but is not able. And it is upon this account that Lactantius[g] brings in the pagan or natural man complaining, *Volo equidem non peccare, sed vincor, indutus enim sum carne fragili et imbecilla.* This is very true; and I add only this caution. There is not in the corruption of our nature so much as will save us harmless, or make

[f] [See for the following references vol. vii. p. 355.]
[g] [Inst. div., lib. iv. cap. 24.]

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us excusable if we sin against God. * Natural corruption can make us criminal, but not innocent; for though by him that willingly abides in the state of mere nature, sin cannot be avoided, yet no man is in that state longer than he loves to be so; for the grace of God came to rescue us from this evil portion, and is always present to give us a new nature, and create us over again: and therefore though sin is made necessary to the natural man by his impotency and fond loves, that is, by his unregenerate nature; yet in the whole constitution of affairs, God hath more than made it up by His grace, if we will make use of it. *In pueris elucet spes plurimorum, quæ ubi emoritur ætate, manifestum est non naturam defecisse, sed curam,* said Quintilian[h]. We cannot tell what we are, or what we think, in our infancy; and when we can know our thoughts we can easily observe that we have learned evil things by evil examples, and the corrupt manners of an evil conversation. *Et ubi per socordiam vires, tempus, ingenium defluxere, naturæ infirmitas accusatur*[i]; that indeed is too true; we grow lazy, and wanton, and we lose our time, and abuse our parts, and do ugly things, and lay the fault wholly upon our natural infirmities; but we must remember that by this time it is a state of nature, a state of flesh and blood, which cannot enter into heaven. The natural man and the natural child are not the same thing in true divinity. The natural child indeed can do no good; but the natural man cannot choose but do evil; but it is because he will do so; he is not born in the second birth, and renewed in the baptism of the Spirit.

2. We have brought ourselves into an accidental necessity of sinning by the evil principles which are sucked in by great parts of mankind. We are taught ways of going to heaven without forsaking our sins; of repentance without restitution; of being in charity without hearty forgiveness, and without love; of believing our sins to be pardoned before they are mortified; of trusting in Christ's death without conformity to His life; of being in God's favour upon the only account of being of such an opinion; and that when we are once in, we can never be out. We are taught to believe that the events of things do not depend upon our crucifying our evil and corrupt affections, but upon eternal and unalterable counsels; that the promises are not the rewards of obedience, but graces pertaining only to a few predestinates, and yet men are saints for all that; and that the laws of God are of the race of the giants, not to be observed by any grace or by any industry. This is the catechism of the ignorant and the profane: but without all peradventure the contrary propositions are the way to make the world better: but certainly they that believe these things do not believe it necessary that we should eschew all evil: and no wonder then if when men upon these accounts slacken their industry and their care, they find sin still prevailing, still dwelling within

[h] [Inst. or., lib. i. cap. 1.—tom. i. p. 13.]

[i] [Sallust. bell. Jug. cap. 1.]

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them, and still unconquerable by so slight and disheartened labours. For ἰδιώτης πᾶς καὶ ἀπαίδευτος τροπον τινὰ παῖς ἐστί, 'every fool and every ignorant person is a child still;' and it is no wonder that he who talks foolishly should do childishly and weakly.

3. To our weak and corrupted nature, and our foolish discourses, men do daily superinduce evil habits and customs of sinning. *Consuetudo mala tanquam hamus infixus animæ*, said the father, 'an evil custom is a hook in the soul,' and draws it whither the devil pleases. When it comes to the καρδία γεγυμνασμένη πλεονεξίαις, as S. Peter's[k] word is, 'a heart exercised with covetous practices,' then it is also ἀσθενὴς, it is 'weak,' and unable to do the good it fain would, or to avoid the evil which in a good fit it pretends to hate. This is so known I shall not insist upon it; but add this only, that wherever a habit is contracted, it is all one what the instance be; it is as easy, as delicious, as unalterable, in virtue as in vice; for what helps nature brings to a vicious habit, the same and much more the Spirit of God by His power and by His comforts can do in a virtuous; and then we are well again. You see by this who are, and why they are in this evil condition. The evil natures, and the evil principles, and the evil manners of the world, these are the causes of our imperfect willings, and weaker actings in the things of God; and as long as men stay here, sin will be unavoidable. For even meat itself is loathsome to a sick stomach; and it is impossible for him that is heart-sick to eat the most wholesome diet; and yet he that shall say eating is impossible, will be best confuted by seeing all the healthful men in the world eat heartily every day.

II. But what then? cannot sin be avoided? cannot a Christian mortify the deeds of the body? cannot Christ redeem us, and cleanse us from all our sins? cannot the works of the devil be destroyed?—That's the next particular to be enquired of; whether or no it be not necessary, and therefore very possible, for a servant of God to pass from this evil state of things, and not only hate evil, but avoid it also?

"He that saith he hath not sinned, is a liar[l];" but what then? Because a man hath sinned, it does not follow he must do so always. "Hast thou sinned? Do so no more," said the wise Bensirach[m]; and so said Christ[n] to the poor paralytic, "Go and sin no more." They were excellent words spoken by a holy prophet[o], "Let not the sinner say he hath not sinned; for God shall burn coals of fire upon his head that saith before the Lord God and His glory, I have not sinned." Well, that case is confessed; "all men have sinned, and come short of the glory of God[p]." But is there no remedy for this? must it always be so, and must sin for ever have the upper hand, and for ever baffle our resolutions, and all our fierce and earnest

[k] [2 Pet. ii. 14.] [l] [1 John i. 8.] [m] [Ecclus. xxi. 1.]
[n] [John v. 14.] [o] [2 Esdr. xvi. 53.] [p] [Rom. iii. 23.]

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promises of amendment? God forbid. There was a time then to come, and, blessed be God, it hath been long come, "Yet a little while," saith that prophet[q], "and iniquity shall be taken out of the earth, and righteousness shall reign among you." For that's in the day of Christ's kingdom, the manifestation of the gospel. When Christ reigns in our hearts by His spirit, Dagon and the ark cannot stand together; we cannot serve Christ and Belial. And as in the state of nature no good thing dwells within us; so when Christ rules in us, no evil thing can abide; for "every plant that My heavenly Father hath not planted shall be rooted up[r]," and cast away into the fires of consumption or purification. But how shall this come to pass, since we all find ourselves so infinitely weak and foolish? I shall tell you. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven[s]," saith Christ[t]: it is impossible to nature; it is impossible to them that are given to vanity; it is impossible for them that delight in the evil snare. But Christ adds, "With men this is impossible, but with God all things are possible;" what we cannot do for ourselves, God can do for us, and with us; what nature cannot do, the grace of God can. So that the thing may be done, not indeed by ourselves, but *gratia Dei mecum*, saith S. Paul[u]; God and man together can do it. But if it can be done any way that God has put into our powers, the consequent is this; no man's good will shall be taken in exchange for the real and actual mortification of his sins. He that sins, and would fain not sin, but sin is present with him whether he will or no, let him take heed: for the same is 'the law of sin,' and 'the law of death,' saith the apostle; and that man's heart is not right with God. For it is impossible men should pray for deliverance, and not be heard; that they should labour, and not be prosperous; unless they pray amiss, and labour falsely. Let no man therefore please himself with talking of great things, with perpetual conversation in pious discourses, or with ineffective desires of serving God: he that does not practise as well as he talks, and do what he desires, and what he ought to do, confesses himself to sin greatly against his conscience; and it is a prodigious folly to think that he is a good man, because though he does sin, yet it was against his mind to do so. A man's conscience can never condemn him, if that be his excuse, to say that his conscience checked him; and that will be but a sad apology at the day of judgment. Some men talk like angels, and pray with[v] fervour, and meditate with deep recesses, and speak to God with loving affections, and words of union, and adhere to Him in silent devotion, and when they go abroad are as passionate as ever, peevish as a frighted fly, vexing themselves with their own reflections: they are cruel in their bargains, unmerciful to their tenants, and proud as a barbarian prince: they are, for all their fine words, impatient of re-

[q] [2 Esdr. xvi. 52.] [r] [Matt. xv. 13.] [s] ['into heaven' B.]
[t] [Matt. xix. 24, 6.] [u] [1 Cor. xv. 10.] [v] ['with great' A.]

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proof, scornful to their neighbours, lovers of money, supreme in their own thoughts, and submit to none; all their spiritual life they talk of, is nothing but spiritual fancy and illusion; they are still under the power of their passions, and their sin rules them imperiously, and carries them away infallibly. Let these men consider; there are some men think it impossible to do as much as they do: the common swearer cannot leave that vice and talk well; and these men that talk thus well, think they cannot do as well as they talk; but both of them are equally under the power of their respective sins, and are equally deceived, and equally not the servants of God. This is true; but it is equally as true, that there is no necessity for all this; for it ought, and it may be otherwise if we please. For I pray be pleased to hear S. Paul[x], "Walk in the spirit, and ye shall not fulfil the lusts of the flesh;" there's your remedy: "for the spirit lusteth against the flesh, and the flesh against the spirit;" there's the cause of it; ἵνα μὴ ποιῆτε, 'so that ye may not,' or 'cannot do the things ye would;' that's the blessed consequent and product of that cause. That is plainly, as there is a state of carnality (of which S. Paul speaks in my text) so that in that state a man cannot but obey the flesh; so there is also a state of spirituality, when sin is dead, and righteousness is alive; and in this state the flesh can no more prevail, than the spirit could do in the other. Some men cannot choose but sin; for the "carnal mind is not subject to God, neither indeed can be," saith S. Paul[y]: but there are also some men that cannot endure any thing that is not good. It is a great pain for a temperate man to suffer the disorders of drunkenness; and the shames of lust are intolerable to a chaste and modest person: this also is affirmed by S. John[z], "Whosoever is born of God doth not commit sin, for his seed remaineth in him." So that you see it is possible for a good man not to commit the sin to which he is tempted: but the apostle says more[z], "He doth not commit sin, neither indeed can he, because he is born of God."

And this is agreeable to the words of our blessed Saviour[a], "A corrupt tree cannot bring forth good fruit, and a good tree cannot bring forth evil fruit:" that is, as the child of hell is carried to sin *pleno impetu*, he does not check at it, he does it and is not troubled; so on the other side, a child of God is as fully convinced of righteousness, and that which is unrighteous is as hateful to him as colocynths to the taste, or the sharpest punctures to the pupil of the eye. We may see something of this in common experiences. What man of ordinary prudence and reputation can be tempted to steal? or for what price would he be tempted to murder his friend? If we did hate all sins as we hate these, would it not be as easy to be as innocent in other instances as most men are in these? and we should have as few drunkards as we have thieves. In such as these we do

[x] [Gal. v. 16.] [y] [Rom. viii. 7.] [z] [1 John iii. 9.] [a] [Matt. vii. 18.]

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not complain in the words of my text, "What I would not, that I do; and what I would I do not." Does not every good man overcome all the power of great sins? and can he by the Spirit of God and right reason, by fear and hope, conquer Goliath, and beat the sons of the giant, and can he not overcome the little children of Gath? or is it harder to overcome a little sin than a great one? are not the temptations to little sins very little, and yet are they greater and stronger than a mighty grace? could the poor demoniac that lived in the graves by the power of the devil break his iron chains in pieces, and cannot he who hath the Spirit of God dissolve the chains of sin? "Through Christ that strengthens me, I can do all things," saith S. Paul[b]: *Copiarum satis sibi cum Publio Decio, et nunquam nimium hostium fore,* said one in Livy[c]; which is best rendered by S. Paul, "If God be with us, who can be against us?" Nay, there is an ὑπερνικῶμεν in S. Paul[d], "We are more than conquerors." For even amongst an army of conquerors there are degrees of exaltation: some serve God like the centurion, and some like S. Peter; some like Martha, and some like Mary, μετ' εὐκολίας ἀπάσης, ἄνευ πόνων καὶ ἱδρώτων· all good men conquer their temptation, but some with more ease, and some with a clearer victory; and more than thus, *Non solum viperam terimus, sed ex ea antidotum conficimus;* we kill the viper, and make treacle[e] of him; that is, not only escape from, but get advantages by temptations. But we commonly are more afraid than hurt; "Let us therefore lay aside every weight, and the sin that doth so easily beset us;" so we read the words of the apostle[f]: but S. Chrysostom's[g] reddition of them is better; for the word εὐπερίστατος is a perfect passive, and cannot signify the strength and irresistibility of sin upon us, but the quite contrary; εὐπερίστατος ἁμαρτία signifies 'the sin that is so easily avoided,' as they that understand that language know very well. And if we were so wise and valiant as not to affright ourselves with our own terrors, we should quickly find, that by the help of the Spirit of God we can do more than we thought we could. It was said of Alexander[h], *bene ausus est vana contemnere;* he did no great matter in conquering the Persians, because they were a pitiful and a soft people; only he understood them to be so, and was wise and bold enough not to fear such images and men of clouts. But men in the matter of great sins and little, do as the magicians of Egypt; when Moses turned his rod into a serpent, it moved them not; but when they saw the lice and the flies, then they were afraid. We see that by the grace of God we can escape great sins; but we start at flies, and a bird out of a bush disorders us; the lion in the way troubles us not, but

[b] [Phil. iv. 13.] [c] [lib. x. cap. 26.]
[d] [Rom. viii. 31, 7.]
[e] [τὴν θηριακὴν ὀνομαζομένην ἀντίδοτον.—Galen. de antidot., lib. i. cap. 1.—Cf. S. Greg. Naz., orat. xliii. cap. 11.]
[f] [Heb. xii. 1.]
[g] [In loc. hom. xxviii. § 2.—tom. xii. p. 256.—Taylor read this in Hammond (ad loc.), who says, more correctly, that S. Chrysostom, mentioning the two views, inclines to this latter.]
[h] [Liv. ix. 17.]

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a frog and a worm affrights us. Remember the saying of S. Paul[i], 'Christ came to redeem to Himself a church, and to present it pure and spotless before the throne of grace;' and if you mean to be of this number, you must endeavour to be under this qualification, that is, as Paul[j] laboured to be, "void of offence both towards God and towards man."—And so I have done with the second proposition; it is necessary that all sin great and little should be mortified and dead in us, and that we no longer abide in that state of slavery as to say, "The good that I would, I do not; but the evil that I would not, that I do[k]."

III. In the next place we are to enquire in what degree this is to be effected; for though in negatives properly there are no degrees, yet unless there be some allays in this doctrine it will not be so well, and it may be your experiences will for ever confute my arguments: for "Who can say that he is clean from his sin?" said the wise man[l]: and as our blessed Saviour[m] said, "He that is innocent amongst you all, let him throw the first stone at the sinner," and spare not.

To this I answer in the words of S. Gregory[n],—"All man's righteousness will be found to be unrighteous, if God should severely enter into judgment; but therefore even after our innocence we must pray for pardon, *ut quæ succumbere discussa poterat, ex judicis pietate convalescat*, that our innocence, which in strictness of divine judgment would be found spotted and stained, by the mercy of our Saviour may be accepted." S. Bernard[o] expresses this well, *Nostra (si qua est) humilis justitia, recta forsitan sed non pura*, 'our humble righteousness is perhaps right in the eyes of God, but not pure;' that is, accepted by His mercy, but it is such as dares not contend in judgment. For as no man is so much a sinner, but he sometimes speaks a good word, or does some things not ill; and yet that little good interrupts not that state of evil: so it is amongst very good men, from whom sometimes may pass something that is not commendable; and yet their heart is so habitually right towards God, that they will do nothing but (I do not say which God in justice cannot, but) which in mercy He will not impute to eternal condemnation. It was the case of David, he was 'a man after God's own heart;' nay, it is said he was 'blameless save in the matter of Uriah[p];' and yet we know he numbered the people, and God was angry with him and punished him for it: but because he was a good man and served God heartily, that other fault of his was imputed to him no further; God set a fine upon his head for it, but it was *salvo contenemento*[q], 'the main stake was safe.'

For concerning good men the question is not whether or no God could not in the rigour of justice blame their indiscretion, or impute

[i] [Eph. v. 26 sqq.]
[j] [Acts xxiv. 16.]
[k] [Rom. vii. 19.]
[l] [Prov. xx. 9.]
[m] [John viii. 7.]
[n] [Moral., lib. ix. cap. 18. § 28.—tom. i. col. 301.]
[o] [In Esai. serm. v. col. 212 G.]
[p] [1 Sam. xiii. 14; 1 Kings xv. 5.]
[q] [See vol. vii. p. 139.]

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a foolish word, or chide them for a hasty answer, or a careless action, for a less devout prayer, or weak hands, for a fearful heart, or a trembling faith: these are not the measures by which God judges His children, "for He knoweth whereof we are made, and He remembers that we are but dust[r]." But the question is, whether any man that is covetous or proud, false to his trust, or a drunkard, can at the same time be a child of God? No, certainly he cannot. But then we know that God judges us by Jesus Christ, that is, with the allays of mercy, with an eye of pardon, with the sentences of a father, by the measures of a man, and by analogy to all our unavoidable abatements. God could enter with us into a more severe judgment, but He would not; and no justice tied Him from exercising that mercy. But according to the measures of the gospel, He will 'judge every man according to his works[s].' Now what these measures are is now the question.

To which I answer first in general, and then more particularly.

In general thus. A Christian's innocence is always to be measured by the plain lines and measures of the commandments; but are not to be taken into account by uncertain and fond opinions, and the scruples of zealous and timorous persons. My meaning is this. Some men tell us that every natural inclination to a forbidden object is a sin; which they that believe, finding them to be natural, do also confess that such sins are unavoidable. But if these natural and first motions be sins, then a man sins whether he resists them or resists them not, whether he prevails or prevails not; and there is no other difference but this: he that fights not against, but always yields to his desires, sins greatest; and he that never yields but fights always, sins oftenest. But then, by this reckoning it will indeed be impossible to avoid millions of sins; because the very doing of our duty does suppose a sin. If God should impute such first desires to us as sins, we were all very miserable; but if He does not impute them, let us trouble ourselves no further about them, but to take care that they never prevail upon us. Thus men are taught that they never say their prayers but they commit a sin. Indeed that is true but too often; but yet it is possible for us by the grace of God to please Him in saying our prayers, and to be accepted of Him. But indeed if God did proceed against us as we do against one another, no man could abide innocent for so much as one hour. But God's judgment is otherwise. He enquires if the heart be right, if our labour be true, if we love no sin, if we use prudent and efficacious instruments to mortify our sin, if we go about our religion as we go about the biggest concerns of our life; if we be sincere and real in our actions and intentions. For this is the ἀναμαρτησία that God requires of us all; this is that sinless state, in which if God does not find us, we shall never see His glorious face, and if He does find us, we shall

[r] [Ps. ciii. 14.]

[s] [Matt. xvi. 27.]

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certainly be saved by the blood of Jesus. For in the style of scripture to be εἰλικρινεῖς καὶ ἀπρόσκοποι[t] is the same thing; to be 'sincere,' and to be 'without offence,' is all one. Thus David[u] spake heartily, "I am utterly purposed that my mouth shall not offend;" and "Thou shalt find no wickedness in me." He that endeavours this, and hopes this, and does actions, and uses means accordingly, not being deceived by his own false heart, nor abused by evil propositions, this man will stand upright in the congregations of the just; and though he cannot challenge heaven by merit, yet he shall receive it as a gift, by promise and by grace. *Lex nos innocentes esse jubet, non curiosos,* said Seneca[x]: for God takes no judgment of us by any measures, but of the commandment without, and the heart and the conscience within; but He never intended His laws to be a snare to us, or to entrap us with consequences and dark interpretations, by large deductions and witty similitudes of faults; but He requires of us a sincere heart, and a hearty labour in the work of His commandments; He calls upon us to avoid all that which His law plainly forbids, and which our consciences do condemn.

This is the general measure; the particulars are briefly these;—

1. Every Christian is bound to arrive at that state, that he have remaining in him no habit of any sin whatsoever. 'Our old man must be crucified;' 'the body of sin must be destroyed;' he must 'no longer serve sin;' 'sin shall not have the dominion over you.' All these are the apostle's words; that is plainly, as I have already declared, you must not be at that pass that though ye would avoid sin ye cannot. For he that is so is a most perfect slave, and Christ's freed-man cannot be so. Nay, he that loves sin, and delights in it, hath no liberty indeed, but he hath more show of it than he that obeys it against his will.

> ——— Libertatis servaveris umbram,
> Si quicquid jubeare velis[y];

he that loves to be in the place, is a less prisoner than he that is confined against his will.

2. He that commits any one sin by choice and deliberation is an enemy to God, and is under the dominion of the flesh. In the case of deliberate sins one act does give the denomination; he is an adulterer that so much as once foully breaks the holy laws of marriage. "He that offends in one is guilty of all," saith S. James[z]. S. Peter's denial, and David's adultery had passed on to a fatal issue, if the mercy of God and a great repentance had not interceded. But they did so no more, and so God restored them to grace and pardon.

[t] [Phil. i. 10.]
[u] [Ps. xvii. 3.]
[x] [Controv. ii. e lib. vi.—tom. iii. p. 470.]
[y] [vid. Lucan. iii. 146.]
[z] [James ii. 10.]

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And in this sense are the words of S. John[a], ὁ ποιῶν τὴν ἁμαρτίαν, 'he that does a sin is of the devil,' and 'he that is born of God' ἁμαρτίαν οὐ ποιεῖ, 'he does not commit a sin,' he chooses none, he loves none, he endures none, *talia quæ non faciet bonæ fidei et spei christianus*[b]; they do no great sin, and love no little one. A sin chosen and deliberately done is, as Tertullian's[c] expression is, *crimen devoratorium salutis*, it 'devours salvation.' For as there are some sins which can be done but once; as a man can kill his father but once, or himself but once; so in those things which can be repeated, a perfect choice is equivalent to a habit, it is the same in principle, that a habit is in the product. In short, he is not a child of God, that knowingly and deliberately chooses any thing that God hates.

3. Every Christian ought to attain to such a state of life, as that he never sin, not only by a long deliberation, but also not by passion. I do not say that he is not a good Christian who by passion is suddenly surprised and falls into folly; but this I say, that no passion ought to make him choose a sin. For let the sin enter by anger or by desire, it is all one if the consent be gained. It is an ill sign if a man, though on the sudden, consents to a base action. Thus far every good man is tied, not only to endeavour, but to prevail against his sin.

4. There is one step more; which if it be not actually effected, it must at least be greatly endeavoured, and the event be left to God: and that is, that we strive for so great a dominion over our sins and lust, as that we be not surprised on a sudden. This indeed is a work of time, and it is well if it be ever done; but it must always be endeavoured. But in this particular even good men are sometimes unprosperous. S. Epiphanius, and S. Chrysostom grew once into choler[d], and they past too far, and lost more than their argument, they lost their reason, and they lost their patience: and Epiphanius wished that S. Chrysostom might not die a bishop; and he in a peevish exchange wished that Epiphanius might never return to his bishopric; when they had forgotten their foolish anger, God remembered it, and said Amen to both their cursed[e] speakings. Nay, there is yet a greater example of human frailty; S. Paul and Barnabas[f] were very holy persons, but once in a heat they were both to blame, they were peevish and parted company. This was not very much: but God was so displeased even for this little fly in their box of ointment[g], that their story says they never saw one another's face again. These earnest emissions and transportations of passion do sometime declare the weakness of good men; but that even here we ought at least to endeavour to be more than conquerors appears in this, because God

[a] [1 John iii. 8.]
[b] [vid. p. 185 supra.]
[c] [De idolol. § i. p. 86 A.]
[d] [Socr. hist. vi. 14. p. 330.]
[e] [See vol. vii. p. 383.]
[f] [Acts xv. 36 sqq.]
[g] [vid. Eccles. x. 1.]

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allows it not, and by punishing such follies does manifest that He intends that we should get victory over our sudden passions, as well as our natural lusts.

And so I have done with the third enquiry, in what degree God expects our innocence;

IV. And now I briefly come to the last particular, which will make all the rest practicable; I am now to tell you how all this can be effected, and how we shall get free from the power and dominion of our sins.

1. The first great instrument is faith. He that hath faith like a grain of mustard-seed can remove mountains; the mountains of sin shall fall flat at the feet of the faithful man, and shall be removed into the sea, the sea of Christ's blood and penitential waters. 'Faith overcometh the world,' saith S. John[h]: and 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh[i]:" there are two of our enemies gone; the world and the flesh, by faith and the Spirit, by the spirit of faith; and as for the devil, "put on the shield of faith[k]," and "resist the devil, and he will flee from you[l]," saith the apostle; and the powers of sin seem insuperable to none, but to them that have not faith. We do not believe that God intends we should do what He seems to require of us; or else we think that though God's grace abounds, yet sin must superabound, expressly against the saying of S. Paul[m]; or else we think that the evil spirit is stronger than the good Spirit of God. Hear what S. John[n] saith, "My little children, ye are of God, and have overcome the evil one; for the Spirit that is in you is greater than that which is in the world." Believest thou this? If you do, I shall tell you what may be the event of it. When the father of the boy possessed with the devil told his sad story to Christ[o], he said, 'Master, if Thou canst do any thing, I pray help me:' Christ answered him, "If thou canst believe, all things are possible to him that believeth." *Nota bene*, And therefore if you do believe this, go to your prayers, and go to your guards, and go to your labour, and try what God will do for you. For "whatsoever things ye desire, when ye pray, believe that ye shall receive them, and ye shall have them." Now consider; Do not we every day pray in the divine hymn called *Te Deum*, "Vouchsafe, O Lord, to keep us this day without sin?" And in the collect at morning prayer, "And grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight?" Have you any hope, or any faith when you say that prayer? and if you do your duty as you can, do you think the failure will be on God's part? Fear not that; if you can trust in God, and do accordingly, "though your sins were as scarlet, yet they

[h] [1 John v. 4.] [i] [Gal. v. 16.] [k] [Eph. vi. 16.] [l] [James iv. 7.]
[m] [Rom. v. 20.] [n] [1 John iv. 4.] [o] [Mark ix. 22.]

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shall be as white as snow[p]," and pure as the feet of the holy Lamb. Only let us forsake all those weak propositions which cut the nerves of faith, and make it impossible for us to actuate all our good desires, or to come out from the power of sin.

2. He that would be free from the slavery of sin and the necessity of sinning, must always watch. I[q], that's the point; but who can watch always? Why every good man can watch always: and that we may not be deceived in this, let us know, that the running away from a temptation is a part of our watchfulness, and every good employment is another great part of it, and a laying in provisions of reason and religion beforehand, is yet a third part of this watchfulness, and the conversation of a Christian is a perpetual watchfulness; not a continual thinking of that one or those many things which may endanger us; but it is a continual doing something directly or indirectly against sin. He either prays to God for His spirit, or relies upon the promises, or receives the sacrament, or goes to his bishop for counsel and a blessing, or to his priest for religious offices, or places himself at the feet of good men to hear their wise sayings, or calls for the church's prayers, or does the duty of his calling, or actually resists temptation, or frequently renews his holy purposes, or fortifies himself by vows, or searches into his danger by a daily examination; so that in the whole he is for ever upon his guards. This duty and caution of a Christian is like watching lest a man cut his finger. Wise men do not often cut their fingers, and yet every day they use a knife: and a man's eye is a tender thing, and every thing can do it wrong, and every thing can put it out: yet because we love our eyes so well, in the midst of so many dangers, by God's providence and a prudent natural care, by winking when any thing comes against them, and by turning aside when a blow is offered, they are preserved so certainly, that not one man in ten thousand does by a stroke lose one of his eyes in all his lifetime. If we would transplant our natural care to a spiritual caution, we might by God's grace be kept from losing our souls, as we are from losing our eyes: and because a perpetual watchfulness is our great defence, and the perpetual presence of God's grace is our great security, and that this grace never leaves us unless we leave it, and the precept of a daily watchfulness is a thing not only so reasonable, but so many easy ways to be performed; we see upon what terms we may be quit of our sins, and more than conquerors over all the enemies and impediments of salvation.

3. If you would be in the state of the liberty of the sons of God, that is, that you may not be servants of sin in any instance; be sure in the mortifications of sin, willingly or carelessly to leave no remains of it, no nest-egg, no principles of it, no affections to it; if any thing remains, it will prove to us as *manna*[r] to the sons of Israel on the

[p] [Isai. i. 18.] [q] [See vol. v. p. 326.] [r] [Exod. xvi. 15.]

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second day, "it will breed worms and stink." Therefore labour against every part of it, reject every proposition that gives it countenance; pray to God against it all; and what then? Why then, "Ask and you shall have," said Christ[s]. 'Nay,' say some, 'it is true you shall be heard, but in part only; for God will leave some remains of sin within us, lest we should become proud by being innocent.' So vainly do men argue against God's goodness and their own blessings and salvation, μετὰ πλείονος τέχνης καὶ παρασκευῆς καὶ πραγματείας ἀπόλλυνται, as S. Basil says, they contrive witty arts to undo themselves, being entangled in the periods of ignorant disputations. But as to the thing itself, if by the remains of sin they mean the propensities and natural inclinations to forbidden objects; there is no question but they will remain in us so long as we bear our flesh about us; and surely that is a great argument to make us humble. But these are not the sins which God charges on His people. But if by remains we mean any part of the habit of sin, any affection, any malice or perverseness of the will: then it is a contradiction to say that God leaves in us such remains of sin, lest by innocence we become proud: for how should pride spring in a man's heart, if there be no remains of sin left? and is it not the best, the surest way to cure the pride of our hearts, by taking out every root of bitterness, even the root of pride itself? will a physician purposely leave the relics of a disease, and pretend he does it to prevent a relapse, and is it not more likely he will relapse if the sickness be not wholly cured? But besides this, if God leaves any remains of sin in us, what remains are they, and of what sins? does He leave the remains of pride? If so, that were a strange cure, to leave the remains of pride in us to keep us from being proud. But if not so, but that all the remains of pride be taken away by the grace of God blessing our endeavours; what danger is there of being proud, the remains of which sin are by the grace of God wholly taken away? But then, if the pride of the heart be cured, which is the hardest to be removed, and commonly is done last of all, who can distrust the power of the Spirit of God, or His goodness, or His promises, and say that God does not intend to cleanse His sons and servants from all unrighteousness, and according to S. Paul's[t] prayer, "keep their bodies and souls, and spirits, unblamable to the coming of the Lord Jesus?" But however, let God leave what remains He please, all will be well enough on that side; but let us be careful, as far as we can, that we leave none; lest it be severely imputed to us, and the fire break out and consume us.

4. Let us without any further question put this argument to a material issue; let us do all that we can do towards the destruction of the whole body of sin; but let us never say we cannot be quit of our sin, till we have done all that we can do towards the mortification

[s] [Matt. vii. 7.] [t] [1 Thess. v. 23.]

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of it. For till that be done, how can any man tell where the fault lies, or whether it can be done or no? If any man can say that he hath done all that he could do, and yet hath failed of his duty; if he can say truly, that he hath endured as much as is possible to be endured, that he hath watched always, and never nodded when he could avoid it, that he hath loved as much as he could love, that he hath waited till he can wait no longer; then indeed, if he says true, we must confess that it is not to be understood. But is there any man in the world that does all that he can do? If there be, that man is blameless; if there be not, then he cannot say but it is his own fault that his sin prevails against him. It is true, that no man is free from sin; but it is as true, that no man does as much as he can against it: and therefore no man must go about to excuse himself by saying, 'No man is free from his sin; and therefore no man can be, no, not by the powers of grace:' for he may as well argue thus, 'No man does do all that he can do against it; and therefore it is impossible he should do what he can do.' The argument is apparently foolish, and the excuse is weak, and the deception visible, and sin prevails upon our weak arguings; but the consequence is plainly this,—When any man commits a sin he is guilty before God, and he cannot say he could not help it; and God is just in punishing every sin, and very merciful when He forgives us any: but he that says he cannot avoid it, that he cannot overcome his lust, confesses himself a servant of sin, and that he is not yet redeemed by the blood of the holy Lamb.

5. He that would be advanced beyond the power and necessity of sinning must take great caution concerning his thoughts and secret desires; for "lust when it is conceived bringeth forth sin[u];" but if it be suppressed in the conception, it comes to nothing: but we find it hard to destroy the serpent when the egg is hatched into a cockatrice. The thought is ἀμάρτυρος ἁμαρτία; no man takes notice of it, but lets it alone till the sin be too strong, and then we complain we cannot help it. *Nolo sinas cogitationem crescere*, 'suffer not your thoughts to grow up[x],' for they usually come ἀχρόνως, . . ἀκόπως, . . ἀπραγματεύτως, as S. Basil[y] says, 'suddenly, and easily, and without business;' but take heed that you nurse them not; but if you chance to stumble, mend your pace; and if you nod, let it awaken you; for he only can be a good man, that raises himself up at the first trip, that strangles his sin in the birth: τοιαῦται τῶν ἁγίων αἱ ψυχαὶ, πρὶν ἢ πεσεῖν ἀνίστανται, 'good men rise up again even before they fall,' saith S. Chrysostom[z]. Now I pray consider, that when sin is but in the thought it is easily suppressed; and if it be stopt there, it can go no further; and what great mountain of labour is it then to abstain from our sin? Is not the adultery of the eye easily cured by shut-

[u] [James i. 15.]

[x] Ille laudatur, qui ut cœperint statim interficit cogitata, et allidit ad petram.

[y] [Hom. in illud, 'Attende tibi ipsi,' § 1. tom. ii. p. 17 B.]

[z] [De Davide et Saule, hom. i. § 5.—tom iv. p. 756 E.]

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ting the eye-lid? and cannot the thoughts of the heart be turned aside by doing business, by going into company, by reading or by sleeping? A man may divert his thoughts by shaking of his head, by thinking any thing else, by thinking nothing. *Da mihi christianum*, saith S. Austin, *et intelligit quod dico.* Every man that loves God understands this, and more than this, to be true. Now if things be thus, and that we may be safe in that which is supposed to be the hardest of all, we must needs condemn ourselves and lay our faces in the dust, when we give up ourselves to any sin; we cannot be justified by saying we could not help it. For, as it was decreed by the fathers of the Arausican council II.[a], *Hoc etiam secundum fidem catholicam credimus, &c.*, 'this we believe according to the catholic faith,' that having received baptismal grace, all that are baptized, by the aid and co-operation of Christ, must and can, if they will labour faithfully, perform and fulfil those things which belong unto salvation.

6. And lastly, if sin hath gotten the power of any one of us, consider in what degree the sin hath prevailed. If but a little, the battle will be more easy, and the victory more certain; but then be sure to do it thoroughly[a], because there is not much to be done. But if sin hath prevailed greatly, then indeed you have very much to do; therefore begin betimes, and defer not this work till old age shall make it extremely difficult, or death shall make it impossible.

> Nam quamvis prope te, quamvis temone sub uno
> Vertentem sese, frustra sectabere canthum,
> Cum rota posterior curras, et in axe secundo[b].

If thou beest cast behind, if thou hast neglected the duties of thy vigorous age, thou shalt never overtake that strength; the hinder wheel, though bigger than the former, and measures more ground at every revolution, yet shall never overtake it; and all the second counsels of thy old age, though undertaken with greater resolution, and acted with the strengths of fear and need, and pursued with more pertinacious purposes than the early repentances of young men, yet shall never overtake those advantages which you lost when you gave your youth to folly, and the causes of a sad repentance.

However, if you find it so hard a thing to get from the power of one master-sin; if an old adulterer does dote[c], if an old drunkard be further from remedy than a young sinner, if covetousness grows with old age, if ambition be still more hydropic and grows more thirsty for every draught of honour, you may easily resolve that old age, or your last sickness, is not so likely to be prosperous in the mortification of your long prevailing sins. Do not all men desire to end their days in religion, to die in the arms of the church, to expire under the conduct of a religious man? When ye are sick or dying, then nothing but prayers and sad complaints, and the groans of a tremulous re-

[a] [Can. xxv.—tom. ii. col. 1101.]
[a] ['throughly' B.]
[b] [Pers. v. 70.]
[c] [vid. Ecclus. xxv. 2.]

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pentance, and the faint labours of an almost impossible mortification: then the despised priest is sent for: then he is a good man, and his words are oracles, and religion is truth, and sin is a load, and the sinner is a fool: then we watch for a word of comfort from his mouth, as the fearful prisoner for his fate upon the judge's answer. That which is true then, is true now; and therefore to prevent so intolerable a danger, mortify your sin betime, for else you will hardly mortify it at all. Remember that the snail out-went the eagle and won the goal, because she set out betimes.

To sum up all, every good man is a new creature, and christianity is not so much a divine institution as a divine frame and temper of spirit, which if we heartily pray for, and endeavour to obtain, we shall find it as hard and as uneasy to sin against God, as now we think it impossible to abstain from our most pleasing sins. For as it is in the spermatic[d] virtue of the heavens, which diffuses itself universally upon all sublunary bodies, and subtilly insinuating itself into the most dull and unactive element, produces gold and pearls, life and motion, and brisk activities in all things that can receive the influence and heavenly blessing; so it is in the holy Spirit of God, and the word of God, and the grace of God, which S. John[e] calls the 'seed' of God; it is a law of righteousness, and it is a law of the Spirit of life, and changes nature into grace, and dulness into zeal, and fear into love, and sinful habits into innocence, and passes on from grace to grace, till we arrive at the full measures of the stature of Christ, and into the perfect liberty of the sons of God; so that we shall no more say, 'The evil that I would not that I do;' but we shall hate what God hates, and the evil that is forbidden we shall not do, not because we are strong of ourselves, but because Christ is our strength, and He is in us, and Christ's strength shall be perfected in our weakness, and His grace will be sufficient for us: and He will of His own good pleasure work in us, not only to will but also to do; *velle et perficere*, saith the apostle[f], 'to will and to do it thoroughly[g] and fully,' being sanctified throughout[g], to the glory of His holy name, and the eternal salvation of our souls, through Jesus Christ our Lord, to whom with the Father, &c.

[d] [Compare Milton, Par. Lost, book v., beginning.]
[e] [1 John iii. 19.]
[f] [Phil. ii. 13.]
[g] ['throughly,' 'throughout,' B.]

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SERMON III.

FIDES FORMATA;

OR,

FAITH WORKING BY LOVE.

JAMES ii. 24.

You see then, how that by works a man is justified, and not by faith only.

THAT we are "justified by faith," S. Paul[f] tells us; that we are also "justified by works," we are told in my text; and both may be true. But that this justification is wrought by faith without works, "to him that worketh not, but believeth," saith S. Paul; that this is not wrought without works, S. James is as express for his negative as S. Paul was for his affirmative; and how both these should be true, is something harder to unriddle. But *affirmanti incumbit probatio*, 'he that affirms must prove;' and therefore S. Paul proves his doctrine by the example of Abraham, to whom faith was imputed for righteousness, and therefore not by works. And what can be answered to this? Nothing but this, that S. James[g] uses the very same argument to prove that our justification is by works also, 'For our father Abraham was justified by works when he offered up his son Isaac.' Now which of these says true? Certainly both of them; but neither of them have been well[h] understood; insomuch that they have not only made divisions of heart among the faithful, but one party relies on faith to the disparagement of good life, and the other makes works to be the main ground of our hope and confidence, and consequently to exclude the efficacy of faith. The one makes christian religion a lazy and unactive institution; and the other, a bold presumption on ourselves; while the first tempts us to live like heathens, and the other recalls us to live the life of Jews; while one says, 'I am of Paul,' and another, 'I am of S. James,' and both of them put it in danger of evacuating the institution and the death of Christ; one looking on Christ only as a Law-giver, and the other only as a Saviour. The effects of these are very sad, and by all means to be diverted by all the wise considerations of the Spirit.

My purpose is not with subtle arts to reconcile them that never

[f] [Rom. iii. 28; iv. 5; v. 1; x. 10; Gal. ii. 16.]

[g] [James ii. 9.]

[h] ['very well' A.]

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disagreed; the two apostles spake by the same Spirit, and to the same last design, though to differing intermedial purposes: but because the great end of faith, the design, the definition, the state, the economy of it, is that all believers should not live according to the flesh, but according to the Spirit; before I fall to the close handling of the text, I shall premise some preliminary considerations to prepare the way of holiness, to explicate the differing senses of the apostles, to understand the question and the duty, by removing the causes of the vulgar mistakes of most men in this article, and then proceed to the main enquiry.

1. That no man may abuse himself or others by mistaking of hard words, spoken in mystery, with allegorical expressions to secret senses, wrapt up in a cloud; such as are 'faith,' and 'justification,' and 'imputation,' and 'righteousness,' and 'works:' be pleased to consider, that the very word 'faith' is in scripture infinitely ambiguous, insomuch that in the Latin concordances of S. Hierome's bible, published by Robert Stephens, you may see no less than twenty-two several senses and acceptations of the word 'faith,' set down with the several places of scripture referring to them; to which if out of my own observation I could add no more, yet these are an abundant demonstration, that whatsoever is said of the efficacy of faith for justification, is not to be taken in such a sense as will weaken the necessity, and our carefulness, of good life, when the word may in so many other senses be taken to verify the affirmation of S. Paul, of 'justification by faith,' so as to reconcile it to the necessity of obedience.

2. As it is in the word 'faith,' so it is in 'works;' for by 'works' is meant sometimes the thing done, sometimes the labour of doing, sometimes the good will; it is sometimes taken for a state of good life, sometimes for the covenant of works; it sometimes means the works of the law, sometimes the works of the gospel; sometimes it is taken for a perfect, actual, unsinning obedience, sometimes for a sincere endeavour to please God; sometimes they are meant to be such who[1] can challenge the reward as of debt; sometimes they mean only a disposition of the person to receive the favour and the grace of God. Now since our good works can be but of one kind (for ours cannot be meritorious, ours cannot be without sin all our life, they cannot be such as to need[j] no repentance,) it is no wonder if we must be justified without works in this sense; for by such works no man living can be justified: and these S. Paul calls the works of the law, and sometimes he calls them our righteousness; and these are the covenant of works. But because we came into the world to serve God, and God will be obeyed, and Jesus Christ came into the world to save us from sin, and "to redeem to Himself a people zealous of good works," and hath to this purpose revealed to us all His Father's will, and destroyed the works of the devil, and gives us

[1] ['which' A.] [j] ['such as need' B.]

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His holy spirit, and by Him we shall be justified in this obedience; therefore when works signify a sincere, hearty endeavour to keep all God's commands, out of a belief in Christ, that if we endeavour to do so we shall be helped by His grace, and if we really do so we shall be pardoned for what is past, and if we continue to do so, we shall receive a crown of glory; therefore it is no wonder that it is said we are to be justified by works; always meaning, not the works of the law, that is, works that are meritorious, works that can challenge the reward, works that need no mercy, no repentance, no humiliation, and no appeal to grace and favour; but always meaning, works that are an obedience to God by the measures of good will, and a sincere endeavour, and the faith of the Lord Jesus.

3. But thus also it is in the word 'justification;' for God is justified, and wisdom is justified, and man is justified, and a sinner is not justified as long as he continues in sin; and a sinner is justified when he repents, and when he is pardoned; and an innocent person is justified when he is declared to be no criminal; and a righteous man is justified when he is saved; and a weak Christian is justified when his imperfect services are accepted for the present, and himself thrust forward to more grace; and he that is justified may be justified more; and every man that is justified to one purpose, is not so to all; and faith in divers senses gives justification in as many; and therefore though to every sense of faith there is not always a degree of justification in any, yet when the faith is such that justification is the product and correspondent, as that faith may be imperfect, so the justification is but begun, and either must proceed further, or else as the faith will die, so the justification will come to nothing. The like observation might be made concerning imputation, and all the words used in this question; but these may suffice till I pass to other particulars.

4. Not only the word 'faith,' but also 'charity,' and 'godliness,' and 'religion,' signify sometimes particular graces, and sometimes they suppose universally, and mean conjugations and unions of graces, as is evident to them that read the scriptures with observation. Now when justification is attributed to faith, or salvation to godliness, they are to be understood in the aggregate sense: for, that I may give but one instance of this, when S. Paul speaks of faith as it is a particular grace, and separate from the rest, he also does separate it from all possibility of bringing us to heaven; "though I have all faith, so that I could remove mountains, and have no charity, I am nothing[k]:" when faith includes charity, it will bring us to heaven; when it is alone, when it is without charity, it will do nothing at all.

5. Neither can this *φαινόμενον* be salved by saying that though faith alone does justify, yet when she does justify, she is not alone, but good works must follow; for this is said to no purpose;

a) Because if we be justified by faith alone, the work is done

[k] [1 Cor. xiii. 2.]

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whether charity does follow or no; and therefore that want of charity cannot hurt us.

β) There can be no imaginable cause why charity and obedience should be at all necessary, if the whole work can be done without it.

γ) If obedience and charity be not a condition of our salvation, then it is not necessary to follow faith; but if it be, it does as much as faith, for that is but a part of the condition.

δ) If we can be saved without charity and keeping the commandments, what need we trouble ourselves for them? if we cannot be saved without them, then either faith without them does not justify, or if it does we are never the better, for we may be damned for all that justification.

The consequent of these observations is briefly this;—

First, that no man should fool himself by disputing about the philosophy of justification, and what causality faith hath in it, and whether it be the act of faith that justifies, or the habit; whether faith as a good work, or faith as an instrument; whether faith as it is obedience, or faith as it is an access to Christ; whether as a hand, or as a heart; whether by its own innate virtue, or by the efficacy of the object; whether as a sign, or as a thing signified; whether by introduction, or by perfection; whether in the first beginnings, or in its last and best productions; whether by inherent worthiness, or adventitious imputation. *Uberius ista quæso, &c.*, that I may use the words of Cicero[1], *hæc enim spinosiora prius ut confitear me cogunt quam ut assentiar;* these things are knotty, and too intricate to do any good; they may amuse us, but never instruct us; and they have already made men careless and confident, disputative and troublesome, proud and uncharitable, but neither wiser nor better. Let us therefore leave these weak ways of troubling ourselves or others, and directly look to the theology of it, the direct duty, the end of faith, and the work of faith, the conditions and the instruments of our salvation, the just foundation of our hopes, how our faith can destroy our sin, and how it can unite us unto God; how by it we can be made partakers of Christ's death, and imitators of His life. For since it is evident by the premises, that this article is not to be determined or relied upon by arguing from words of many significations, we must walk by a clearer light, by such plain sayings and dogmatical propositions of scripture which evidently teach us our duty, and place our hopes upon that which cannot deceive us, that is, which require obedience, which call upon us to glorify God, and to do good to men, and to keep all God's commandments with diligence and sincerity.

For since the end of our faith is that we may be disciples and servants of the Lord Jesus, advancing His kingdom here, and partaking of it hereafter; since we are commanded to believe what

[1] Tuscul. i. [cap. 8.—tom. ii. p. 239.]

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Christ taught, that it may appear as reasonable as it is necessary to do what He hath commanded; since faith and works are in order one to the other, it is impossible that evangelical faith and evangelical works should be opposed one to the other in the effecting of our salvation. So that as it is to no purpose for Christians to dispute whether we are justified by faith or the works of the law, that is, the covenant of works without the help of faith, and the auxiliaries and allowances of mercy on God's part, and repentance on ours; because no Christian can pretend to this: so it is perfectly foolish to dispute whether Christians are to be justified by faith, or the works of the gospel; for I shall make it appear that they are both the same thing. No man disparages faith but he that says, faith does not work righteousness; for he that says so, says indeed it cannot justify; for he says that faith is alone: it is faith only, and the words of my text are plain; 'you see,' saith S. James, that is, it is evident to your sense, it is as clear as an ocular demonstration, 'that a man is justified by works and not by faith only.'

My text hath in it these two propositions; a negative and an affirmative.

The negative is this, 'by faith only a man is not justified.'

The affirmative, 'by works also a man is justified.'

When I have briefly discoursed of these, I shall only add such practical considerations as shall make the doctrines useful, and tangible, and material.

I. By faith only a man is not justified. By 'faith only' here is meant faith without obedience. For what do we think of those that 'detain the faith in unrighteousness[m];' they have faith, they could not else keep it in so ill a cabinet: but yet the apostle reckons them amongst the reprobates; for 'the abominable,' the 'reprobates,' and the 'disobedient,' are all one; and therefore such persons for all their faith shall have no part with faithful Abraham; for none are his children but they that 'do the works of Abraham.' Abraham's faith without Abraham's works, is nothing: for of him that 'hath faith, and hath not works,' S. James[n] asks, 'Can faith save him?' meaning, that it is impossible. For what think we of those that did miracles in Christ's name, and in His name cast out devils? have not they faith? Yes, *omnem fidem*, 'all faith,' that is, alone, for they could remove mountains: but yet to many of them Christ will say, "Depart from Me, ye workers of iniquity, I know you not." Nay at last, what think we of the devils themselves; have not they faith? yea, and this faith is not *fides miraculorum* neither, but it is an operative faith; it works a little, for it makes them tremble, and it may be that is more than thy faith does to thee: and yet dost thou hope to be saved by a faith that does less to thee than the

[m] [vid. Rom. i. 18.]

[n] [James ii. 14.]

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devil's faith does to him? That's impossible. For "faith without works is dead," saith S. James. It is *manus arida*, saith S. Austin[l], it is a withered hand; and that which is dead cannot work the life of grace in us, much less obtain eternal life for us. In short, a man may have faith, and yet do the works of unrighteousness; he may have faith and be a devil, and then what can such a faith do to him or for him; it can do him no good in the present constitution of affairs. S. Paul, from whose mistaken words much noise hath been made in this question, is clear in this particular. 'Nothing in Christ Jesus can avail, but faith working by charity[m];' that is, as he expounds himself once and again, 'nothing but a new creature,' nothing but 'keeping the commandments of God.' If faith be defined to be any thing that does not change our natures, and make us to be a new creation unto God; if keeping the commandments be not in the definition of faith, it avails nothing at all. Therefore deceive not yourselves; they are the words of our blessed Lord himself, "Not every one that saith unto Me, Lord, Lord[n]," that is, not every one that confesses Christ, and believes in Him, calling Christ Master and Lord, shall be saved, "but he that doth the will of My Father which is in heaven." These things are so plain, that they need no commentary; so evident, that they cannot be denied: and to these I add but this one truth; that faith alone without a good life is so far from justifying a sinner, that it is one of the greatest aggravations of his condemnation in the whole world. For no man can be so greatly damned as he that hath faith; for unless he knows his Master's will, that is, by faith be convinced, and assents to the revelations of the will of God, he can be 'beaten but with few stripes:' but he that believes hath no excuse, he is αὐτοκατάκριτος, condemned by the sentence of his own heart, and therefore πολλαὶ πληγαὶ, 'many stripes,' the greater condemnation shall be his portion. Natural reason is a light to the conscience, but faith is a greater, and therefore if it be not followed, it damns deeper than the hell of the infidels and uninstructed. And so I have done with the negative proposition of my text; a man is not justified by faith alone, that is, by faith which hath not in it charity and obedience.

II. If faith alone will not do it, what will? The affirmative part of the text answers,—Not faith alone, but works must be an ingredient; a man is justified by works; and that is now to be explicated and proved. It will be absolutely to no purpose to say that faith alone does justify, if when a man is justified, he is never the nearer to be saved. Now that without obedience no man can go to heaven, is so evident in holy scripture, that he that denies it, hath no faith. "There is no peace, saith my God, unto the wicked[o];" and 'I will

[l] [Teste Gratiano, in decreto, part. i. cans. 1. qu. 1. cap. 47. col. 563. Sed vide notam.]

[m] [Gal. v. 6; vi. 15; 1 Cor. vii. 19.]

[n] [Matt. vii. 21.]

[o] [Isai. lvii. 21.]

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not justify a sinner[p],' saith God; unless faith purges away our sins, it can never justify. Let a man believe all the revelations of God, if that belief ends in itself and goes no farther, it is like physic taken to purge the stomach; if it do not work, it is so far from bringing health, that itself is a new sickness. Faith is a great purger and purifier of the soul; "purifying your hearts by faith," saith the apostle[q]. It is the best physic in the world for a sinful soul, but if it does not work, it corrupts in the stomach, it makes us to rely upon weak propositions and trifling confidences, it is but a dreaming μετὰ πολλῆς φαντασίας[r], a fantastic dream, and introduces pride or superstition, swelling thoughts and presumptions of the divine favour: but what saith the apostle[s]? "Follow peace with all men, and holiness, without which no man can see God;" mark that. If faith does not make you charitable and holy, talk no more of justification by it, for you shall never see the glorious face of God. Faith indeed is a title and relation to Christ; it is a naming of His names, but what then? Why then, saith the apostle[t], "Let every one that nameth the name of Christ depart from iniquity."

For let any man consider, can the faith of Christ and the hatred of God stand together? can any man be justified that does not love God? or can any man love God and sin at the same time? And does not he love sin that falls under its temptation, and obeys it in the lusts thereof, and delights in the vanity, and makes excuses for it, and returns to it with passion, and abides with pleasure? This will not do it; such a man cannot be justified for all his believing. But therefore the apostle shews us a more excellent way, "This is a true saying, and I will that thou affirm constantly that they who have believed in God be careful to maintain good works[u]." The apostle puts great force on this doctrine, he arms it with a double preface; the saying is true, and it is to be constantly affirmed; that is, it is not only true, but necessary; it is like Pharaoh's dream, doubled, because it is bound upon us by the decree of God, and it is unalterably certain, that every believer must do good works, or his believing will signify little; nay, more than so, every man must be careful to do good works; and more yet, he must carefully maintain them, that is, not do them by fits and interrupted returns, but προίστασθαι, 'to be incumbent' upon them, to dwell upon them, to maintain good works, that is, to persevere in them.

But I am yet but in the general; be pleased to go along with me in these particular considerations;—

1. No man's sins are pardoned, but in the same measure[x] in which they are mortified, destroyed and taken away; so that if faith does not cure our sinful natures it never can justify, it never can procure our pardon. And therefore it is, that as soon as ever faith

[p] [Exod. xxiii. 7.] [q] [vid. Acts xv. 9.] [r] [Acts xxv. 23.] [s] [Heb. xii. 14.]
[t] [2 Tim. ii. 19.] [u] [Titus iii. 8.] [x] [Compare vol. iv. p. 100 sqq.]

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in the Lord Jesus was preached, at the same time also they preached repentance from dead works: insomuch that S. Paul[y] reckons it among the fundamentals and first principles of christianity; nay, the Baptist preached repentance and amendment of life as a preparation to the faith of Christ. And I pray consider; can there be any forgiveness of sins without repentance? But if an apostle should preach forgiveness to all that believe, and this belief did not also mean that they should repent and forsake their sin, the sermons of the apostle would make christianity nothing else but the sanctuary of Romulus, a device to get together all the wicked people of the world, and to make them happy without any change of manners. Christ came to other purposes[z]; He came 'to sanctify us and to cleanse us by His word[a];' the word of faith was not for itself, but was a design of holiness, and the very 'grace of God did appear' for this end[b]; that 'teaching us to deny all ungodliness and worldly lusts, we should live holily, justly, and soberly in this present world;' He came to gather a people together; not like David's army when Saul pursued him, but the armies of the Lord, 'a faithful people, a chosen generation;' and what is that? The Spirit of God adds, 'a people zealous of good works.' Now as Christ proved His power to forgive sins by curing the poor man's palsy, because a man is never pardoned but when the punishment is removed[c]; so the great act of justification of a sinner, the pardoning of his sins, is then only effected, when the spiritual evil is taken away: that's the best indication of a real and an eternal pardon, when God takes away the hardness of the heart, the love of sin, the accursed[d] habit, the evil inclination, the sin that doth so easily beset us: and when that is gone, what remains within us that God can hate? Nothing stays behind but God's creation, the work of His own hands, the issues of His holy spirit. The faith of a Christian is πάσης ἁμαρτάδος ἀναιρετική[e], it 'destroys the whole body of sin:' and to suppose that Christ pardons a sinner whom He doth not also purge and rescue from the dominion of sin, is to affirm that He justifies the wicked, that He calls good evil and evil good, that He delights in a wicked person, that He makes a wicked man all one with Himself; that He makes the members of an harlot at the same time also the members of Christ: but all this is impossible, and therefore ought not to be pretended to by any Christian. Severe are those words of our blessed Saviour[f], 'Every plant in Me that beareth not fruit He taketh away:" faith ingrafts us into Christ; by faith we are inserted into the vine; but the plant that is ingrafted, must also be parturient and fruitful, or else it shall be quite cut off from the root, and thrown into the everlasting burning. And this is the full and plain meaning of those words so often used in scriptures[g] for

[y] [Heb. vi. 1.]
[z] [1 John iii. 8.]
[a] [Eph. v. 26.]
[b] [Tit. ii. 11.]
[c] [Compare vol. iv. as above.]
[d] [See vol. vii. p. 383.]
[e] [See vol. vii. p. 411.]
[f] [vid. John xv. 2.]
[g] [Habak. ii. 4; Gal. iii. 11; Heb. x. 38.]

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the magnification of faith, "The just shall live by faith." No man shall live by faith but the just man; he indeed is justified by faith, but no man else; the unjust and the unrighteous man hath no portion in this matter. That's the first great consideration in this affair; no man is justified in the least sense of justification, that is, when it means nothing but the pardon of sins, but when his sin is mortified and destroyed.

2. No man is actually justified, but he that is in some measure sanctified. For the understanding and clearing of which proposition we must know, that justification when it is attributed to any cause, does not always signify justification actual. Thus when it is said in scripture, "we are justified by the death of Christ," it is but the same thing as to say, "Christ died for us;" and He rose again for us too, that we might indeed be justified in due time, and by just measures and dispositions. "He died for our sins, and rose again for our justification[h];" that is, by His death and resurrection He hath obtained this power, and effected this mercy, that if we believe Him and obey, we shall be justified and made capable of all the blessings of the kingdom. But that this is no more but a capacity of pardon, of grace and of salvation, appears not only by God's requiring obedience as a condition on our parts; but by His expressly attributing this mercy to us at such times and in such circumstances, in which it is certain and evident that we could not actually be justified; for so saith the scripture[i], "we when we were enemies, were reconciled to God by the death of His Son; and while we were yet sinners, Christ died for us;" that is, then was our justification wrought on God's part, that is, then He intended this mercy to us, then He resolved to shew us favour, to give us promises, and laws, and conditions, and hopes, and an infallible economy of salvation; and when faith lays hold on this grace, and this justification, then we are to do the other part of it; that is, as God made it potential by the death and resurrection of Christ, so we laying hold on these things by faith, and working the righteousness of faith, that is, performing what is required on our parts, we (I say) make it actual. And for this very reason it is that the apostle puts more emphasis upon the resurrection of Christ than upon His death. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again[k]." And, "Christ was both delivered for our sins, and is risen again for our justification[h];" implying to us, that as it is in the principal, so it is in the correspondent; our sins indeed are potentially pardoned, when they are marked out for death and crucifixion; when by resolving and fighting against sin we die to sin daily, and are so made conformable to His death; but we must partake of Christ's resurrection before this justification can be actual; when we are "dead to sin, and are risen again unto righteousness," then as we are "partakers of His death," so we "shall be partakers of His resur-

[h] [Rom. iv. 25.] [i] [Rom. v. 8, 10.] [k] [Rom. viii. 34.]

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rection," saith S. Paul; that is, then we are truly, effectually, and indeed justified, till then we are not.

"He that loveth gold shall not be justified," saith the wise Ben-sirach[l]; he that is covetous, let his faith be what it will, shall not be accounted righteous before God; because he is not so in himself, and he is not so in Christ, for he is not in Christ at all; he hath no righteousness in himself, and he hath none in Christ; for if we be in Christ, or "if Christ be in us, the body is dead by reason of sin, and the spirit is life because of righteousness[m]:" for this is the τὸ πιστὸν, that 'faithful thing,' that is, the faithfulness is manifested; the *emun*, from whence comes *emunah*, which is the Hebrew word for faith, from whence 'amen' is derived. *Fiat quod dictum est hinc inde; hoc fidum est*, when God and we both say 'amen' to our promises and undertakings.

Fac fidelis sis fideli, cave fidem fluxam geras,

said he in the comedy[n], God is faithful, be thou so too, for if thou failest Him, thy faith hath failed thee. *Fides sumitur pro eo quod est inter utrumque placitum*, says one; and then it is true which the prophet and the apostle said, "the just shall live by faith," in both senses: *ex fide mea vivet, ex fide sua;* we live by God's faith, and by our own; by His fidelity, and by ours. When the righteousness of God becomes "your righteousness," and "exceeds the righteousness of the scribes and pharisees;" when the righteousness of the law is fulfilled in us, by "walking not after the flesh, but after the Spirit;" then we are justified by God's truth and by ours, by His grace and our obedience. So that now we see that justification and sanctification cannot be distinguished, but as words of art signifying the various steps of progression in the same course; they may be distinguished in notion and speculation, but never when they are to pass on to material events; for no man is justified but he that is also sanctified. They are the express words of S. Paul[o], "Whom He did foreknow, them He did predestinate to be conformed to the image of His Son," to be like to Christ; and then it follows, "Whom He hath predestinated," so predestinated, "them He hath also called, and whom He hath called, them He hath also justified;" and then it follows, "Whom He hath justified, them He hath also glorified." So that no man is justified, that is, so as to signify salvation, but sanctification must be precedent to it; and that was my second consideration, ὅπερ ἔδει δεῖξαι, 'that which I was to prove.'

3. I pray consider, that he that does not believe the promises of the gospel, cannot pretend to faith in Christ; but the promises are all made to us upon the conditions of obedience, and he that does not believe them as Christ made them, believes them not at all.

[l] [Ecclus. xxxi. 5.]
[m] [Rom. viii. 10.]
[n] Plaut. Captiv. [act. ii. sc. 3. 79.]
[o] [Rom. viii. 29.]

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"In well doing commit yourselves to God as unto a faithful Creator[p];" there is no committing ourselves to God without well doing, "For God will render to every man according to his deeds[q]; to them that obey unrighteousness, indignation and wrath; but to them who by patient continuance in well-doing seek for glory, and honour, and immortality, to them eternal life." So that if faith apprehends any other promises, it is illusion, and not faith; God gave us none such, Christ purchased none such for us, search the Bible over and you shall find none such. But if faith lays hold on these promises that are, and as they are, then it becomes an article of our faith, that without obedience and a sincere endeavour to keep God's commandments, no man living can be justified: and therefore let us take heed, when we magnify the free grace of God, we do not exclude the conditions which this free grace hath set upon us. Christ freely died for us, God pardons us freely in our first access to Him; we could never deserve pardon, because when we need pardon we are enemies, and have no good thing in us; and He freely gives us of His spirit, and freely He enables us to obey Him, and for our little imperfect services He freely and bountifully will give us eternal life; here is free grace all the way, and he overvalues his pitiful services, who thinks that he deserves heaven by them: and that if he does his duty tolerably, eternal life is not a free gift to him, but a deserved reward.

Conscius est animus meus, experientia testis,
Mystica quæ retuli dogmata vera scio;
Non tamen idcirco scio me fore glorificandum,
Spes mea crux Christi, gratia, non opera:

it was the meditation of the wise chancellor of Paris, 'I know that without a good life, and the fruits of repentance, a sinner cannot be justified, and therefore I must live well, or I must die for ever. But if I do live holily, I do not think that I deserve heaven. It is the cross of Christ that procures me grace; it is the Spirit of Christ that gives me grace; it is the mercy and the free gift of Christ that brings me unto glory. But yet he that shall exclude the works of faith from the justification of a sinner by the blood of Christ, may as well exclude faith itself; for faith itself is one of the works of God: it is a good work, so said Christ to them that asked Him[r], "What shall we do to work the works of God? Jesus said, This is the work of God, that ye believe on Him whom He hath sent." Faith is not only the foundation of good works, but itself is a good work, it is not only the cause of obedience, but a part of it; it is not only as the son of Sirach calls it[s], *initium adhærendi Deo*, 'a beginning of cleaving unto God,' but it carries us on to the perfection of it. Christ is the author and finisher of our faith, and when faith is finished, a good life is made perfect in our kind. Let no man therefore expect events for which he hath no promise, nor call for God's fidelity without his own faith-

[p] [1 Pet. iv. 19.] [q] [Rom. ii. 6 sqq.] [r] [John vi. 28, 29.] [s] [Ecclus. xxv. 12.]

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fulness, nor snatch at a promise without performing the condition; nor think faith to be a hand to apprehend Christ, and to do nothing else; for that will but deceive us, and turn religion into words, and holiness into hypocrisy, and the promises of God into a snare, and the truth of God into a lie. For when God made a covenant of faith, He made also the νόμος πίστεως, 'the law of faith;' and when He admitted us to a covenant of more mercy than was in the covenant of works or of the law, He did not admit us to a covenant of idleness, and an incurious walking in a state of disobedience, but 'the mercy of God leadeth us to repentance,' and when He gives us better promises, He intends we should pay Him a better obedience: when He forgives us what is past, He intends we would sin no more: when He offers us His graces, He would have us to make use of them; when He causes us to distrust ourselves, His meaning is we should rely upon Him; when He enables us to do what He commands us, He commands us to do all that we can. And therefore this covenant of faith and mercy is also a covenant of holiness, and the grace that pardons us does also purify us; for so saith the apostle[t], "He that hath this hope purifies himself even as God is pure." And when we are so, then we are justified indeed; this is the νόμος πίστεως, 'the law of faith;' and by works in this sense, that is, by the works of faith, by faith working by love, and producing fruits worthy of amendment of life, we are justified before God. And so I have done with the affirmative proposition of my text; you see that a man is justified by works.

But there is more in it than this matter yet amounts to: for S. James does not say, 'We are justified by works, and are not justified by faith;' that had been irreconcilable with S. Paul; but we are so justified by works, that it is not by faith alone; it is faith and works together: that is, it is by the ὑπακοὴ πίστεως, by the 'obedience of faith,' by the works of faith, by the law of faith, by righteousness evangelical, by the conditions of the gospel and the measures of Christ. I have many things to say in this particular; but because I have but a little time left to say them in, I will sum it all up in this proposition, that in the question of justification and salvation, faith and good works are no parts of a distinction, but members of one entire body. Faith and good works together work the righteousness of God: that is, that I may speak plainly, justifying faith contains in it obedience; and if this be made good, then the two apostles are reconciled to each other, and both of them to the necessity, the indispensable necessity of a good life.

Now that justifying and saving faith must be defined by something more than an act of understanding, appears not only in this, that S. Peter reckons faith as distinctly from knowledge, as he does from patience, or strength, or brotherly kindness; saying, "Add to your faith virtue, to virtue knowledge[u];" but in this also; because an

[t] [1 John iii. 3.]

[u] [2 Pet. i. 5.]

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error in life, and whatsoever is against holiness, is against faith. And therefore S. Paul reckons the lawless and the disobedient, murderers of parents, man-stealing and such things, to be against sound doctrines; for the doctrine of faith is called ἡ κατ' εὐσέβειαν διδασκαλία[v], 'the doctrine that is according to godliness.' And when S. Paul[x] prays against ungodly men, he adds this reason, οὐ γὰρ πάντων ἡ πίστις, 'for all men have not faith:' meaning that wicked men are infidels and unbelievers, and particularly he affirms[y] of him that "does not provide for his own," that "he hath denied the faith." Now from hence it follows that faith is godliness, because all wickedness is infidelity, it is an apostasy from the faith.

Ille erit, ille nocens qui me tibi fecerit hostem[z];

he that sins against God, he is the enemy to the faith of Jesus Christ; and therefore we deceive ourselves if we place faith in the understanding only; it is not that, and it does not dwell there, but ἐν καθαρᾷ συνειδήσει, saith the apostle[a], the mystery of faith is kept no where, it dwells no where but 'in a pure conscience.'

For I consider that since all moral habits are best defined by their operations, we can best understand what faith is by seeing what it does. To this purpose hear S. Paul[b], 'By faith Abel offered up to God a more excellent sacrifice than Cain.' 'By faith Noah made an ark.' 'By faith Abraham left his country and offered up his son.' 'By faith Moses chose to suffer affliction, and accounted the reproach of Christ greater than all the riches of Egypt.' In short, the children of God 'by faith subdued kingdoms, and wrought righteousness.' To work righteousness is as much the duty and work of faith as believing is. So that now we may quickly make an end of this great enquiry, whether a man is justified by faith, or by works, for he is so by both; if you take it alone, faith does not justify, but take it in the aggregate sense as it's used in the question of justification by S. Paul, and then faith does not only justify, but it sanctifies too; and then you need to enquire no further; obedience is a part of the definition of faith, as much as it is of charity. 'This is love,' saith S. John, 'that we keep His commandments:' and the very same is affirmed of faith too by Bensirach[c], 'He that believeth the Lord will keep His commandments.'

I have now done with all the propositions expressed and implied in the text; give me leave to make some practical considerations, and so I shall dismiss you from this attention.

1. The rise I take from the words of S. Epiphanius[d] speaking in praise of the apostolical and purest ages of the church, 'There was at first no distinction of sects and opinions in the church; she knew no

[v] [1 Tim. vi. 3.]
[x] [2 Thess. iii. 2.]
[y] [1 Tim. v. 8.]
[z] [Lucan. i. 203.]
[a] [1 Tim. iii. 9.]
[b] [Heb. xi.]
[c] [Ecclus. xxxii. 24.]
[d] Panar. lib. i. edit. Basil., p. 8. l. 46. [al. § 5. tom. i. p. 6 B.]

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difference of men, but good and bad; there was no separation made, but what was made by piety or impiety, or (says he) which is all one, by fidelity or infidelity,' *πίστις μὲν ἐπέχουσα τοῦ χριστιανισμοῦ εἰκόνα, ἀπιστία δὲ ἐπέχουσα ἀσεβείας τὸν χαρακτῆρα καὶ παρανομίας.* For faith hath in it the image of godliness engraven, and infidelity hath the character of wickedness and prevarication. A man was not then esteemed a saint for disobeying his bishop or an apostle, nor for misunderstanding the hard sayings of S. Paul about predestination; to kick against the laudable customs of the church was not then accounted a note of the godly party: and to despise government was but an ill mark and weak indication of being a good Christian. The kingdom of God did not then consist in words, but in power, the power of godliness; though now we are fallen into another method, we have turned all religion into faith, and our faith is nothing but the productions of interest or disputing; it is adhering to a party, and a wrangling against all the world beside; and when it is asked of what religion he is of, we understand the meaning to be what faction does he follow; what are the articles of his sect, not what is the manner of his life: and if men be zealous for their party and that interest, then they are precious men, though otherwise they be covetous as the grave, factious as Dathan, schismatical as Corah, or proud as the falling angels. Alas, these things will but deceive us; the faith of a Christian cannot consist in strifes about words, and perverse disputings of men: these things the apostle[e] calls 'profane and vain babblings;' and mark what he says of them, these things will increase *ἐπὶ πλεῖον ἀσεβείας πλεῖον ἀσέβειαν*[f]· they are in themselves ungodliness and will produce more; "they will increase unto more ungodliness;" but the faith of a Christian hath other measures: that was faith then which made men faithful to their vows in baptism. The faith of a Christian was the best security in contracts, and a Christian's word was as good as his bond, because 'he was faithful that promised;' and a Christian would rather die than break his word, and was always true to his trust; he was faithful to his friend, and loved as Jonathan did David. This was the christian faith then; their religion was to hurt no man, and to do good to every man; and so it ought to be. 'True religion is to visit the fatherless and widow, and to keep ourselves unspotted of the world;' that's a good religion, that's 'pure and undefiled,' so S. James[g]. And S. Chrysostom[h] defines *εὐσέβειαν*, 'true religion,' to be *πίστιν καθαρὰν καὶ ὀρθὸν βίον*, 'a pure faith and a godly life,' for they make up the whole mystery of godliness; and no man could then pretend to faith, but he that did do valiantly, and suffer patiently, and resist the devil, and overcome the world. These things are as properly the actions of faith, as alms is of charity, and therefore they must enter into the moral definition of it. And this was truly understood by

[e] [2 Tim. ii. 16.]
[f] [sic edd.]
[g] [chap. i. 27.]
[h] [vid. in Mat., hom. lxiv. § 3.—tom. vii. col. 640 B.]

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Salvian[h], that wise and godly priest of Massilia; "What is faith, and what is believing?" saith he; *Hominem fideliter Christo credere est fidelem Deo esse, h. e. fideliter Dei mandata servare*, 'that man does faithfully believe in Christ who is faithful unto God, who faithfully keeps God's commandments:' and therefore let us measure our faith here by our faithfulness to God, and by our diligence to do our Master's commandments; for *christianorum omnis religio sine scelere et macula vivere*, said Lactantius[i], the whole religion of a Christian is to live unblamably; that is, in all holiness and purity of conversation.

2. When our faith is spoken of as the great instrument of justification and salvation, take Abraham's faith as your best pattern, and that will end the dispute, because that he was justified by faith when his faith was mighty in effect; when he trusted in God, when he believed the promises, when he expected a resurrection of the dead, when he was strong in faith, when he gave glory to God, when against hope he believed in hope; and when all this past into an act of a most glorious obedience, even denying his greatest desires, contradicting his most passionate affections, offering to God the best thing he had, and exposing to death his beloved Isaac, his 'laughters[j],' all his joy at the command of God. By this faith he was justified, saith S. Paul, by these works he was justified, saith S. James; that is, by this faith working this obedience. And then all the difficulty is over; only remember this, your faith is weak and will do but little for you, if it be not stronger than all your secular desires and all your peevish angers. Thus we find in the holy gospels this conjunction declared necessary, "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them[k]." Here is as glorious an event promised to faith as can be expressed, faith shall obtain any thing of God. True: but it is not faith alone; but faith in prayer; faith praying, not faith simply believing. So S. James[l], "The prayer of faith shall save the sick;" but adds, it must be "the effectual fervent prayer of a righteous man;" so that faith shall prevail, but there must be prayer in faith, and fervour in prayer, and devotion in fervour, and righteousness in devotion, and then impute the effect to faith if you please, provided that it be declared, that effect cannot be wrought by faith unless it be so qualified. But Christ adds one thing more[m], "When ye stand praying, forgive; but if ye will not forgive, neither will your Father forgive you." So that it will be to no purpose to say a man is justified by faith, unless you mingle charity with it: for without the charity of forgiveness, there can be no pardon; and then justification is but a word, when it effects nothing.

3. Let every one take heed that by an importune adhering to and

[h] [De gubern. Dei, lib. iii. p. 38.]
[i] Div. inst., v. 9.—[tom. i. p. 385.]
[j] [Gen. xvii. 19.]
[k] [Mark xi. 24.]
[l] [chap. v. 15 sq.]
[m] [Mark xi. 25.]

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relying upon a mistaken faith, he do not really make a shipwreck of a right faith. Hymenæus and Alexander[n] lost their faith by putting away a good conscience; and what matter is it of what religion or faith a man be[o], if he be a villain and a cheat, a man of no truth, and of no trust, a lover of the world, and not a lover of God? But I pray consider, can any man have faith that denies God? That's not possible: and cannot a man as well deny God by an evil action as by an heretical proposition? cannot a man deny God by works as much as by words? Hear what the apostle[p] says, "They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." Disobedience is a denying God. *Nolumus hunc regnare*, is as plain a renouncing of Christ, as *nolumus huic credere*. It is to no purpose to say we believe in Christ and have faith, unless Christ reign in our hearts by faith.

4. From these premises we may see but too evidently, that though a great part of mankind pretend to be saved by faith, yet they know not what it is, or else wilfully mistake it, and place their hopes upon sand, or the more unstable water. Believing is the least thing in a justifying faith; for faith is a conjugation of many ingredients, and faith is a covenant, and faith is a law, and faith is obedience, and faith is a work; and indeed it is a sincere cleaving to, and closing with the terms of the gospel in every instance, in every particular. Alas, the niceties of a spruce understanding, and the curious nothings of useless speculation, and all the opinions of men that make the divisions of heart, and do nothing else, cannot bring us one drop of comfort in the day of tribulation, and therefore are no parts of the strength of faith. Nay, when a man begins truly to fear God, and is in the agonies of mortification, all these new-nothings and curiosities will lie neglected by, as baubles do by children when they are deadly sick: but that only is faith that makes us to love God, to do His will, to suffer His impositions, to trust His promises, to see thorough a cloud, to overcome the world, to resist the devil, to stand in the day of trial, and to be comforted in all our sorrows. "This is that precious faith so mainly necessary to be insisted on, that by it we may be sons of the free woman, *liberi a vitiis ac ritibus*, that the true Isaac may be in us, which is Christ according to the Spirit, the wisdom and power of God, a divine vigour and life, whereby we are enabled with joy and cheerfulness to walk in the way of God." By this you may try your faith, if you please, and make an end of this question, 'Do you believe in the Lord Jesus, yea, or no?' God forbid else, but if your faith be good it will abide the trial.—There are but three things that make the integrity of christian faith;—Believing the words of God,—Confidence in His goodness,—and Keeping His commandments;—

For the first, it is evident that every man pretends to it; if he

[n] [1 Tim. i. 20.] [o] ['be of' A.] [p] [Tit. i. 16.]

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calls himself christian, he believes all that is in the canon of the scriptures; and if he did not, he were indeed no Christian. But now consider, what think we of this proposition, "all shall be damned who believe not the truth, but have pleasure in unrighteousness[p]?" Does not every man believe this? Is it possible they can believe there is any such thing as unrighteousness in the world, or any such thing as damnation, and yet commit that which the scriptures call unrighteousness, and which all laws, and all good men say is so? Consider how many unrighteous men there are in the world, and yet how few of them think they shall be damned. I know not how it comes to pass, but men go upon strange principles, and they have made christianity to be a very odd institution, if it had not better measures than they are pleased to afford it. There are two great roots of all evil, covetousness and pride, and they have infected the greatest parts of mankind, and yet no man thinks himself to be either covetous or proud: and therefore whatever you discourse against these sins, it never hits any man, but like Jonathan's arrows to David, they fall short or they fly beyond. Salvian[q] complained of it in his time, *Hoc ad crimina nostra addimus, ut cum in omnibus rei simus, etiam bonos nos et sanctos esse credamus,* 'this we add unto our crimes, we are the vilest persons in the world, and yet we think ourselves to be good people, and when we die make no question but we shall go to heaven.' There is no cause of this, but because we have not so much faith as believing comes to, and yet most men will pretend not only to believe, but to love Christ all this while: and how do they prove this? Truly they hate the memory of Judas, and curse the Jews that crucified Christ, and think Pilate a very miserable man, and that all the Turks are damned; and to be called Caiaphas is a word of reproach; and indeed there are many that do not much more for Christ than this comes to; things to as little purpose, and of as little signification. But so the Jews did hate the memory of Corah as we do of Caiaphas; and they builded the sepulchres of the prophets, and we also are angry at them that killed the apostles and the martyrs; but in the mean time we neither love Christ nor His saints, for we neither obey Him, nor imitate them. And yet we should think ourselves highly injured, if one should call us infidels and haters of Christ. But I pray consider; what is hating of any man, but designing and doing him all the injury and spite we can? does not he hate Christ that dishonours Him, that makes Christ's members the members of an harlot? that doth not feed and clothe these members? If the Jews did hate Christ when they crucified Him, then so does a Christian too when he crucifies Him again. Let us not deceive ourselves; a Christian may be damned as well as a Turk; and Christians may with as much malice crucify Christ as the Jews did: and so does every man that sins wilfully; he spills the blood of Christ, making

[p] [2 Thess. ii. 12.]

[q] [De gubern. Dei,] lib. iii. [p. 39.]

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it to be spent in vain. "He that hateth you hateth Me, he that receives you receives Me," said Christ to His apostles. I wish the world had so much faith as to believe that; and by this try whether we love Christ, and believe in Him or no. I shall for the trial of our faith ask one easy question; do we believe that the story of David and Jonathan is true? have we so much faith as to think it possible that two rivals of a crown should love so dearly? can any man believe this, and not be infinitely ashamed to see Christians (almost all Christians) to be irreconcilably angry, and ready to pull their brother's heart out, when he offers to take our land or money from us? why do almost all men that go to law for right hate one another's persons? why cannot men with patience hear their titles questioned? But if christianity be so excellent a religion, why are so very many Christians so very wicked? Certainly they do not so much as believe the propositions and principles of their own religion. For the body of Christians is so universally wicked, that it would be a greater change to see Christians generally live according to their profession, than it was at first from infidelity to see them to turn believers: the conversion from Christian to Christian, from Christian in title to Christian in sincerity, would be a greater miracle than it was when they were converted from heathen and Jew to Christian. What is the matter? Is not 'repentance from dead works' reckoned by S. Paul in Heb. vi.[r] as one of the fundamental points of christian religion? is it not a piece of our catechism, the first thing we are taught, and is it not the last thing that we practise? We had better be without baptism than without repentance, and yet both are necessary; and therefore if we were not without faith, we should be without neither. Is not repentance a forsaking all sin, and an entire returning unto God? who can deny this? and is it not plainly said in scripture, "Unless ye repent ye shall all perish[s]?" But shew me the man that believes these things heartily; that is, shew me a true penitent, he only believes the doctrines of repentance.

If I had time I should examine your faith by your confidence in God, and by your obedience. But if we fail in the mere believing, it is not likely we should do better in the other. But because all the promises of God are conditional, and there can be no confidence in the particular without a promise or revelation, it is not possible that any man that does not live well should reasonably put his trust in God. To live a wicked life, and then to be confident that in the day of our death God will give us pardon, is not faith, but a direct want of faith. If we did believe the promises upon their proper conditions, or believe that God's commandments were righteous and true, or that the threatenings were as really intended as they are terribly spoken, we should not dare to live at the rate we do: but 'wicked men have not faith,' saith S. Paul[t], and then the wonder ceases.

But there are such palpable contradictions between men's practices

[r] [ver. 1.] [s] [Luke xiii. 3.] [t] [See 2 Thess. iii. 2.]

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and the fundamentals of our faith, that it was a material consideration of our blessed Saviour[u], "When the Son of man comes, shall He find faith upon the earth?" meaning, it should be very hard and scant: 'Every man shall boast of his own goodness, *sed virum fidelem*,' saith Solomon[x], 'but a faithful man who can find?' Some men are very good when they are afflicted.

Hanc sibi virtutem fracta facit urceus ansa,
Et tristis nullo qui tepet igne focus;
Et teges et cimex, et nudi sponda grabati,
Et brevis, atque eadem nocte dieque toga[y].

'When the gown of the day is the mantle of the night, and cannot at the same time cover the head, and make the feet warm; when they have but one broken dish and no spoon,' then they are humble and modest; then they can suffer an injury, and bear contempt: but give them riches and they grow insolent; fear and pusillanimity did their first work, and an opportunity to sin undoes it all. *Bonum militem perdidisti, imperatorem pessimum creasti*, said Galba, 'You have spoiled a good trooper when you made me a bad commander.' Others can never serve God but when they are prosperous, if they lose their fortune they lose their faith, and quit their charity; *Non rata fides ubi jam melior fortuna ruit;* if they become poor, they become liars and deceivers of their trust, envious and greedy, restless and uncharitable; that is, one way or other they shew that they love the world, and by all the faith they pretend to, cannot overcome it.

Cast up therefore your reckonings impartially; see what is, what will be required at your hands: do not think you can be justified by faith, unless your faith be greater than all your passions; you have not the learning, not so much as the common notices of faith, unless you can tell when you are covetous, and reprove yourself when you are proud: but he that is so, and knows it not (and that is the case of most men) hath no faith, and neither knows God, nor knows himself.

To conclude. He that hath true justifying faith, believes the power of God to be above the powers of nature; the goodness of God above the merit and disposition of our persons, the bounty of God above the excellency of our works, the truth of God above the contradiction of our weak arguings and fears, the love of God above our cold experience and ineffectual reason, and the necessities of doing good works above the faint excuses and ignorant pretences of disputing sinners. But want of faith makes us so generally wicked as we are, so often running to despair; so often baffled in our resolutions of a good life. But he whose faith makes him more than conqueror over these difficulties, to him Isaac shall be born even in his old age; the life of God shall be perfectly wrought in him, and by this faith so operative, so strong, so lasting, so obedient, he shall be justified, and he shall be saved.

[u] [Luke xviii. 8.] [x] [Prov. xx. 6.] [y] [Mart., lib. xi. epigr. 57.]

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A

SERMON

PREACHED AT THE

CONSECRATION OF TWO ARCHBISHOPS AND TEN BISHOPS,

IN THE

CATHEDRAL CHURCH OF S. PATRICK IN DUBLIN,

JANUARY 27, 1660[a].

By JEREMY TAYLOR, D.D.,

LORD BISHOP OF DOWN AND CONNOR.

Sal liquefit, ut condiat.

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[a] [i. e. 166$\frac{9}{10}$.]

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TO THE

CHRISTIAN READER.

My obedience to the commands of the right honourable the lord justices, and the most reverend and learned primate, and to the desires of my reverend brethren, put it past my enquiry whether I ought to publish this following sermon. I will not therefore excuse it, and say it might have advantages in the delivery which it would want in the reading; and the ear would be kind to the piety of it, which was apparent in the design, when the eye would be severe in its censure of those arguments, which as they could not be longer in that measure of time, so would have appeared more firm if they could have had liberty to have been pursued to their utmost issue: but reason lies in a little room, and obedience in less; and although what I have here said, may not stop the mouths of men resolved to keep up a laction, yet I have said enough to the sober and pious, to them who love order, and hearken to the voice of the spouse of Christ, to the loving and to the obedient: and for those that are not so, I have no argument fit to be used, but prayer, and readiness to give them a reason when they shall modestly demand it. In the mean time I shall only desire them to make use of those truths which the more learned of their party have by the evidence of fact been forced to confess. Rivet[a] affirms that it descended *ex veteris ævi reliquiis*, that presbyters should be assistants or conjoined to the bishops (who is by this confessed to be the principal) in the imposition of hands for ordination. Walo Messalinus[b] acknowledges it to be *rem antiquissimam*, 'a most ancient thing,' that these two orders, viz., of bishops and presbyters, should be distinct, even in the middle or in the beginning of the next age after Christ. Dd. Blondel[c] places it to be thirty-five years after the death of S. John. Now then episcopacy is confessed to be of about sixteen hundred years continuance: and if before this they can shew any ordination by mere presbyters, by any but an apostle, or an apostolical man; and if there were not visibly a distinction of powers and persons relatively in the ecclesias-

[a] [Grotianæ discuss. διάλυσις, sect. xi. 3.—tom. iii. p. 1187.—opp. fol. Roterod. 1660.]

[b] [De episcopis et presbyteris, diss. i. cap. 1.—p. 7. 8vo. Lugd. Bat. 1641.]

[c] [In præfat. ad apolog. pro sentent. Hieron., p. 11.—4to. Amst. 1646.]

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tical government; or if they can give a rational account why they who are forced to confess the honour and distinct order of episcopacy for about sixteen ages, should in the dark interval of thirty-five years (in which they can pretend to no monument or record to the contrary) yet make unlearned scruples of things they cannot colourably prove; if, I say, they can reasonably account for these things, I for my part will be ready to confess that they are not guilty of the greatest, the most unreasonable and inexcusable schism in the world; but else they have no colour to palliate the unlearned crime. For will not all wise men in the world conclude, that the church of God which was then 'holy,' not in title only and design, but practically and materially, and persecuted, and not immerged in secular temptations, could not all in one instant join together to alter that form of church government, which Christ and His apostles had so recently established, and without a divine warrant destroy a divine institution, not only to the confusion of the hierarchy, but to the ruin of their own souls? It were strange that so great a change should be, and no good man oppose it. *In toto orbe decretum est,* so S. Hierome[d], 'all the world consented' in the advancement of the episcopal order: and therefore if we had no more to say for it, yet in prudence and piety we cannot say they would innovate in so great a matter.

But I shall enter no further upon this enquiry; only I remember that it is not very many months since the bigots of the popish party cried out against us vehemently, and enquired, 'Where is your church of England, since you have no unity? for your ecclesiastic head of unity, your bishops, are gone.' And if we should be desirous to verify their argument, so as indeed to destroy episcopacy, we should too much advantage popery, and do the most imprudent and most impious thing in the world. But blessed be God who hath restored that government, for which our late king of glorious memory gave his blood: and that, methinks, should very much weigh with all the king's true-hearted subjects, who should make it religion not to rob that glorious prince of the greatest honour of such a martyrdom. For my part, I think it fit to rest in these words of another martyr, S. Cyprian[e], *Si quis cum episcopo non sit, in ecclesia non esse,* 'he that is not with the bishop is not in the church:' that is, he that goes away from him, and willingly separates, departs from God's church; and whether he can then be with God, is a very material consideration, and fit to be thought on by all that think heaven a more eligible good than the interests of a faction, and the importune desire of rule, can countervail.

However, I have in the following papers spoken a few things, which I hope may be fit to persuade them that are not infinitely prejudiced: and although two or three good arguments are as good as two or three hundred, yet my purpose here was to prove the dignity

[d] [In Tit. cap. i.—tom. iv. part. 1. col. 413.]

[e] Ep. lxix. [al. lxvi. p. 168.]

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and necessity of the office and order episcopal, only that it might be as an economy to convey notice and remembrances of the great duty incumbent upon all them that undertake this great charge. The dignity and the duty take one another by the hand, and are born together; only every sheep of the flock must take care to make the bishop's duty as easy as it can, by humility and love, by prayer and by obedience. It is at the best very difficult, but they who oppose themselves to government, make it harder and uncomfortable: but take heed; if thy bishop hath cause to complain to God of thee for thy perverseness and uncharitable walking, thou wilt be the loser; and for us, we can only say in the words of the prophet[f], "We will weep day and night for the slain of the daughter of my people." But our comfort is in God: for 'we can do nothing without Him,' but 'in Him we can do all things:' and therefore we will pray, *Domine, dabis pacem nobis, omnia enim opera nostra operatus es in nobis*[g], 'God hath wrought all our works within us; and therefore He will give us peace, and give us His spirit.'

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith[h]."

[f] [Jer. ix. 1.] [g] [Esa. xxvi. 12.] [h] [2 Thess. iii. 1, 2.]

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SERMON IV.

A CONSECRATION SERMON PREACHED AT DUBLIN[1].

LUKE xii. 42, 43.

And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season?
Blessed is that servant whom his Lord when He cometh shall find so doing.

Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος.

THESE words are not properly a question, though they seem so, and the particle τὶς is not interrogative, but hypothetical, and extends 'who' to 'whosoever;' plainly meaning that whoever is a steward over Christ's household, of him God requires a great care, because He hath trusted him with a great employment. Every steward ὃν κατέστηκεν ὁ Κύριος, so it is in S. Matthew[k],—ὃν καταστήσει ὁ Κύριος, so it is in my text,—every steward whom the Lord hath or shall appoint over the family to rule it and to feed it, now and in all generations of men, as long as this family shall abide on earth; that is, the apostles, and they who were to succeed the apostles in the stewardship, were to be furnished with the same power, and to undertake the same charge, and to give the same strict and severe accounts.

In these words here is something insinuated, and much expressed.

1. That which is insinuated only, is who these stewards are whom Christ had, whom Christ would appoint over His family the church: they are not here named, but we shall find them out by their proper direction and indigitation by and by.

2. But that which is expressed is the office itself, in a double capacity. *α*) In the dignity of it, it is rule and a government; "whom the Lord shall make ruler over His household." *β*) In the care and duty of it, which determines the government to be paternal

[1] [See the topics of this sermon more fully handled in the Discourse of Episcopacy, in vol. v.]

[k] [chap. xxiv. 45.]

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and profitable; it is a rule, but such a rule as shepherds have over their flocks, to lead them to good pastures, and to keep them within their appointed walks, and within their folds; *διδόναι σιτομέτριον*, that's the work, 'to give them a measure and proportion of nourishment;' *τροφὴν ἐν καιρῷ*, so S. Matthew calls it, 'meat in the season;' that which is fit for them, and when it is fit; meat enough, and meat convenient; and both together mean that which the Greek poets[1] call *ἁρμαλίην ἔμμηνον*, the strong wholesome diet.

3. Lastly, here is the reward of the faithful and wise dispensation. The steward that does so, and continues to do so till his Lord find him so doing, this man shall be blessed in his deed; "Blessed is the servant whom his Lord when He cometh shall find so doing."

Of these in order.

I. Who are these rulers of Christ's family? For though Christ knew it, and therefore needed not to ask; yet we have disputed it so much and obeyed so little, that we have changed the plain hypothesis into an entangled question. The answer yet is easy as to some part of the enquiry: the apostles are the first meaning of the text; for they were our fathers in Christ, they begat sons and daughters unto God; and where a spiritual paternity is evident, we need look no further for spiritual government, because in the paternal rule all power is founded; they begat the family by the power of the word and the life of the Spirit, and they fed this family, and ruled it by the word of their proper ministry; they had the keys of this house, the steward's ensign; and they had the rulers' place, for they sat on twelve thrones and judged the twelve tribes of Israel. But of this there is no question.

And as little of another proposition, that this stewardship was to last for ever; for the power of ministering in this office and the office itself were to be perpetual: for the issues and powers of government are more necessary for the perpetuating the church, than for the first planting; and if it was necessary that the apostle should have a rod and a staff at first, it would be more necessary afterwards, when the family was more numerous, and their first zeal abated, and their native simplicity perverted into arts of hypocrisy and forms of godliness, when 'heresies should arise,' and 'the love of many should wax cold[m].' The apostles had also a power of ordination; and that the very power itself does denote, for it makes perpetuity, that could not expire in the days of the apostles; for by it they themselves propagated a succession. And Christ having promised His spirit to abide with His church for ever, and made His apostles the channels, the ministers and conveyances of it, that it might descend as the inheritance and eternal portion of the family; it cannot be imagined that when the first ministers were gone, there should not others rise up in the same places, some like to the first, in the same office and

[1] [Theocr. xvi. 35.] [m] [1 Cor. xi. 19; 2 Pet. ii. 1; Matt. xxiv. 12.]

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ministry of the Spirit. But the thing is plain and evident in the matter of fact also: *Quod in ecclesia nunc geritur, hoc olim fecerunt apostoli*, said S. Cyprian[n]; 'what the apostles did at first, that the church does to this day, and shall do so for ever:' for when S. Paul[o] had given to the bishop of Ephesus rules of government in this family, he commands that they should be 'observed till the coming of our Lord Jesus Christ:' and therefore these authorities and charges are given to him and to his successors; it is the observation of S. Ambrose[p] upon the warranty of that text, and is obvious and undeniable.

Well then, the apostles were the first stewards; and this office dies not with them, but must for ever be succeeded in; and now begins the enquiry, who are the successors of the apostles: for they are, they must evidently be the stewards to feed and to rule this family. There are some that say that all who have any portion of work in the family, all the ministers of the gospel are these stewards, and so all will be rulers. The presbyters surely; for say they, presbyter and bishop is the same thing, and have the same name in scripture, and therefore the office cannot be distinguished. To this I shall very briefly say two things, which will quickly clear our way through this bush of thorns.

1. That the word 'presbyter' is but an honourable appellative used amongst the Jews, as 'alderman' amongst us; but it signifies no order at all, nor was ever used in scripture to signify any distinct company or order of clergy. And this appears not only by an induction in all the enumerations of the offices ministerial in the New testament[q], where to be a presbyter is never reckoned either as a distinct office, or a distinct order; but by its being indifferently communicated to all the superior clergy, and all the princes of the people.

2. The second thing I intended to say is this, that although all the superior clergy had not only one, but divers common appellatives, all being called πρεσβύτεροι and διάκονοι, even the apostolate itself being called a 'deaconship[r];' yet it is evident that before the common appellations were fixed into names of propriety, they were as evidently distinguished in their offices and powers, as they are at this day in their names and titles.

To this purpose S. Paul gave to Titus the bishop of Crete a special commission, command and power, to make ordinations; and in him, and in the person of Timothy, he did erect a court of judicature even over some of the clergy, who yet were called presbyters; "against a presbyter receive not an accusation but before two or three witnesses[s];"

[n] Epist. lxxiii. ad Jubai. [vid. p. 202.]
[o] [1 Tim. vi. 14.]
[p] [Pseudo-Ambros. in loc. cit.—tom. ii. append. col. 303 D.]
[q] [Rom. xii. 6; Eph. iv. 11; 1 Cor. xii. 28.]
[r] [Acts i. 25.]
[s] [1 Tim. v. 19.]

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there is the measure and the warranty of the *audientia episcopalis*[s], the 'bishop's audience court;' and when the accused were found guilty, he gives in charge to proceed to censures, ἔλεγχε ἀποτόμως, and, δεῖ ἐπιστομίζειν[t], you must 'rebuke them sharply,' and you must 'silence' them, 'stop their mouths,' that's S. Paul's word; that they may no more scatter their venom in the ears and hearts of the people. These bishops were commanded to "set in order things that were wanting[u]" in the churches, the same with that power of S. Paul[v]; "other things will I set in order when I come," said he to the Corinthian churches; in which there were many who were called presbyters, who nevertheless for all that name had not that power. To the same purpose it is plain in scripture that 'some would have been apostles that were not;' such were those whom the Spirit of God notes in the revelation[w]; and some did 'love pre-eminence' that had it not, for so did Diotrephes[x]; and some were judges of questions, and all were not, for therefore they appealed to the apostles at Jerusalem[y]; and S. Philip though he was an evangelist, yet he could not give confirmation to the Samaritans whom he had baptized, but the apostles were sent for[z], for that was part of the power reserved to the episcopal or apostolic order.

Now from these premises the conclusion is plain and easy. 1) Christ left a government in His church, and founded it in the persons of the apostles. 2) The apostles received this power for the perpetual use and benefit, for the comfort and edification of the church for ever. 3) The apostles had this government, but all that were taken into the ministry, and all that were called presbyters had it not. If therefore this government, in which there is so much disparity in the very nature and exercise and first original of it, must abide for ever; then so must that disparity: if the apostolate in the first stabiliment was this eminency of power, then it must be so; that is, it must be the same in the succession that it was in the foundation. For after the church is founded upon its governors, we are to expect no change of government: if Christ was the author of it, then as Christ left it, so it must abide for ever; for ever there must be the governing and the governed, the superior and the subordinate, the ordainer and the ordained, the confirmer and the confirmed.

Thus far the way is straight, and the path is plain. The apostles were the stewards and the ordinary rulers of Christ's family by virtue of the order and office apostolical; and although this be succeeded to for ever, yet no man for his now or at any time being called a presbyter or elder can pretend to it; for besides his being a presbyter, he must be an apostle too; else, though he be called *in partem solicitudinis*, and may do the office of assistance and under-

[s] [See below, p. 325.]
[t] [Tit. i. 11 and 13.]
[u] [Tit. i. 5.]
[v] [1 Cor. xi. 34.]
[w] [cap. ii. 2.]
[x] [3 John 9.]
[y] [Acts xv. 2.]
[z] [Acts viii. 14.]

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stewardship, yet the κῦρος, the government and rule of the family, belongs not to him.

But then, τίς ἄρα καὶ σήμερον, who are these stewards and rulers over the household now? To this the answer is also certain and easy. Christ hath made the same governors to-day as heretofore; apostles still. For though the twelve apostles are dead, yet the apostolical order is not; it is τάξις γεννητικὴ[a], 'a generative order,' and begets more apostles. Now who these *minores apostoli* are, the successors of the apostles in that office apostolical and supreme regiment of souls, we are sufficiently taught in holy scriptures; which when I have clearly shewn to you, I shall pass on to some more practical considerations.

First, therefore, certain and known it is that Christ appointed two sorts of ecclesiastic persons, twelve apostles, and the seventy-two[b] disciples; to these He gave a limited commission, to those a fulness of power; to these a temporary employment, to those a perpetual and everlasting. From these two societies founded by Christ the whole church of God derives the two superior orders in the sacred hierarchy; and as bishops do not claim a divine right but by succession from the apostles, so the presbyters cannot pretend to have been instituted by Christ but by claiming a succession to the seventy-two. And then consider the difference, compare the tables, and all the world will see the advantages of argument we have; for since the seventy-two had nothing but a mission on a temporary errand, and more than that we hear nothing of them in scripture, but upon the apostles Christ poured all the ecclesiastical power, and made them the ordinary ministers of that Spirit which was to abide with the church for ever; the divine institution of bishops, that is, of successors to the apostles, is much more clear than that Christ appointed presbyters, or successors of the seventy-two. And yet if from hence they do not derive it, they can never prove their order to be of divine institution at all, much less to be so alone.

But we may see the very thing itself, the very matter of fact. S. James the bishop of Jerusalem is by S. Paul[c] called an apostle, "other apostles saw I none, save James the Lord's brother." For there were some whom the scriptures call 'the apostles of our Lord;' that is, such which Christ made by His word immediately, or by His spirit extraordinarily; and even into this number and title Matthias and S. Paul and Barnabas were accounted. But the church also made apostles; and these were called by S. Paul[d] ἀπόστολοι ἐκκλησιῶν, 'apostles of the churches,' and particularly Epaphroditus was the 'apostle of the Philippians[e];' properly so, saith Primasius[f],

[a] [Epiphan. hær. lxxv. § 4. p. 908 A.]
[b] [Sic vera. antiq. et vulg. Luc. x. 1. —Vide Blondel, apol. de sent. Hieron. de episc. et presbyt., sect. iii. p. 99; 4to. Amstel. 1646.]
[c] [Gal. i. 19.]
[d] [2 Cor. viii. 23.]
[e] [Phil. ii. 25.]
[f] [p. 150 b.]

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and what is this else but the bishop? saith Theodoret[g]; for *τοὺς νῦν καλουμένους ἐπισκόπους ὠνόμαζον ἀποστόλους*, 'those who are now called bishops were then called apostles,' saith the same father[g]. The sense and full meaning of which argument is a perfect commentary upon that famous prophecy of the church[h], "instead of thy fathers thou shalt have children whom thou mayest make princes in all lands;" that is, not only the twelve apostles, our fathers in Christ, who first begat us, were to rule Christ's family, but when they were gone, their children and successors should arise in their stead,

Et nati natorum, et qui nascentur ab illis[i];

their direct successors to all generations shall be *principes populi*, that is, rulers and governors of the whole catholic church. *De prole enim ecclesiæ crevit eidem paternitas, id est, episcopi quos illa genuit, et patres appellat, et constituit in sedibus patrum*, saith S. Austin[k]; 'the children of the church become fathers of the faithful; that is, the church begets bishops, and places them in the seat of fathers, the first apostles.'

After these plain and evident testimonies of scripture, it will not be amiss to say, that this great affair relying not only upon the words of institution, but on matter of fact, passed forth into a demonstration and greatest notoriety by the doctrine and practice of the whole catholic church. For so S. Irenæus[l], who was one of the most ancient fathers of the church, and might easily make good his affirmative, "we can," says he, "reckon the men who by the apostles were appointed bishops in churches to be their successors unto us, leaving to them the same power and authority which they had." Thus S. Polycarp was by the apostles made bishop of Smyrna, S. Clement bishop of Rome by S. Peter, 'and divers others by the apostles,' saith Tertullian[m], saying also that the Asian bishops were consecrated by S. John. And to be short, that bishops are the successors of the apostles in the stewardship and rule of the church, is expressly taught[n] by S. Cyprian[o] and S. Hierome, S. Ambrose[p] and S. Austin[q], by Euthymius and Pacianus[r], by S. Gregory and S. John Damascene, by Clarius à Muscula and S. Sixtus, by Anacletus and S. Isidore; by the Roman council under S. Sylvester, and the council of Carthage: and the *διαδοχὴ*, or succession of bishops from the apostles' hands in all the churches apostolical was as certainly known as in our chronicles we find the succession of our English kings, and one can no more be denied than the other. The

[g] [Ad 1 Tim. iii.—tom. iii. p. 652.]
[h] [Ps. xlv. 16.]
[i] [Virg. Æn., iii. 98.]
[k] [In ps. xliv. § 32.—t. iv. col. 398.]
[l] [Adv. hær., lib. iii. c. 3. § 1. p. 175.]
[m] [De præscr. hær. § 32. p. 213 B.]
[n] [See for the following references 'Episcopacy asserted,' vol. v. pp. 22, 31—40, &c.]
[o] [Epist. lxxv. p. 225.]
[p] In 1 Cor. xii. [See vol. v. p. 41.]
[q] In psal. xliv. [See note k above.]
[r] Epist. i. ad Sympronianum. [See vol. v. p. 42.]

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conclusion from these premises I give you in the words of S. Cyprian[s], *Cogitent diaconi quod apostolos, id est, episcopos, Dominus ipse elegerit,* 'let the ministers know that apostles, that is, the bishops, were chosen by our blessed Lord himself:' and this was so evident, and so believed, that S. Austin[t] affirms it with a *Nemo ignorat,* 'no man is so ignorant but he knows this, that our blessed Saviour appointed bishops over churches.'

Indeed the Gnostics spake evil of this order; for they are noted by three apostles, S. Paul, S. Peter, and S. Jude, to be despisers of government, and to speak evil of dignities; and what government it was they did so despise, we may understand by the words of S. Jude[u], they were ἐν ἀντιλογίᾳ Κορὲ, 'in the contradiction or gainsaying of Corah,' who with his company rose up against Aaron the high-priest; and excepting these, who were the vilest of men, no man within the first three hundred years after Christ opposed episcopacy. But when Constantine received the church into his arms, he found it universally governed by bishops; and therefore no wise or good man professing to be a Christian, that is, to believe the holy catholic church, can be content to quit the apostolical government (that by which the whole family of God was fed, and taught, and ruled) and beget to himself new fathers and new apostles, who by wanting succession from the apostles of our Lord, have no ecclesiastical and derivative communion with these fountains of our Saviour.

If ever Vincentius Lirinensis's[x] rule could be used in any question, it is in this, *Quod semper, quod ubique, quod ab omnibus;* that bishops are the successors of the apostles in this stewardship, and that they did always rule the family, was taught and acknowledged always, and everywhere, and by all men that were of the church of God. And if these evidences be not sufficient to convince modest and sober persons in this question, we shall find our faith to fail in many other articles, of which we yet are very confident: for the observation of the Lord's day, the consecration of the holy eucharist by priests, the baptizing infants, the communicating of women, and the very canon of the scripture itself, rely but upon the same probation; and therefore the denying of articles thus proved, is a way, I do not say to bring in all sects and heresies, that's but little, but a plain path and inlet to atheism and irreligion; for by this means it will not only be impossible to agree concerning the meaning of scripture, but the scripture itself, and all the records of religion, will become useless, and of no efficacy or persuasion.

I am entered into a sea of matter, but I will break it off abruptly, and sum up this enquiry with the words of the council of Chalcedon[y], which is one of the four generals by our laws made the measure of

[s] Epist. lxv. ad Rogat. [al. ep. iii. vid. p. 6.]
[t] Quæstt. V. et N. T. q. cxcvii. [leg. xcvii.—t. iii. part. 2. append. col. 89 F.]
[u] [ver. 11.]
[x] [Commonit., capp. ii. et ix.—pp. 103, 6.]
[y] [can. xxix. tom. ii. col. 613.]

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judging heresies[a], Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν ἀναφέρειν[a] ἱεροσυλία ἐστὶν, 'it is sacrilege to bring back a bishop to the degree and order of a presbyter.' It is indeed a rifling the order, and entangling the gifts, and confounding the method of the holy Ghost; it is a dishonouring them whom God would honour, and a robbing them of those spiritual eminencies with which the Spirit of God does anoint the consecrated heads of bishops. And I shall say one thing more, which indeed is a great truth, that the diminution of episcopacy was first introduced by popery; and the popes of Rome by communicating to abbots, and other mere priests, special graces to exercise some essential offices of episcopacy, have made this sacred order to be cheap, and apt to be invaded. But then add this: if Simon Magus was in so damnable a condition for offering to buy the gifts and powers of the apostolical order, what shall we think of them that snatch them away, and pretend to wear them whether the apostles and their successors will or no? This is ψεύσασθαι τὸ ἅγιον πνεῦμα[b], 'to belie the holy Ghost;' that is the least of it: it is rapine and sacrilege, besides the heresy and schism, and the spiritual lie. For the government episcopal, as it was exemplified in the synagogue, and practised by the same measures in the temple, so it was transcribed by the eternal Son of God, who translated it into a gospel ordinance: it was sanctified by the holy Spirit, who named some of the persons, and gave to them all power and graces from above: it was subjected in the apostles first, and by them transmitted to a distinct order of ecclesiastics: it was received into all churches, consigned in the records of the holy scriptures, preached by the universal voice of all the christian world, delivered by notorious and uninterrupted practice, and derived to further and unquestionable issue by perpetual succession.

I have done with the hardest part of the text, by finding out the persons intrusted, the stewards of Christ's family; which though Christ only intimated in this place, yet He plainly enough manifested in others: the apostles and their successors the bishops are the men intrusted with this great charge; God grant they may all discharge it well. And so I pass from the officers to a consideration of the office itself, in the next words, 'whom the Lord shall make ruler over His household, to give them their meat in due season.'

II. The office itself is the stewardship, that is episcopacy, the office of the bishop. The name signifies an office of the ruler indefinitely, but the word was chosen, and by the church appropriated to those whom it now signifies, both because the word itself is a monition of duty, and also because the faithful were used to it in the days of Moses and the prophets. The word is in the prophecy of the church[c], "I will give to thee princes in peace, καὶ ἐπισκόπους

[a] [See vol. v. p. 197, note.]
[a] [al. φέρειν.]
[b] [Acts v. 3.]
[c] Isa. lx. 17.—Hunc locum etiam ci-

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ἐν δικαιοσύνῃ, and bishops in righteousness;" upon which place S. Hierome[d] says, *Principes ecclesiæ vocat futuros episcopos*, 'the Spirit of God calls them who were to be christian bishops, *principes*, or chief rulers;' and this was no new thing, for the chief of the priests who were set over the rest, are called bishops by all the Hellenist Jews. Thus Joel[e] is called ἐπίσκοπος ἐπ' αὐτοὺς, 'the bishop over the priests;' and the son of Bani[f], ἐπίσκοπος Λευίτων, 'the bishop and visitor over the Levites;' and we find at the purging of the land from idolatry, the high-priest placed ἐπισκόπους εἰς οἶκον κυρίου[g], 'bishops over the house of God.' Nay it was the appellative of the high-priest himself, ἐπίσκοπος Ἐλεάζαρ[h], 'bishop Eleazar, the son of Aaron the priest,' to whom is committed the care of lamps, and the daily sacrifice, and the holy unction.

Now this word the church retained, choosing the same name to her superior ministers, because of the likeness of the ecclesiastical government between the Old and New testament.

For Christ made no change but what was necessary. Baptism was a rite among the Jews, and the Lord's supper was but the *postcœnium* of the Hebrews changed into a mystery, from a type to a more real exhibition; and the Lord's prayer was a collection of the most eminent devotions of the prophets and holy men before Christ, who prayed by the same Spirit; and the censures ecclesiastical were but an imitation of the proceedings of the judaical tribunals; and the whole religion was but the law of Moses drawn out of its veil into clarity and manifestation; and to conclude in order to the present affair, the government which Christ left was the same as He found it; for what Aaron and his sons, and the Levites, were in the temple, that bishops, priests, and deacons are in the church; it is affirmed by S. Hierome[i] more than once; and the use he makes of it is this, *Esto subjectus pontifici tuo, et quasi animæ parentem suscipe*, 'obey your bishop, and receive him as the nursing father of your soul.' But above all, this appellation is made honourable by being taken by our blessed Lord himself, for He is called in scripture[k] the great 'shepherd and bishop of our souls.'

But our enquiry is not after the name, but the office, and the dignity and duty of it. *Ecclesiæ gubernandæ sublimis ac divina potestas*, so S. Cyprian[l] calls it, 'a high and a divine power from God of governing the church;' *rem magnam et pretiosam in conspectu Domini*, so S. Cyril, 'a great and precious thing in the sight of God;' τῶν ἐν[m] ἀνθρώποις εἰκταίων ὅρον, by Isidore Pelusiot[n], 'the utmost limit of

tat S. Clemens, ep. ad Cor. [i. § 42. tom. i. p. 170.]

[d] [tom. iii. col. 453.]

[e] [Nehem. xi. 9.]

[f] [ibid. ver. 22.]

[g] [2 Kings xi. 18.]

[h] [Numb. iv. 16.]

[i] Epist. ii. ad Nepot. — Epist. ad Evagrium. [al. epistt. xxxiv. et cii. — tom. iv. part. 2. coll. 261 et 803.]

[k] [1 Pet. ii. 25.]

[l] [Epist. lix. p. 126.]

[m] [ἐν deest, edd.]

[n] [lib. ii. ep. 71. p. 153.]

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what is desirable among men.' But the account upon which it is so 'desirable,' is the same also that makes it formidable. They who have tried it, and did it conscientiously, have found the burden so great, as to make them stoop with care and labour; and they who do it ignorantly or carelessly, will find it will break their bones. For the bishop's office is all that duty which can be signified by those excellent words of S. Cyprian[o], "He is a bishop or overseer of the brotherhood, the ruler of the people, the shepherd of the flock, the governor of the church, the minister of Christ, and the priest of God." These are great titles, and yet less than what is said of them in scripture, which calls them 'salt of the earth,' 'lights upon a candlestick,' 'stars' and 'angels,' 'fathers of our faith,' 'embassadors of God,' 'dispensers of the mysteries of God,' 'the apostles of the churches, and the glory of Christ;' but then they are great burdens too, for the bishop is πεπιστευμένος τὸν λαὸν τοῦ Κυρίου, 'intrusted with the Lord's people;' that's a great charge, but there is a worse matter that follows, καὶ τὸν ὑπὲρ τῶν ψυχῶν αὐτῶν λόγον ἀπαιτηθησόμενος, the bishop is he of whom God 'will require an account for all their souls:' they are the words of S. Paul[p], and transcribed into the fortieth canon of the apostles[q], and the twenty-fourth canon of the council of Antioch[r].

And now I hope the envy is taken off; for the honour does not pay for the burden; and we can no sooner consider episcopacy in its dignity, as it is a rule, but the very nature of that rule does imply so severe a duty, that as the load of it is almost insufferable, so the event of it is very formidable, if we take not great care. For this stewardship is κυριότης καὶ διακονία, 'a principality and a ministry.' So it was in Christ; He is Lord of all, and yet He was the servant of all; so it was in the apostles, it was κλῆρος διακονίας καὶ ἀποστολῆς[s], 'their lot was to be apostles, and yet to serve and minister;' and it is remarkable that in Isaiah[t] the LXX use the word ἐπίσκοπος or 'bishop,' but there they use it for the Hebrew word *neckosheth*, which the Greeks usually render by ἐργοδιώκτης, φορολόγος, πράκτωρ, and the interlineary translation by *exactores*. Bishops are only God's ministers and tribute gatherers, requiring and overseeing them that they do their duty; and therefore here the case is so, and the burden so great, and the dignity so allayed, that the envious man hath no reason to be troubled that his brother hath so great a load, nor the proud man plainly to be delighted with so honourable a danger. It is indeed a rule, but it is paternal; it is a government, but it must be neither ἀναγκαστικὸν nor αἰσχροκερδὲς[u], it is neither a power to constrain, nor a commission to get wealth; for it must be without necessity and not for filthy lucre sake; but it is a rule, ὡς διακονοῦντος, so S. Luke[x], 'as of him that ministers;' ὡς πάντων δούλου, so S. Mark[y], 'as of him that is servant of all;' ὡς πόδας νίπ-

[o] [Epist. lxvi. p. 167.] [p] [Heb. xiii. 17.] [q] [al.can.xxxii.p.447.]
[r] [tom. i. col. 603.] [s] [Acts i. 25.] [t] [chap. lx. 17.]
[u] [1 Pet. v. 1. 5.] [x] [chap. xxii. 27.] [y] [chap. x. 44.]

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τοῦτος, so S. John[z], such a principality as he hath 'that washes the feet' of the weary traveller; or if you please, take it in the words of our blessed Lord[a] himself, that "he that will be chief among you, let him be your minister," meaning that if under Christ's kingdom you desire rule, possibly you may have it; but all that rule under Him are servants to them that are ruled; and therefore you get nothing by it, but a great labour and a busy employment, a careful life, and a necessity of making severe accounts. But all this is nothing but the general measures, I cannot be useful or understood unless I be more particular. The particulars we shall best enumerate by recounting those great conjugations of worthy offices and actions by which christian bishops have blessed and built up christendom; for because we must be followers of them as they were of Christ, the recounting what they did worthily in their generations, will not only demonstrate how useful, how profitable, how necessary episcopacy is to the christian church, but it will at the same time teach us our duty, by what services we are to benefit the church, in what works we are to be employed, and how to give an account of our stewardship with joy.

1. The christian church was founded by bishops, not only because the apostles, who were bishops, were the first preachers of the gospel, and planters of churches, but because the apostolical men, whom the apostles used in planting and disseminating religion, were by all antiquity affirmed to have been diocesan bishops; insomuch that as S. Epiphanius[b] witnesses, there were at the first disseminations of the faith of Christ, many churches who had in them no other clergy but a bishop and his deacons, and the presbyters were brought in afterwards as the harvest grew greater: but the bishops' names are known, they are 'recorded in the book of life,' and 'their praise is in the gospel;' such were Timothy and Titus, Clemens and Linus, Marcus and Dionysius, Onesimus and Caius, Epaphroditus and S. James our Lord's brother, Evodius and Simeon; all which,—if there be any faith in Christians that gave their lives for a testimony to the faith, and any truth in their stories; and unless we who believe Thucydides and Plutarch, Livy and Tacitus, think that all church story is a perpetual romance, and that all the brave men, the martyrs and the doctors of the primitive church, did conspire as one man to abuse all christendom for ever;—I say unless all these impossible suppositions be admitted, all these whom I have now reckoned were bishops fixed in several churches, and had dioceses for their charges.

The consequent of this consideration is this. If bishops were those upon whose ministry Christ founded and built His church, let us consider what great wisdom is required of them that 'seem to be pillars:' the stewards of Christ's family must be wise; that Christ requires: and if the order be necessary to the Church, wisdom can-

[z] [chap. xiii. 14.]
[a] [Matt. xx. 27.]
[b] Lib. iii. tit. 1. [al. hær. lxv. § 5.—lib. i. tom. 1. p. 908.]

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not but be necessary to the order; for it is a shame if they who by their office are fathers in Christ, shall by their unskilfulness be but babes themselves, understanding not the secrets of religion, the mysteries of godliness, the perfections of the evangelical law, all the advantages and disadvantages in the spiritual life. A bishop must be 'exercised in godliness,' a man of great experience in the secret conduct of souls, not satisfied with an ordinary skill in making homilies to the people, and speaking common exhortations in ordinary cases, but ready to answer in all secret enquiries, and 'able to convince the gainsayers,' and to 'speak wisdom amongst them that are perfect.'

If the first bishops laid the foundation, their successors must not only preserve whatsoever is fundamental, but build up the church in a most holy faith, taking care that no heresy sap the foundation, and that no hay or rotten wood be built upon it; and above all things, that a most holy life be superstructed upon a holy and unreprovable faith. So the apostles laid the foundation, and built the walls of the church, and their successors must raise up the roof as high as heaven. For let us talk and dispute eternally, we shall never compose the controversies in religion, and establish truth upon unalterable foundations, as long as men handle the word of God deceitfully, that is, with designs and little artifices, and secular partialities; and they will for ever do so, as long as they are proud or covetous. It is not the difficulty of our questions, or the subtlety of our adversaries that makes disputes interminable; but we shall never cure the itch of disputing, or establish unity, unless we apply ourselves to humility, and contempt of riches. If we will be contending, let us contend like the olive and the vine, who shall produce best and most fruit; not like the aspine and the elm, which shall make most noise in a wind. And all other methods are a beginning at a wrong end. And as for the people; the way to make them conformable to the wise and holy rules of faith and government, is by reducing them to live good lives. When the children of Israel gave themselves to gluttony and drunkenness, and filthy lusts, they quickly fell into abominable idolatries; and S. Paul[c] says, that men 'make shipwreck of their faith by putting away a good conscience;' for the mystery of faith is best preserved ἐν καθαρᾷ συνειδήσει, 'in a pure conscience,' saith the same apostle[d]: secure but that, and we shall quickly end our disputes, and have an obedient and conformable people; but else never.

2. As bishops were the first fathers of churches, and gave them being; so they preserve them in being. For without sacraments there is no church, or it will be starved and die; and without bishops there can be no priests, and consequently no sacraments; and that must needs be a supreme order from whence ordination

[c] [1 Tim. i. 19.] [d] [1 Tim. iii. 9.]

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itself proceeds. For it is evident and notorious that in scripture there is no record of ordination but an apostolical hand was in it, one of the ἄνδρες ἡγούμενοι[e], one of the 'chief,' one of the 'superior and ruling' clergy; and it is as certain in the descending ages of the church the bishop always had that power, it was never denied to him, and it was never imputed to presbyters: and S. Hierome[f] himself, when out of his anger against John bishop of Jerusalem he endeavoured to equal the presbyter with the bishop, though in very many places he spake otherwise, yet even then also, and in that heat, he excepted ordination, acknowledging that to be the bishop's peculiar. And therefore they who go about to extinguish episcopacy, do as Julian did; they destroy the presbytery and starve the flock, and take away their shepherds, and dispark their pastures, and tempt God's providence to extraordinaries, and put the people to hard shifts, and turn the channels of salvation quite another way, and leave the church to a perpetual uncertainty whether she be alive or dead, and the people destitute of the life of their souls, and their daily bread, and their spiritual comforts, and holy blessings.

The consequent of this is,—If sacraments depend upon bishops, then let us take care that we convey to the people holy and pure materials, sanctified with a holy ministry, and ministered by holy persons. For although it be true that the efficacy of the sacraments does not depend wholly upon the worthiness of him that ministers, yet it is as true that it does not wholly rely upon the worthiness of the receiver; but both together relying upon the goodness of God, produce all those blessings which are designed. The minister hath an influence into the effect[g], and does very much towards it; and if there be a failure there, it is a defect in one of the concurring causes; and therefore an unholy bishop is a great diminution to the people's blessing. S. Hierome[h] presses this severely, *Impie faciunt, &c.*, 'they do wickedly who affirm that the holy eucharist is consecrated by the words' (alone) 'and solemn prayer of the consecrator, and not also by his life and holiness.' And therefore S. Cyprian[i] affirms that "none but holy and upright men are to be chosen, who offering their sacrifices worthily to God, may be heard in their prayers for the Lord's people;" but for others, *sacrificia eorum panis luctus*, saith the prophet Hosea[k], 'their sacrifices are like the bread of sorrow, whoever eats thereof shall be defiled.'

This discourse is not mine but S. Cyprian's; and although his words are not to be understood dogmatically, but in the case of duty and caution, yet we may lay our hands upon our hearts, and consider how we shall give an account of our stewardship, if we shall

[e] [Acts xv. 22.]
[f] [Epist. xxxix. ad Theophilum; tom. iv. part. 2. col. 337 sq.]
[g] [With the ensuing page compare vol. iv. p. 80 sqq.]
[h] In cap. ii. Zeph. [See vol. iv. p. 81.]
[i] Lib. i. ep. 4. [See vol. iv. p. 80.]
[k] [cap. ix. 4.]

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offer to the people the bread of God with impure hands; it is of itself a pure nourishment, but if it passes through an unclean vessel, it loses much of its excellency.

3. The like also is to be said concerning prayer: for the episcopal order is appointed by God to be the great ministers of Christ's priesthood, that is, to stand between Christ and the people in the entercourse of prayer and blessing. "We will give ourselves continually to prayer," said the apostles[l], that was the one half of their employment; and indeed a bishop should spend very much of his time in holy prayer, and in diverting God's judgments, and procuring blessings to the people; for in all times, the chief of the religion was ever the chief minister of blessing. Thus Abraham blessed Abimelech, and Melchisedek blessed Abraham, and Aaron blessed the people; and "without all controversy," saith the apostle[m], "the less is blessed of the greater." But then "we know that God heareth not sinners[n];" and it must be "the effectual fervent prayer of a righteous man" that shall "prevail[o]."

And therefore we may easily consider that a vicious prelate is a great calamity to that flock which he is appointed to bless and pray for. How shall he reconcile the penitents, who is himself at enmity with God? how shall the holy Spirit of God descend upon the symbols at his prayer who does perpetually grieve Him, and quench His holy fires, and drive Him quite away? how shall he that hath not tasted of the Spirit by contemplation, stir up others to earnest desires of celestial things? or what good shall the people receive, when the bishop lays upon their head a covetous or a cruel, an unjust or an impure hand? But therefore, that I may use the words of S. Hierome[p], *cum ab episcopo gratia in populum transfundatur, et mundi totius et ecclesiæ totius condimentum sit episcopus, &c.*, 'since it is intended that from the bishop grace should be diffused amongst all the people,' there is not in the world a greater indecency than a holy office ministered by an unholy person, and no greater injury to the people, than that of the blessings which God sends to them by the ministries evangelical they should be cheated and defrauded by a wicked steward. And therefore it was an excellent prayer which to this very purpose was by the son of Sirach[q] made in behalf of the high-priests the sons of Aaron, "God give you wisdom in your heart to judge His people in righteousness, that their good things be not abolished, and that their glory may endure for ever."

4. All the offices ecclesiastical always were, and ought to be conducted by the episcopal order, as is evident in the universal doctrine and practice of the primitive church: *οἱ πρεσβύτεροι καὶ διάκονοι*

[l] [Acts vi. 4.]
[m] [Heb. vii. 7.]
[n] [John ix. 31.]
[o] [James v. 16.]
[p] Dial. adv. Lucifer. [tom. iv. part. 2. —vid. col. 291.]
[q] [Ecclus. xlv. 26.]

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ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν, it is the fortieth[r] canon of the apostles, "let the presbyters and deacons do nothing without leave of the bishop;" but that case is known.

The consequent of this consideration is no other than the admonition in my text, 'We are stewards of the manifold grace of God[s],' and dispensers of the mysteries of the kingdom; and 'it is required of stewards that they be found faithful;' 'that we preach the word of God in season and out of season, that we rebuke and exhort, admonish and correct:' for these God calls *Pastores secundum cor meum*[t], 'pastors according to His own heart, which feed the people with knowledge and understanding;' but they must also 'comfort the afflicted, and bind up the broken heart:' minister the sacraments with great diligence, and righteous measures, and abundant charity, always having in mind those passionate words of Christ[u] to S. Peter, 'If thou lovest Me, feed My sheep; if thou hast any love to Me, feed My lambs.'

And let us remember this also, that nothing can enforce the people to obey their bishops as they ought, but our doing that duty and charity to them which God requires. There is reason in these words of S. Chrysostom[x], "It is necessary that the church should adhere to their bishop as the body to the head, as plants to their roots, as rivers to their springs, as children to their fathers, as disciples to their masters." These similitudes express not only the relation and dependency, but they tell us the reason of the duty. The head gives light and reason to conduct the body; the roots give nourishment to the plants; and the springs, perpetual emanation of waters to the channels: fathers teach and feed their children; and disciples receive wise instructions from their masters: and if we be all this to the people, they will be all that to us; and wisdom will compel them to submit, and our humility will teach them obedience, and our charity will invite their compliance; our good example will provoke them to good works, and our meekness will melt them into softness and flexibility: for all the Lord's people are *populus voluntarius*, 'a free and willing people;' and we, who cannot compel their bodies, must thus constrain their souls, by inviting their wills, by convincing their understandings, by the beauty of fair example, the efficacy and holiness, and the demonstrations of the Spirit.

This is *experimentum ejus qui in nobis loquitur, Christus*[y], 'the experiment of Christ that speaketh in us.' For to this purpose those are excellent words which S. Paul[z] spake, "Remember them who have the rule over you, whose faith follow, considering the end of their conversation." There lies the demonstration; and those prelates who teach good life, whose sermons are the measures of Christ, and

[r] [al. xxxii. p. 447] et xxiv. can. concil. Antioch. [tom. i. col. 603.]
[s] [1 Cor. iv. 1—3.]
[t] [Jer. iii. 15.]
[u] [vid. John xxi. 15.]
[x] [De recip. Severian., t. iii. p. 412.]
[y] [vid. 2 Cor. xiii. 3, ed. vulg.]
[z] [Heb. xiii. 7.]

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whose life is a copy of their sermons, these must be followed, and surely these will; for these are burning and shining lights: but if we hold forth false fires, and by the amusement of evil examples call the vessels that sail upon a dangerous sea to come upon a rock, or an iron shore instead of a safe harbour, we cause them to make shipwreck of their precious faith, and to perish in the deceitful and unstable waters. *Vox operum fortius sonat quam verborum;* a good life is the strongest argument that your faith is good; and a gentle voice will be sooner entertained than a voice of thunder, but the greatest eloquence in the world is a meek spirit, and a liberal hand; these are the two pastoral staves the prophet[z] speaks of, *nognam* and *hovelim*[a], 'beauty and bands;' he that hath the staff of the beauty of holiness, the ornament of fair example, he hath also the staff of bands, *atque in funiculis Adam traket eos, in vinculis caritatis*, as the prophet Hosea's[b] expression is, 'he shall draw the people after him by the cords of a man, by the bands of a holy charity.' But if against all these demonstrations any man will be refractory, we have instead of a staff an apostolical rod, which is the last and latest remedy, and either brings to repentance, or consigns to ruin and reprobation.

If there were any time remaining, I could reckon that the episcopal order is the principle of unity in the church; and we see it is so, by the innumerable sects that sprang up when episcopacy was persecuted. I could add, how that bishops were the cause that S. John wrote his gospel; that the christian faith was for three hundred years together bravely defended by the sufferings, the prisons and flames, the life and the death of bishops, as the principal combatants; that the fathers of the church, whose writings are held in so great veneration in all the christian world, were almost all of them bishops. I could add, that the reformation of religion in England was principally by the preachings and the disputings, the writings and the martyrdom of bishops: that bishops have ever since been the greatest defensatives against popery; that England and Ireland were governed by bishops ever since they were christian, and under their conduct have for so many ages enjoyed all the blessings of the gospel. I could add also, that episcopacy is the great stabiliment of monarchy; but of this we are convinced by a sad and too dear-bought experience: I could therefore instead of it say, that episcopacy is the great ornament of religion; that as it rescues the clergy from contempt, so it is the greatest preservative of the people's liberty from ecclesiastic tyranny on one hand (the gentry being little better than servants while they live under the presbytery) and anarchy and licentiousness on the other; that it endears obedience, and is subject to the laws of princes, and is wholly ordained for the good of mankind, and the benefit of souls. But I cannot stay to number all the blessings which have entered into the world at this door: I only remark these

[z] [Zech. xi. 7.] [a] [נֹעַם, חֹבְלִים] [b] [Hos. xi. 4.]

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because they describe unto us the bishop's employment, which is, to be busy in the service of souls, to do good in all capacities, to serve every man's need, to promote all public benefits, to cement governments, to establish peace, to propagate the kingdom of Christ, to do hurt to no man, to do good to every man; that is, so to minister, that religion and charity, public peace and private blessings may be in their exaltation.

As long as it was thus done by the primitive bishops, the princes and the people gave them all honour; insomuch that by a decree of Constantine the great[c], the bishop had power given him to retract the sentences made by the presidents of provinces; and we find in the acts of S. Nicholas[d], that he rescued some innocent persons from death when the executioner was ready to strike the fatal blow; which thing, even when it fell into inconvenience, was indeed forbidden by Arcadius and Honorius; but the confidence and honour was only changed, it was not taken away; for the condemned criminal had leave to appeal to the *audientia episcopalis*, to the 'bishop's court.' This was not any right which the bishops could challenge, but a reward of their piety; and so long as the holy office was holily administered, the world found so much comfort and security, so much justice and mercy, so many temporal and spiritual blessings consequent to the ministries of that order, that, as the Galatians to S. Paul[d], men have 'plucked out their eyes to do them service,' and to do them honour. For then episcopacy did that good that God intended by it; it was a spiritual government, by spiritual persons, for spiritual ends: then the princes and the people gave them honours, because they deserved and sought them not; then they gave them wealth, because they would dispend it wisely, frugally, and charitably: then they gave them power, because it was sure to be used for the defence of the innocent, for the relief of the oppressed, for the punishment of evil-doers, and the reward of the virtuous: then they desired to be judged by them, because their audiences or courts did ἡσυχάζειν τὸ βαρβαρικὸν, they appeased all furious sentences, and taught gentle principles, and gave merciful measures, and in their courts were all equity and piety, and christian determinations.

But afterwards, when they did fall εἰς δυναστείαν, into secular methods, and made their counsels vain by pride, and dirtied their sentences with money, then they became like other men: and so it will be unless the bishop be more holy than other men: but when our sanctity and severity shall be as eminent as the calling is, then we shall be called to councils, and sit in public meetings, and bring comfort to private families, and rule in the hearts of men by a *jus relationis*, such as was between the Roman emperors and the senate; they courted one another into power, and in giving honour strived to

[c] [vid. Euseb. de vit. Constant. iv. 27; Sozom. i. 9; præcipue vero Extrav. de episc. judicio, ad calc. cod. Theodos. tom. vi. p. 339; sed de hac consule Seld., uxor. hebr. iii. 28. vol. ii. col. 830 sq.—fol. Lond. 1726.]

[d] [In vit. ejus per S. Justinian. c. 16.]

[e] [Gal. iv. 15.]

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out-do each other; for from an humble wise man, no man will snatch an employment that is honourable; but from the proud and from the covetous every man endeavours to wrest it, and thinks it lawful prize.

My time is now done; and therefore I cannot speak to the THIRD part of my text, the reward of the good steward and of the bad; I shall only mention it to you in a short exhortation, and so conclude. In the primitive church a bishop was never admitted to public penance; not only because in them every crime is ten, and he that could discern a public shame, could not deserve a public honour; nor yet only because every such punishment was scandalous, and did more evil by the example of the crime, than it could do good by the example of the punishment; but also because no spiritual power is higher than the episcopal, and therefore they were to be referred to the divine judgment, which was likely to fall on them very heavily: διχοτομήσει ἄχρηστον ὁ Κύριος[e], 'the Lord will cut the evil stewards asunder;' he will suffer schisms and divisions to enter in upon us, and that will sadly cut us asunder; but the evil also shall fall upon their persons, like the punishment of quartering traitors,

— ἵνα καί σε διαμελεῖσι ταμήσῃ[f],

punishment with the circumstances of detestation and exemplarity. Consider therefore what is your great duty. Consider what is your great danger. The lines of duty I have already described; only remember how dear and precious souls are to God, since for their salvation Christ gave His blood, and therefore will not easily lose them whom, though they had sinned against Him, yet He so highly valued; remember that you are Christ's deputies in the care of souls, and that you succeed in the place of the apostles. *Non est facile stare loco Pauli, et tenere gradum Petri*, you have undertaken 'the work of S. Paul, and the office of S. Peter,' and what think you upon this account will be required of us? S. Hierome[g] expresses it thus. The wisdom and skill of a bishop ought to be so great, that his countenance, his gesture, his motion, everything should be vocal, *ut quicquid agit, quicquid loquitur, doctrina sit apostolorum*, 'that whatever he does or speaks be doctrine apostolical.' The ancient fathers had a pious opinion, that besides the angel guardian which is appointed to the guard of every man, there is to every bishop a second angel appointed to him at the consecration; and to this Origen[h] alludes, saying that every bishopric hath two angels, the one visible and the other invisible. This is a great matter, and shews what a precious thing that order and those persons are in the eyes of God; but then this also means, that we should live angelic lives, which the church rarely well expresses by saying, that episcopal

[e] [Matt. xxiv. 51.]
[f] [vid. Hom. od. χ'. 338.]
[g] [Ep. v. tom. iv. part. 2. col. 11.]
[h] [In Num. hom. xi. § 4. et xx. 3.—tom. ii. pp. 307 sq. et 350.]

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dignity is the ecclesiastic state of perfection, and supposes the persons to be so far advanced in holiness as to be in the state of confirmation in grace. But I shall say nothing of these things, because it may be they press too hard; but the use I shall make of it upon occasion of the reward of the good and bad steward, is to remind you of your great danger. For if it be required of bishops to be so wise and so holy, so industrious and so careful, so busy and so good up to the height of best examples; if they be anointed of the Lord, and are the husbands of the churches; if they be the shepherds of the flock, and stewards of the household; it is very fit they consider their danger, that they may be careful to do their duty. S. Bernard[1] considers it well in his epistle to Henry archbishop of Sens, "If I lying in my cell, and smoking under a bushel, not shining, yet cannot avoid the breath of the winds, but that my light is almost blown out; what will become of my candle, if it were placed on a candlestick and set upon a hill? I am to look to myself alone, and provide for my own salvation; and yet I offend myself, I am weary of myself, I am my own scandal and my own danger; my own eye, and mine own belly, and my own appetite find me work enough; and therefore God help them who besides themselves are answerable for many others." Jacob kept the sheep of Laban, and we keep the sheep of Christ; and Jacob was to answer for every sheep that was stolen, and every lamb that was torn by the wild beast; and so shall we too, if by our fault one of Christ's sheep perish; and yet it may be there are a hundred thousand souls committed to the care and conduct of some one shepherd, who yet will find his own soul work enough for all his care and watchfulness. If any man should desire me to carry a frigate into the Indies, in which a hundred men were embarked; I were a mad man to undertake the charge without proportionable skill: and therefore when there is more danger, and more souls, and rougher seas, and more secret rocks, and horrible storms, and the shipwreck is an eternal loss, the matter will then require great consideration in the undertaking, and greatest care in the conduct.

Upon this account we find many brave persons in the first and in the middle ages of the church with great resolution refusing episcopacy. I will not speak of those who for fear of martyrdom declined it, but those who for fear of damnation did refuse. S. Bernard was by three rich cities severally called to be their bishop, and by two to be their archbishop, and he refused them; S. Dominicus refused four successively; S. Thomas Aquinas refused the archbishopric of Naples, and Vincentius Ferrerius would not accept of Valentia, or Ilerda; and Bernardinus Senensis refused the bishoprics of Sens, Urbin and Ferrara. They had reason; and yet if they had done amiss in that office which they declined, it had been something more excusable; but if they that seek it be as careless in

[1] [Ep. xlii. col. 1422 D.]

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the office as they are greedy of the honour, that will be found intolerable. *Electus episcopus ambulat in disco, recusans volvitur in area,* said the hermit in S. Hierome, 'the bishop walks upon round and trundling stones, but he that refuses it stands upon a floor.' But I shall say no more of it; because I suppose you have read it and considered it in S. Chrysostom's six books *De sacerdotio,* in the apologetic of S. Greg. Naz., in the pastoral of S. Greg. of Rome; in S. Dionysius's eighth epistle to Demophilus; in the letters of Epiphanius to S. Hierome, in S. Austin's epistle to bishop Valerius, in S. Bernard's life of S. Malachy, in S. Hierome's hundred and thirty-eighth epistle to Fabiola. These things I am sure you could not read without trembling; and certainly, if it can belong to any Christian, then "work out your salvation with fear and trembling[l]," that's the bishop's burden. For the bishop is like a man that is surety for his friend; he is bound for many, and for great sums; what is to be done in this case, Solomon's[m] answer is the way, "Do this now, my son, deliver thyself, make sure thy friend, give not sleep to thine eyes, nor slumber to thine eyelids:" that is, be sedulous to discharge thy trust, to perform thy charge; be zealous for souls, and careless of money; and remember this, that even in Christ's family there was one sad example of an apostate apostle, and he fell into that fearful estate merely by the desire and greediness of money. Be warm in zeal, and indifferent in thy temporalities: for he that is zealous in temporals, and cold in the spiritual; he that doth the accessories of his calling by himself, and the principal by his deputies; he that is present at the feast of sheep-shearing, and puts others to feed the flock, hath no sign at all upon him of a good shepherd. "It is not fit for us to leave the word of God, and to serve tables," said the apostles[n]: and if it be a less worthy office to serve the tables even of the poor, to the diminution of our care in the dispensation of God's word, it must needs be an unworthy employment to leave the word of God, and to attend the rich and superfluous furniture of our own tables. Remember the quality of your charges. *Civitas est, vigilate ad custodiam et concordiam; sponsa est, studete amari; oves sunt, intendite pastui*[o]; the church is a spouse; the universal church is Christ's spouse, but your own diocese is yours; behave yourselves so that ye be beloved: your people are as sheep, and they must be fed, and guided, and preserved, and healed, and brought home: the church is a city, and you are the watchmen; take care that the city be kept at unity in itself; be sure to make peace amongst your people, suffer no hatreds, no quarrels, no suits at law amongst the citizens, which you can avoid; make peace in your dioceses by all the ways of prudence,

[l] [Phil. ii. 12.]
[m] [Prov. vi. 3 sq.]
[n] [Acts vi. 2.]
[o] S. Bernard. ad Henr. episc. Senensem. [Verba habentur serm. lxxvi. super Cant., col. 801. Vid. pag. præced.]

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piety, and authority that you can; and let not your own corrections of criminals be to any purpose but for their amendment, for the cure of offenders as long as there is hope, and for the security of those who are sound and whole. Preach often, and pray continually; let your discipline be with charity, and your censures slow; let no excommunications pass for trifles, and drive not away the fly from your brother's forehead with a hatchet; give counsel frequently, and dispensations seldom, but never without necessity or great charity; let every place in your diocese say, *Invenerunt me vigiles*[p], 'the watchmen have found me out,' *hassovevim*, 'they that walk the city round, have sought me out and found me.' "Let every one of us," as S. Paul's[q] expression is, "shew himself a workman that shall not be ashamed;" *operarium inconfusibilem*, mark that, 'such a labourer as shall not be put to shame' for his illness or his unskilfulness, his falseness and unfaithfulness, in that day when the great Bishop of souls shall make His last and dreadful visitation. For be sure there is not a carcass, nor a skin, nor a lock of wool, nor a drop of milk of the whole flock, but God shall for it call the idol shepherd to a severe account: and how, think you, will His anger burn, when He shall see so many goats standing at His left hand, and so few sheep at His right, and upon enquiry shall find that His ministering shepherds were wolves in sheep's clothing, and that by their ill example or pernicious doctrines, their care of money and carelessness of their flocks, so many souls perish, who if they had been carefully and tenderly, wisely and conscientiously handled, might have shined as bright as angels? And it is a sad consideration to remember how many souls are pitifully handled in this world, and carelessly dismissed out of this world; they are left to live at their own rate, and when they are sick they are bidden to be of good comfort, and then all is well; who when they are dead, find themselves cheated of their precious and invaluable eternity. Oh, how will those souls in their eternal prisons for ever curse those evil and false guides! And how will those evil guides themselves abide in judgment, when the angels of wrath snatch their abused people into everlasting torments? For will God bless them, or pardon them, by whom so many souls perish? shall they reign with Christ who evacuate the death of Christ, and make it useless to dear souls? shall they partake of Christ's glories, by whom it comes to pass that there is less joy in heaven itself, even because sinners are not converted, and God is not glorified, and the people is not instructed, and the kingdom of God is not filled? Oh no; the curses of a false prophet will fall upon them, and the reward of the evil steward will be their portion; and they who destroyed the sheep, or neglected them, shall have their portion with goats for ever and ever in everlasting burnings, in which it is impossible for a man to dwell.

Can any thing be beyond this, beyond damnation? Surely a

[p] [Cant. iii. 3; v. 7.] [q] [2 Tim. ii. 15.]

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man would think not: and yet I remember a severe saying of S. Gregory[r], *Scire debent prælati quod tot mortibus digni sunt quot perditionis exempla ad subditos extenderunt,* 'one damnation is not enough for an evil shepherd; but for every soul who dies by his evil example or pernicious carelessness, he deserves a new death, a new damnation.' Let us therefore be wise and faithful, walk warily, and watch carefully, and rule diligently, and pray assiduously; for God is more propense to rewards than to punishments; and the good steward that is wise and faithful in his dispensation, shall be greatly blessed: but how? "He shall be made ruler over the household." What is that? for he is so already. True, but he shall be much more; *ex dispensatore faciet procuratorem,* God will treat him as Joseph was treated by his master, he was first a steward and then a procurator, one that ruled his goods without account and without restraint: our ministry shall pass into empire, our labour into rest, our watchfulness into fruition, and our bishopric to a kingdom. In the mean time our bishoprics are a great and weighty care, and in a spiritual sense our dominion is founded in grace, and our rule is in the hearts of the people, and our strengths are the powers of the holy Ghost, and the weapons of our warfare are spiritual; and the eye of God watches over us curiously, to see if we watch over our flocks by day and by night: and though the primitive church, as the ecclesiastic histories observe, when they deposed a bishop from his office, ever concealed his crime, and made no record of it; yet remember this, that God does and will call us to a strict and severe account. Take heed that you may never hear that fearful sentence, "I was hungry, and ye gave Me no meat." If you suffer Christ's little ones to starve, it will be required severely at your hands: and know this, that the time will quickly come in which God shall say unto thee in the words of the prophet[s], "Where is the flock that was given thee, thy beautiful flock? what wilt thou say when He shall visit thee?"

God of His mercy grant unto us all to be so faithful and so wise as to convert souls, and to be so blessed and so assisted, that we may give an account of our charges with joy, to the glory of God, to the edification and security of our flocks, and the salvation of our own souls, in that day when the great Shepherd and Bishop of our souls shall come to judgment, even our Lord and Saviour Jesus Christ; to whom, with the Father and the holy Ghost, be all honour and glory, love and obedience, now and for evermore. Amen.

[r] [Scire .. prælati debent, quia si perversa unquam perpetrant, tot mortibus digni sunt, quot ad subditos suos perditionis exempla transmittunt.—Reg. past., part. iii. cap. 4.—tom. ii. col. 38 A.—Quoted by pope Nicolas, Gratian. decret. part. ii. caus. 11. q. 3. cap. 3, 'Præcipue.' col. 999.]

[s] [Jer. xiii. 20, 21.]

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THURSDAY, MAY 9.

ORDERED, that the speaker do give the reverend father in God, the lord bishop of Down, the thanks of this house for his yesterday's pains; and that he desire him to print his sermon.

JOHN KEATING, *Cler. Parl.*

XI. *die Maii*, 1661.

ORDERED, that Sir Theophilus Jones, knight, Marcus Trever, esq., Sir William Domvile, knight, his majesty's attorney-general, and Richard Kirle, esq., be and are hereby appointed a committee to return thanks unto the lord bishop of Down for his sermon preached on Wednesday last unto the lords justices, and lords spiritual and temporal, whereunto the house of commons were invited; and that they desire his lordship from this house to cause the same to be forthwith printed and published.

Copia vera. *Ex. per* PHILIP FERNELY, *Cler. Dom. com.*

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A

SERMON

PREACHED AT THE

OPENING OF THE PARLIAMENT OF IRELAND,

MAY 8, 1661.

BEFORE THE RIGHT HONOURABLE THE LORDS JUSTICES,
AND THE LORDS SPIRITUAL AND TEMPORAL,
AND THE COMMONS.

BY JEREMY TAYLOR, D.D.,
LORD BISHOP OF DOWN AND CONNOR.

Salus in multitudine consulentium.—[Prov. xi. 14.]

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TO THE

RIGHT HONOURABLE THE LORDS SPIRITUAL AND TEMPORAL

AND COMMONS OF IRELAND

ASSEMBLED IN PARLIAMENT.

My Lords and Gentlemen,

I ought not to dispute your commands for the printing my sermon of obedience, lest my sermon should be *protestatio contra factum:* here I know my example would be the best use to this doctrine, and I am sure to find no inconveniency so great as that of disobedience; neither can I be confident that I am wise in any thing but when I obey, for then I have the wisdom of my superior for my warrant, or my excuse. I remember the saying of Aurelius the emperor[a], *Æquius est ut ego tot et talium amicorum consilium sequar, quam ut tot et tales amici meam unius voluntatem sequantur.* I could easily have pretended excuses: but that day I had taught others the contrary, and I would not shed that chalice which my own hands had newly filled with waters issuing from the fountains of salvation.

My eyes are almost grown old with seeing the horrid mischiefs which came from rebellion and disobedience; and I would willingly now be blessed with observation of peace and righteousness, plenty and religion, which do already, and I hope shall for ever, attend upon obedience to the best king and the best church in the world. I see no objection against my hopes, but that which ought least of all in this case to be pretended: men pretend conscience against obedience; expressly against S. Paul's[b] doctrine, teaching us to 'obey for conscience sake;' but to disobey for conscience in a thing indifferent, is never to be found in the books of our religion.

It is very hard when the prince is forced to say to his rebellious subject, as God did to His stubborn people[c], *Quid faciam tibi?* I have tried all the ways I can to bring thee home, and 'what shall I now do unto thee?' The subject should rather say, *Quid me vis*

[a] [Capitolin. in vit. Antonin. cap. xxii.] [b] [Rom. xiii. 5.] [c] [Hos. vi. 4.]

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facere[d], 'what wilt thou have me to do?' This question is the best end of disputations. *Corrumpitur atque dissolvitur imperantis officium, si quis ad id quod facere jussus est non obsequio debito sed consilio non considerato respondeat,* said one in A. Gellius[e]; when a subject is commanded to obey, and he disputes, and says, Nay, but the other is better; he is like a servant that gives his master necessary counsel, when he requires of him a necessary obedience; *utilius parere edicto quam efferre consilium,* 'he had better obey than give counsel,' by how much it is better to be profitable than to be witty, to be full of goodness rather than full of talk and argument.

But all this is acknowledged true in strong men, but not in the weak; in vigorous, but not in tender consciences; for obedience is strong meat, and will not down with weak stomachs: as if in the world any thing were easier than to obey; for we see that the food of children is milk and laws; the breast-milk of their nurses and the commands of their parents is all that food and government by which they are kept from harm and hunger, and conducted to life and wisdom. And therefore they that are weak brethren, of all things in the world have the least reason to pretend an excuse for disobedience; for nothing can secure them but the wisdom of the laws; for they are like children in minority, they cannot be trusted to their own conduct, and therefore must live at the public charge, and the wisdom of their superiors is their guide and their security. And this was wisely advised by S. Paul[f], "Him that is weak in the faith receive, but not to doubtful disputations;" that's not the way for him; children must not dispute with their fathers and their masters. If old men will dispute, let them look to it; that's meat for the strong indeed, though it be not very nutritive: but the laws and the counsels, the exhortations and the doctrines of our spiritual rulers, are the measures by which God hath appointed babes in Christ to become men, and the weak to become strong: and they that are not to be received to doubtful disputations, are to be received with the arms of love, into the embraces of a certain and regular obedience.

But it would be considered, that 'tenderness of conscience' is an equivocal term, and does not always signify in a good sense: for a child is of tender flesh; but he whose foot is out of joint, or hath a bile[g] in his arm, or hath strained a sinew, is much more tender. The 'tenderness of age' is that weakness that is in the ignorant and the new beginners: the 'tenderness of a bile,' that is soreness indeed rather than tenderness, is of the diseased, the abused, and the mispersuaded. The first indeed are to be tenderly dealt with, and have usages accordingly; but that is the same I have already told; you must teach them, you must command them, you must guide them, you must choose for them, you must be their guardians, and they

[d] [Acts ix. 6.]
[e] [lib. i. cap. 13.—p. 83.]
[f] [Rom. xiv. 1.]
[g] [Sic edd.; and see Johnson.—Beule, Germ.—Compare vol. iv. p. 218.]

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must comport themselves accordingly. But for that 'tenderness of conscience' which is the disease and soreness of conscience, it must be cured by anodynes and soft usages, unless they prove ineffective, and that the lancet be necessary. But there are amongst us such tender stomachs that cannot endure milk, but can very well digest iron; consciences so tender, that a ceremony is greatly offensive, but rebellion is not; a surplice drives them away as a bird affrighted with a man of clouts, but their consciences can suffer them to despise government, and speak evil of dignities, and curse all that are not of their opinion, and disturb the peace of kingdoms, and commit sacrilege, and account schism the character of saints. The true tenderness of conscience is, 1) that which is impatient of a sin; 2) it will not endure anything that looks like it; and 3) it will not give offence. Now since all sin is disobedience, 1) It will be rarely contingent that a man in a christian commonwealth shall be tied to disobey, to avoid sin; and certain it is, if such a case could happen, yet 2) nothing of our present question is so like a sin, as when we refuse to obey the laws. To stand in a clean vestment is not so ill a sight as to see men stand in separation; and to kneel at the communion is not so like idolatry as 'rebellion' is to 'witchcraft.' And then 3) for the matter of giving offences, what scandal is greater than that which scandalizes the laws? and who is so carefully to be observed lest he be offended, as the king? And if that which offends the weak brother is to be avoided, much more that which offends the strong: for this is certainly really criminal; but for the other, it is much odds but it is mistaken: and when the case is so put, between the obedient and the disobedient, which shall be offended, and one will, I suppose there is no question but the laws will take more care of subjects than of rebels, and not weaken them in their duty, in compliance with those that hate the laws and will not endure the government.

And after all this, in the conduct of government what remedy can there be to those that call themselves tender consciences? I shall not need to say that every man can easily pretend it; for we have seen the vilest part of mankind, men that have done things so horrid, worse than which the sun never saw, yet pretend tender consciences against ecclesiastical laws. But I will suppose that they are really such, that they in the simplicity of their hearts follow Absalom[h], and in weakness hide their heads in little conventicles and places of separation for a trifle; what would they have done for themselves?

If you make a law of order, and in the sanction put a clause of favour for tender consciences, do not you invite every subject to disobedience by impunity, and teach him how to make his own excuse? is not such a law, a law without an obligation? may not every man choose whether he will obey or no? and if he pretends to disobey out of conscience, is not he that disobeys equally innocent with the obe-

[h] [See vol. iv. p. 68.]

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dient; altogether as just, as not having done any thing without leave; and yet much more religious and conscientious? *Quicunque vult* is but an ill preface to a law; and it is a strange obligation that makes no difference between him that obeys and him that refuses to obey.

But what course must be taken with tender consciences? shall the execution of the law be suspended as to all such persons? That will be all one with the former: for if the execution be commanded to be suspended, then the obligation of the law by command is taken away, and then it were better there were no law made. And indeed that is the pretension, that is the secret of the business; they suppose the best way to prevent disobedience is to take away all laws. It is a short way indeed; there shall then be no disobedience, but at the same time there shall be no government: but the remedy is worse than the disease; and to take away all wine and strong drink to prevent drunkenness, would not be half so great a folly.

I cannot therefore tell what to advise in this particular, but that every spiritual guide should consider who are tender consciences, and who are weak brethren, and use all the ways of piety and prudence to instruct and to inform them, that they may increase in knowledge and spiritual understanding. But they that will be always learning, and never come to the knowledge of the truth; they that will be 'children of a hundred years old[i],' and never come to years of discretion, they are very unfit to guide others, and to be curates of souls: but they are most unfit to reprove the laws, and speak against the wisdom of a nation, when it is confessed that they are so weak that they understand not the fundamental liberty which Christ hath purchased for them, but are servants to a scruple, and affrighted at a circumstance, and in bondage under an indifferent thing, and so much idolaters of their sect or opinion, as to prefer it before all their own nobler interests, and the charity of their brother, and the peace of a whole church and nation.

To you, my lords and gentlemen, I hope I may say as Marcus Curius said to a stubborn young man, *non opus vos habere cive qui*[k] *parere nesciret*, 'the kingdom hath no need of those that know not how to obey.' But as for them who have weak and tender consciences, they are in the state of childhood and minority; but then you know that a child is never happy by having his own humour; if you choose for him, and make him to use it, he hath but one thing to do; but if you put him to please himself, he is troubled with every thing, and satisfied with nothing. We find that all christian churches kept this rule; they kept themselves and others close to the rule of faith, and peaceably suffered one another to differ in ceremonies, but suffered no difference amongst their own; they gave liberty to other churches, and gave laws, and no liberty, to their own subjects: and at this day the churches of Geneva, France, Switzerland, Germany, Low-countries, tie all their people to their own laws, but tie up no man's

[i] [Is. lxv. 20.] [k] ['Non opus esse eo cive reip. qui,' &c.—Val. Max. vi. 3, 4.]

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conscience; if he be not persuaded as they are, let him charitably dissent, and leave that government, and adhere to his own communion: if you be not of their mind, they will be served by them that are; they will not trouble your conscience, and you shall not disturb their government. But when men think they cannot enjoy their conscience unless you give them good livings, and if you prefer them not you afflict their consciences, they do but too evidently declare that it is not their consciences but their profits they would have secured. Now to these I have only this to say, that their conscience is to be enjoyed by the measures of God's word, but the rule for their estates is the laws of the kingdom; and "I shew you yet a more excellent way;" obedience is the best security for both, because this is the best conservatory of charity and truth and peace. *Si vis brevi perfectus esse, esto obediens etiam in minimis*, was the saying of a saint; and the world uses to look for miracles from them whom they shall esteem saints: but 'I had rather see a man truly humble and obedient, than to see him raise a man from the dead,' said old Pachomius.

But to conclude: if weak brethren shall still plead for toleration and compliance, I hope my lords the bishops will consider, where it can do good, and do no harm; where they are permitted, and where themselves are bound up by the laws; and in all things where it is safe and holy, to labour to bring them ease and to give them remedy: but to think of removing the disease by feeding the humour, I confess it is a strange cure to our present distempers. He that took clay and spittle to open the blind eyes, can make any thing be *collyrium;* but He alone can do it. But whether any human power can bring good from so unlikely an instrument, if any man desires yet to be better informed, I desire him, besides the calling to mind the late sad effects of schism, to remember that no church in christendom ever did it. It is neither the way of peace nor government, nor yet a proper remedy for the cure of a weak conscience.

I shall therefore pray to God, that these men who separate in simplicity may by God's mercy be brought to understand their own liberty, and that they may not for ever be babes and neophytes, and wax old in trifles, and for ever stay at the entrances and outsides of religion; but that they would pass *in interiora domus*, and seek after peace and righteousness, holiness and justice, the love of God and evangelical perfections; and then they will understand how ill-advised they are who think religion consists in zeal against ceremonies, and speaking evil of the laws.

My lords and gentlemen, what I said in pursuance of public peace and private duty, and some little incidences to both, I now humbly present to you, more to shew my own obedience than to remind you of your duty, which hitherto you have so well observed in your amicable and sweet concord of counsels and affections, during this present

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session. I owe many thanks to you, who heard me patiently, willingly, and kindly; I endeavoured to please God, and I find I did not displease you: but he is the best hearer of a sermon who first loves the doctrine, and then practises it; and that you have hitherto done, very piously and very prosperously. I pray God to continue to direct your counsels so that you in all things may please Him, and in all things be blessed by Him, that 'all generations may call you blessed' instruments of a lasting peace, the restorers of the old paths, the patrons of the church, friends of religion, and subjects fitted for your prince, who is just up to the greatest example, and merciful beyond all examples; a prince who hath been nourished, and preserved, and restored, and blessed by miracles; a prince whose virtues and fortunes are equally the greatest.

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SERMON V.

A SERMON PREACHED AT THE OPENING OF THE PARLIAMENT.

1 Sam. xv. 22, 23.

Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

In the world nothing is more easy than to say our prayers, and to obey our superiors; and yet in the world there is nothing to which we are so unwilling as to prayer, and nothing seems so intolerable as obedience: for men esteem all laws to be fetters, and their superiors are their enemies: and when a command is given, we turn into all shapes of excuse to escape from the imposition: for either the authority is incompetent, or the law itself is *statutum non bonum*, or it is impossible to be kept, or at least very inconvenient, and we are to be relieved in equity; or there is a secret dispensation, and it does not bind in my particular case, or not now; or it is but the law of a man, and was made for a certain end; or it does not bind the conscience, but 'twas only for political regards; or, if the worst happen, I will obey passively, and then I am innocent. Thus every man snuffs up the wind, like "the wild asses in the wilderness[l]," and thinks that authority is an encroachment upon a man's birthright; and in the mean time never considers that Christ took upon Him our nature that He might learn us obedience, and in that also make us become like unto God. In His justice and His mercy He was imitable before; but before the incarnation of Christ we could not in passive graces imitate God who was impassible: but He was pleased at a great rate to set forward this duty; and when Himself became obedient in the hardest point, *obediens usque ad mortem*[m], and is now become to us 'the author and finisher of' our obedience, as well as of 'our faith,' *admonetur omnis ætas fieri posse quod aliquando factum est*[n]. We must needs confess it very possible to obey the severest of the divine laws, even to die if God commands,

[l] [Job xxiv. 5.] [m] [Phil. ii. 8.] [n] [See vol. vi. p. 520.]

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because it was already done by a man; and we must needs confess it excellent, because it was done by God himself.

But this great example is of universal influence in the whole matter of obedience: for that I may speak of that part of this duty which can be useful, and concerns us; men do not deny but they must obey in all civil things, but in religion they have a supreme, God only, and conscience is His interpreter; and in effect every man must be the judge whether he shall obey or no. Therefore it is that I say the example of our Lord is the great determination of this enquiry: for He did obey and suffer, according to the commands of His superiors under whose government He was placed: He "gave His back to the smiters, and His cheeks to the nippers[o];" He kept the orders of the rulers, and the customs of the synagogues, the law of Moses and the rites of the temple; and by so doing He 'fulfilled all righteousness[p].' Christ made no distinctions in His obedience, but obeyed God in all things, and those that God set over Him in all things according to God, and in things of religion most of all; because to obey was of itself a great instance of religion: and if ever religion comes to be pretended against obedience in anything where our superior can command, it is imposture: for that is the purpose of my text, "obedience is better than sacrifice." Our own judgment, our own opinion is the sacrifice seldom fit to be offered to God, but most commonly deserving to be consumed by fire: but take it at the best, it is not half so good as obedience; for that was indeed Christ's sacrifice, and (as David[q] said of Goliath's sword, *non est alter talis*) there is no other sacrifice that can be half so good: and when Abraham had lifted up his sacrificing knife to slay his son, and so expressed his obedience, God would have no more; He had the obedience, and He cared not for the sacrifice.

By sacrifice here then is meant the external and contingent actions of religion; by obedience is meant submission to authority, and observing the command. Obedience is a not choosing our duty, a not disputing with our betters, not to argue, not to delay, not to murmur; it is not this, but it is much better; for it is love, and simplicity, and humility and usefulness, and I think these do reductively contain all that is excellent in the whole conjugation of christian graces.

My text is a perfect proposition, and hath no special remark in the words of it; but is only a great representation of the most useful truth to all kingdoms and parliaments and councils and authorities in the whole world: it is your charter, and the sanction of your authority, and the stabiliment of your peace, and the honour of your laws, and the great defence of your religion, and the building up and the guarding of the king's throne: it is that by which all the societies in heaven and earth are firm; without this you cannot have a village prosperous, or a ship arrive in harbour: it is that

[o] [Is. l. 6.] [p] [vid. Matt. iii. 15.] [q] [1 Sam. xxi. 9.]

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which God hath bound upon us by hope and fear, by wrath and conscience, by duty and necessity. Obedience is the formality of all virtues, and every sin is disobedience. There can no greater thing be said, unless you please to add, that we never read that the earth opened and swallowed up any man alive, but a company of rebellious disobedient people, who rose up against Moses and Aaron, the prince of the people, and the priest of God. For obedience is the most necessary thing in the world, and *corruptio optimi est pessima;* disobedience is the greatest evil in the world[r], and that alone which can destroy it.

My text is instanced in the matter of obedience to God; but yet the case is so, that though I shall in the first place discourse of our obedience to man, I shall not set one foot aside from the main intention of it; because obedience to our superiors is really, and is accounted to be obedience to God, for they are sent by God, they are His vicegerents, His ministers, and His embassadors. *Apostolus cujusque est quisque*, say the Jews, 'every man's apostle is himself;' and 'he that heareth or despiseth you,' said Christ, 'heareth or despiseth Me[s]:' and the reason is very evident, because it is not to be expected that God should speak to us by Himself, but sometimes by angels, sometimes by prophets, once by His Son, and always by His servants.

Now I desire two things to be observed.

First, we may as well perceive that God speaks to us when He uses the ministry of men as when He uses the ministry of angels; one is as much declared and as certain as the other. And if it be said, a man may pretend to come from God, and yet deliver nothing but his own errand; that is no strange thing: but remember also that S. Paul[t] puts this supposition in the case of an angel, "if an angel preach any other gospel;" and we know that many angels come like angels of light, who yet teach nothing but the ways of darkness. So that we are still as much bound to obey our superior as to obey an angel: a man is *paulo minor angelis*[u], 'a little lower than the angels;' but we are much lower than the king. Consider then with what fear and love we should receive an angel, and so let us receive all those whom God hath sent to us, and set over us; for they are no less: less indeed in their persons, but not in their authorities. Nay the case is nearer yet; for we are not only bound to receive God's deputies as God's angel, but as God himself: for it is the power of God in the hand of a man, and "he that resists, resists God's ordinance[v]." And I pray remember, that there is not only no power greater than God's, but there is no other; for all power is His. The consequent of this is plain enough; I need say

[r] Nullum malum majus aut infeliciter feracius quam inobedientia.—Seneca.
[s] [Luke x. 16.]
[t] [Gal. i. 8.]
[u] [Ps. viii. 5; Heb. ii. 7.]
[v] [Rom. xiii. 2.]

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no more of it: it is all one to us who commands, God, or God's vicegerent. This was the first thing to be observed.

Secondly, there can be but two things in the world required to make obedience necessary, the greatness of the authority and the worthiness of the thing. In the first you see the case can have no difference, because the thing itself is but one: there is but one authority in the world, and that is God's: as there is but one sun whose light is diffused into all kingdoms. But is there not great difference in the thing commanded? Yes certainly, there is some; but nothing to warrant disobedience: for whatever the thing be, it may be commanded by man, if it be not countermanded by God. For,

1. It is not required that every thing commanded should of itself be necessary; for God himself oftentimes commands things which have in them no other excellency than that of obedience. What made Abraham the friend of God? and what made his offer to kill his son to be so pleasing to God? It had been naturally no very great good to cut the throat of a little child; but only that it was obedience. What excellency was there in the journeys of the patriarchs from Mesopotamia to Syria, from the land of Canaan into Egypt? and what thanks could the sons of Israel deserve that they sat still upon the seventh day of the week? and how can a man be dearer unto God by keeping of a feast, or building of a booth, or going to Jerusalem, or cutting off the foreskin of a boy, or washing their hands and garments in fair water? There was nothing in these things but the obedience. And when our blessed Lord himself came to His servant to take of him the baptism of repentance, alas, He could take nothing but the water and the ceremony: for, as Tertullian[x] observes, he was *nullius pœnitentiæ debitor*, he was indeed 'a just person and needed no repentance;' but even so it became Him to fulfil all righteousness; but yet even then it was that the holy Spirit did descend upon His holy head, and crowned that obedience, though it were but a ceremony. Obedience, you see, may be necessary, when the law is not so; for in these cases, God's Son, and God's servants, did obey in things which were made good only by the commandment; and if we do so in the instances of human laws, there is nothing to be said against it, but that what was not of itself necessary is made so by the authority of the commander and the force of the commandment. But there is more in it than so; for,

2. We pretend to be willing to obey even in things naturally not necessary, if a divine command does interpose; but if it be only a commandment of man, and the thing be not necessary of itself, then we desire to be excused. But will we do nothing else? We ourselves will do many things that God hath not commanded, and may not our superiors command us in many cases to do what we may

[x] [De bapt. § 12.—p. 229.]

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lawfully do without a commandment? can we become a law unto ourselves, and cannot the word and power of our superiors also become a law unto us? hath God given more to a private than to a public hand? But consider the ill consequents of this fond opinion. Are all the practices of Geneva or Scotland recorded in the word of God? are the trifling ceremonies of their public penance recorded in the four gospels? are all the rules of decency, and all 'things that are of good report[y],' and all the measures of prudence, and the laws of peace and war, and the customs of the churches of God, and the lines of public honesty, are all these described to us by the laws of God? If they be, let us see and read them, that we may have an end to all questions and minute cases of conscience: but if they be not, and yet by the word of God these are bound upon us in general, and no otherwise; then it follows that the particulars of all these, which may be infinite, and are innumerable, yet may be the matter of human laws; and then are bound upon us by the power of God put into the hands of man. The consequent is this, that whatsoever is commanded by our superiors according to the will of God, or whatsoever is not against it, is of necessity to be obeyed.

3. But what if our princes or our prelates command things against the word of God? what then? Why nothing then, but that we must obey God and not man; there's no dispute of that. But what then again? 'Why therefore,' says the papist, 'I will not obey the protestant kings, because against the word of God they command me to come to church where heresy is preached;' and 'I will not acknowledge the bishops,' saith the presbyterian, 'because they are against the discipline and sceptre of Jesus Christ;' and the independent hates parochial meetings, and is wholly for a gathered church, and supposes this to be the practice apostolical; and 'I will not bring my child to baptism,' saith the anabaptist, 'because God calls none but believers to that sacrament;' and 'I will acknowledge no clergy, no lord, no master,' saith the quaker, 'because Christ[z] commands us to 'call no man master on the earth,' and 'be not called of men Rabbi.' And if you call upon these men to obey the authority God has set over them, they tell you with one voice, 'with all their hearts, as far as the word of God will give them leave; but God is to be obeyed, and not man:' and therefore if you put the laws in execution against them, they will obey you passively, because you are stronger, and so long as they know it they will not stir against you; but they in the mean time are little less than martyrs, and you no better than persecutors.

What shall we do now? for here is evidently a great heap of disorder: they all confess that authority must be obeyed, but when you come to the trial, none of them all will do it, and they think they are not bound: but because their opinions being contrary cannot all be right, and it may be none of them are, it is certain that all this while

[y] [Phil. iv. 8.] [z] [vid. Matt. xxiii. 8—10.]

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authority is infinitely wronged and prejudiced amongst them, when all fantastic opinions shall be accounted a sufficient reason to despise it. I hope the presbyterian will join with the protestant, and say that the papist, and the Socinian, and the independent, and the anabaptist, and the quaker are guilty of rebellion and disobedience, for all their pretence of the word of God to be on their side: and I am more sure that all these will join with the protestant, and say that the presbyterian hath no reason to disobey authority upon pretence of their new government, concerning which they do but 'dream dreams' when they think they 'see visions.' Certain it is that the biggest part of dissenters in the whole world are criminally disobedient; and it is a thousand to one but that authority is in the right against them, and ought to be obeyed. It remains now in the next place, that we enquire what authority is to do in this case, and what these sectaries and recusants are to do; for these are two things worth enquiry.

I. Concerning authority,

1. All disagreeing persons, to cover their foul shame of rebellion or disobedience, pretend conscience for their judge, and the scripture for their law: now if these men think that by this means they proceed safely, upon the same ground the superior may do what he thinks to be his duty, and be at least as safe as they. If the rebellious subject can think that by God's law he ought not to obey; the prince may at the same time think that by God's law he ought to punish him: and it is as certain that he is justly punished, as he thinks it certain he reasonably disobeys. Or is the conscience of the superior bound to relax his laws if the inferior tells him so? can the prince give laws to the people's will, and can the people give measures to the prince's understanding? If any one of the people can prescribe or make it necessary to change the law, then every one can; and by this time every new opinion will introduce a new law, and that law shall be obeyed by him only that hath a mind to it, and that will be a strange law that binds a man only to do his own pleasure. But because the king's conscience is to him as sure a rule as the conscience of any disobedient subject can be to himself, the prince is as much bound to do his duty in government, as the other can be to follow his conscience in disagreeing; and the consequent will be, that whether the subject be right or wrong in the disputation, it is certain he hath the just reward of disobedience in the conclusion. If one man's conscience can be the measure of another man's action, why shall not the prince's conscience be the subject's measure? But if it cannot, then the prince is not to depart from his own conscience, but proceed according to the laws which he judges just and reasonable.

2. The superior is tied by the laws of christian charity so far to bend in the ministration of his laws, as to pity the invincible ig-

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norance and weakness of his abused people, *qui devoratur a malis pastoribus*, as S. Hierome's expression is, 'that are devoured by their evil shepherds.' But this is to last no longer than till the ignorance can be cured, and the man be taught his duty; for whatsoever comes after this looks so like obstinacy, that no laws in the world judge it to be any thing else. And then secondly, this also is to be understood to be the duty of superiors only in matters of mere opinion, not relating to practice. For no man's opinion must be suffered to do mischief, to disturb the peace, to dishonour the government: not only because every disagreeing person can to serve his end pretend his conscience, and so claim impunity for his villany; but also because those things which concern the good of mankind and the peace of kingdoms, are so plainly taught, that no man who thinks himself so wise as to be fit to oppose authority, can be so foolish as in these things not to know his duty. In other things, if the opinion does neither bite nor scratch, if it dwells at home in the house of understanding, and wanders not in the out-houses of passion and popular orations, the superior imposes no laws, and exacts no obedience, and destroys no liberty, and gives no restraint: this is the part of authority.

II. The next enquiry is, what must the disagreeing subject do when he supposes the superior's command is against the law of God? I answer, that if he thinks so, and thinks true, he must not obey his superior in that: but because most men that think so, think amiss, there are many particulars fit by such persons to be considered.

1. Let such men α) Think charitably of others, and that all are not fools or mad-men who are not of the same opinion with themselves or their own little party. β) Let him think himself as fallible and subject to mistake as other men are. γ) But let him by no means think that every opinion of his is an inspiration from God; for that is the pride and madness of a pretended religion; such a man is to be cured by physic; for he could not enter into that persuasion by reason or experience, and therefore it must enter into him by folly or the anger of God. δ) From hence it will naturally follow, that he ought to think his opinion to be uncertain, and that he ought not to behave himself like the man that is too confident; but because his obedience is duty, and his duty certain, he will find it more wise and safe and holy to leave that which is disputable, and pursue that which is demonstrable; to change his uncertain opinion for his certain duty: for it is twenty to one but he is deceived in his opinion; but if he be, it is certain that whatsoever his conscience be, yet in his separation from authority he is a sinner.

2. Every man who by his opinion is engaged against authority, should do well to study his doubtful opinion less, and humility and obedience more. But you say, that this concerns not me, for my dis-

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agreeing is not in a doubtful matter, but I am sure I am in the right; there are no 'if's' and 'and's' in my case. Well, it may be so: but were it not better that you did doubt? 'A wise man feareth,' saith Solomon[z], 'and departeth from evil; but a fool rageth and is confident:' and the difference between a learned man and a novice is this, that the young fellow crieth out, 'I am sure it is so;' the better learned answers, ἴσως καὶ τὸ τάχα[a], possibly it may, and peradventure it is so, but I pray enquire: and he is the best diviner,

μάντις . . ἄριστος ὅστις εἰκάζει καλῶς[b],

'he is the best judge that conjectures best,' not he that is most confident; for, as Xenophanes[c] said wisely, "Man does but conjecture, but God only knows;" and it is no disparagement to a wise man to learn, and by suspecting the fallibility of things and his own aptness to mistake, to walk prudently and safely, with an eye to God, and an ear open to his superior. Some men are drunk with fancy, and mad with opinion: who believe more strongly than boys and women? who are so hard to be persuaded as fools? and who so readily suspect their teachers as they who are governed by chance, and know not the intrinsic measures of good and evil? *Qui pauca considerat de facili pronunciat;* it is a little learning and not enough that makes men conclude hastily, and clap fast hold on the conclusion before they have well weighed the premises: but experience and humility would teach us modesty and fear.

3. In all disputes he that obeys his superior can never be a heretic in the estimate of law, and he can never be a schismatic in the point of conscience; so that he certainly avoids one great death, and very probably the other. *Res judicata pro veritate accipitur,* saith the law[d]; 'if the judge have given sentence, that sentence is supposed a truth:' and Cassiodore[e] said according to the sentence of the law, *Nimis iniquum est ut ille patiatur dispendium qui imperium fecit alienum.* Our obedience secures us from the imputation of evil, and error does but seldom go in company with obedience. But however, there is this advantage to be gotten by obedience; that he who prefers the sentence of the law before his own opinion does do an act of great humility, and exercises the grace of modesty, and takes the best way to secure his conscience and the public peace, and pleases the government which he is bound to please, and pursues the excellencies of unity, and promotes charity and godly love: whereas on the other side, he that goes by himself apart from his superior, is always materially a schismatic, and is more likely to be deceived by his own singularity and prejudice and weakness, than by following the guides God hath set over him: and if he loses truth, certainly he

[z] [Prov. xiv. 16.]
[a] [Aristot. rhet. ii. 13.]
[b] [Euripides, apud Plut. de oraculorum defectu.—tom. vii. p. 701.]
[c] [See vol. v. p. 363.]
[d] [Ulpian., lib. i. ad l. Jul. et Pap. in Digest. lib. l. tit. (17) de divers. reg. juris, l. 207.—p. 1665.]
[e] [i. e. Theodoric. apud Cassiodorum, lib. ii. ep. 26. p. 32.]

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will get nothing else: for by so doing we lose our peace too, and give public offence, and arm authority against us, and are scandalous in law, and pull evil upon our heads; and all this for a proud singularity, or a trifling opinion, in which we are not so likely to be deceived, if we trust ourselves less, and the public more. *In omnibus falli possum, in obedientia non possum,* said S. Teresa[e], 'I can in every thing else, but in obedience I can never be deceived.' And it is very remarkable in my text, that rebellion or disobedience is compared to 'the sin of witchcraft.' Indeed it seems strange, for the meaning of it is not only that a rebel is as much hated by God as a witch, but it means that the sins are alike in their very natures: *quasi peccatum divinationis,* saith the vulgar Latin; they that disobey authority, trusting in their own opinions, are but like witches or diviners; that is, they are led by an evil spirit; pride and a lying and deceiving spirit is their teacher, and their answers are seldom true; for though they pretend the truth of God for their disobedience, yet they 'fall into the deception of the devil,' and that's the end of their soothsaying. And let me add this, that when a man distrusts his superior and trusts himself, if he misses truth, it will be greatly imputed to him; he shall feel the evil of his error and the shame of his pride, the reproach of his folly and the punishment of his disobedience, the dishonour of singularity, and the restlessness of schism, and the scorn of the multitude: but on the other side, if he obey authority, and yet be deceived, he is greatly excused, he erred on the safer side, he is defended by the hands of many virtues, and gets peace and love of the congregation.

You see the blessings of obedience, even in the questions and matters of religion: but I have something more to say, and it is not only of great use to appease the tumultuary disputations and arguings of religion which have lately disturbed these nations, but is proper to be spoken to, and to be reduced to practice by this honourable and high court of parliament.

That which I am to say is this;

1. You have no other way of peace, no better way to appease and quiet the quarrels in religion which have been too long among us, but by reducing all men to obedience, and all questions to the measures of the laws: for they on both sides pretend scripture, but one side only can pretend to the laws: and they that do admit no authority above their own to expound scripture, cannot deny but kings and parliaments are the makers and proper expounders of our laws; and

[e] [Cum plures divinas revelationes haberet, nihil revelatum exequebatur nisi a superioribus et confessariis prius approbatum fuisset. Quin etiam si superiores contraria his quæ per revelationem acceperat, præciperent, tam prompte eis parebat ac si nihil revelatum habuisset; dicebat enim se in revelationibus decipi posse, in obedientia vero superioribus reddenda non posse. Quæ quidem sententia quasi cœleste oraculum celebratur &c.—'Acta' &c. 'Theresiæ,' relat. ii. part. 2. art. 11.—p. 387. 12mo. Vien. 1628.—Compare vol. iv. p. 178.]

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if ever you mean to have 'truth and peace kiss each other,' let no man dispute against your laws. For did not our blessed Saviour[e] say that an oath is the end of all questions, and after depositions are taken, all judges go to sentence? What oaths are to private questions, that laws are to public. And if it be said that laws may be mistaken; it is true, but may not an oath also be a perjury? And yet because in human affairs we have no greater certainty, and greater than God gives we may not look for, let the laws be the last determination; and in wise and religious governments no disputation is to go beyond them.

2. But this is not only true in religious prudence and plain necessity, but this is the way that God hath appointed, and that He hath blessed, and that He hath intended to be the means of ending all questions. This we learn from S. Paul[f], "I exhort that first of all prayers, and supplications, and intercessions, and giving of thanks be made for all men: for kings and for all that are in authority:" for all; for parliaments and for councils, for bishops and for magistrates: it is for all, and for kings above all. Well, to what purpose is all this? "that we may lead a quiet and peaceable life in all godliness and honesty." Mark that: kings and all that are in authority are by God appointed to be the means of obtaining unity and peace in godliness, ἐν εὐσεβείαις, in all the true and godly worshippings of God; no unity in religion without kings and bishops, and those that are in authority.

3. And indeed because this is God's way of ending our controversies, the matter of authority is highly to be regarded. If you suffer the authority of the king to be lessened, to be scrupled, to be denied in ecclesiastical affairs, you have no way left to silence the tongues and hands of gainsaying people. But so it is, the king's authority is appointed and enabled by God to end our questions of religion: *divinatio in labiis regis*, saith Solomon[g], *in judicio non errabit os ejus*, 'divination and a wise sentence is in the lips of the king, and his mouth shall not err in judgment.' In all scripture there is not so much for the pope's infallibility, but by this it appears there is divinity in the king's sentence: for God gives to kings, who are His vicegerents, a peculiar Spirit. And when Justinian[h] had out of the sense of Julian the lawyer observed that there were many cases for which law made no provision, he adds, "If any such shall happen, *augustum imploretur remedium*, run to the king for remedy; for therefore God hath set the imperial fortune over human affairs, *ut possit omnia quæ noviter contingunt et emendare et componere, et modis ac regulis competentibus tradere*, that the king may amend and rule and compose every new arising question." And it is not to be despised, but is a great indication of this truth, that the answers of the Roman princes

[e] [? S. Paul. See Heb. vi. 16.]
[f] [1 Tim. ii. 1.]
[g] [Prov. xvi. 10.]
[h] L. 8. [lege 18.] cod. 'De veteri jure enucleando.' [lib. i. tit. 17. cap. 2. col. 87.]

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and judges recorded in the civil law are such that all nations of the world do approve them, and are a great testimony how the sentences of kings ought to be valued, even in matters of religion, and questions of greatest doubt. *Bona conscientia scyphus est Joseph*, said the old abbot of Kells[l], 'a good conscience is like Joseph's cup, in which our lord the king divines.' And since God hath blessed us with so good, so just, so religious and so wise a prince, let the sentence of his laws be our last resort, and no questions be permitted after his judgment and legal determination. For Wisdom saith[k], "By me princes rule, by me they decree justice;" and therefore the spirit of the king is a divine eminency, and is as the Spirit of the most high God.

4. Let no man be too busy in disputing the laws of his superiors, for a man by that seldom gets good to himself, but seldom misses to do mischief unto others. Μὴ ἔριζε γονεῦσι κἂν δίκαια λέγῃς, said one in Laertius[l]. Will a son contend with his father? That's not decent, though the son speak that which is right: he may possibly say well enough, but he does do very ill; not only because he does not pay his duty and reverential fear, but because it is in itself very often unreasonable to dispute concerning the command of our superior, whether it be good or no; for the very commandment can make it not only good, but a necessary good. "It seemed good to the holy Ghost and to us to lay on you no greater burden than these necessary things," said the council of Jerusalem[m]: and yet these things were not necessary, but as they were commanded: to abstain from a strangled hen or a bloody pudding could not of themselves be necessary; but the commandment came, authority did interpose, and then they were made so.

5. But then besides the advantages both of the Spirit, and the authority of kings, in matter of question, the laws and decrees of a national church ought upon the account of their own advantages be esteemed as a final sentence in all things disputed. The thing is a plain command, Heb. xiii. 7, "Remember them which have the rule over you, who have spoken unto you the word of God." This tells what rulers he means; rulers ecclesiastical: and what of them? "whose faith follow;" they must *præire in articulis;* they are not masters of your faith, but guides of it: and they that 'sit in Moses' chair' must be heard and obeyed, said our blessed Saviour[n]. These words were not said for nothing; and they were nothing if their authority were nothing.

For between the laws of a church and the opinion of a subject the

[k] [Prov. viii. 15.]

[l] Petrus Cellensis, lib. de Conscientia. [p. 420; 4to. Par. 1671.]

[l] [So vol. ii. p. 121.—This sentence is attributed to Pittacus; not in the life of Pittacus by Diogenes Laertius, but among the 'Sententiæ septem sapientum,' printed from an ancient MS. by Aldus, Ven. 1495.]

[m] [Acts xv. 28.]

[n] [Matt. xxiii. 2.]

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comparison is the same as between a public Spirit and a private. The public is far the better, the daughter of God, and the mother of a blessing, and always dwells in light. The public Spirit hath already passed the trial, it hath been "subjected to the prophets[o]," tried and searched and approved; the private is yet to be examined. The public Spirit is uniform and apt to be followed; the private is various and multiform as chance, and no man can follow him that hath it: for if he follows one, he is reproved by a thousand; and if he changes he may get a shame, but no truth; and he can never rest but in the arms and conduct of his superior. When Aaron and Miriam murmured against Moses, God told them they were prophets of an inferior rank than Moses was; God communicated Himself to them in dreams and visions; but the *ruach hakkodesh*[p], the public Spirit of Moses their prince, that was higher: and what then? "Wherefore then," God[q] said, "were ye not afraid to speak against My servant Moses?" plainly teaching us, that where there is a more excellent spirit, they that have a spirit less excellent ought to be afraid to speak against it. And this is the full case of the private and public spirit; that is, of a subject speaking against the spirit and the laws of the church. In heaven, and in the air, and in all the regions of spirits, the spirit of a lower order dares not speak against the spirit of a higher; and therefore for a private spirit to oppose the public, is a disorder greater than is in hell itself.

To conclude this point; let us consider whether it were not an intolerable mischief if the judges should give sentence in causes of instance by the measures of their own fancy, and not by the laws; who would endure them? and yet why may they not do that as well as any ecclesiastic person preach religion, not which the laws allow, but what is taught him by his own private opinion? But he that hath the laws on his side, hath ever something of true religion to warrant him, and can never want a great measure of justification: *νόμος καὶ χώρα*, 'the laws and the customs of the country' are the results of wise counsels or long experience; they ever comply with peace and public benefit: and nothing of this can be said of private religions; for they break the peace, and trouble the conscience, and undo government, and despise the laws, and offend princes, and dishonour the wisdom of parliaments, and destroy obedience.

Well, but in the last place, 'But if we cannot do what the laws command, we will suffer what they impose; and then all is well again.' But first, who ever did so that could help it? And secondly, this talking of passive obedience is but a mockery; for what man did ever say the laws were not good, but he also said the punishment was unjust? And thirdly, which of all the recusants did not endeavour to get ground upon the laws, and secretly or openly asperse the authority that put him to pain for doing that which he calls his

[o] [1 Cor. xiv. 32.] [p] רוּחַ הַקֹּדֶשׁ. [q] [Num. xii. 6—8.]

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duty? and can any man boast of his passive obedience that calls it persecution? He may think to please himself, but he neither does or says any thing that is for the reputation of the laws. Such men are like them that sail in a storm; they may possibly be thrown into a harbour, but they are very sick all the way.

But after all this I have one thing to observe to such persons, that such a passive obedience as this does not acquit a man before God; and he that suffers what the law inflicts is not discharged in the court of conscience, but there is still a sinner and a debtor: for "the law is not made for the righteous, but for sinners[r];" that is, the punishment appointed by the law falls on him only that hath sinned: but an offending subject cannot 'with the fruit of his body pay for the sin of his soul[s]:' when he does evil he must suffer evil; but if he does not repent besides, a worse thing will happen to him; for we are not tied to obey only for wrath, but also for conscience. Passive obedience is only the correspondent of wrath, but it is the active obedience that is required by conscience; and whatever the subject suffers for his own fault, it matters nothing as to his duty, but this also God will exact at the hands of every man that is placed under authority.

I have now told you the sum of what I had to say concerning obedience to laws and to your own government; and it will be to little purpose to make laws in matter of religion, or in any thing else, if the end of it be that every man shall choose whether he will obey or no: and if it be questioned whether you be deceived or no, though the suffering such a question is a great diminution to your authority, yet it is infinitely more probable that you are in the right than that the disobedient subject is; because you are conducted with a public spirit, you have a special title and peculiar portions of the promise of God's assistance, you have all the helps of counsel and the advantages of deliberation, you have the scriptures and the laws, you are as much concerned to judge according to truth as any man, you have the principal of all capacities and states of men to assist your consultations, you are the most concerned for peace, and to please God also is your biggest interest: and therefore it cannot be denied to be the most reasonable thing in the world which is set down in the law, *Præsumptio est pro auctoritate imponentis*, the presumption of truth ought to be on your side; and since this is the most likely way for truth, and the most certain way for peace, you are to insist in this, and it is not possible to find a better.

I have another part or sense of my text yet to handle; but because I have no more time of my own, and I will not take any of yours, I shall only do it in a short exhortation to this honourable auditory, and so conclude.

God hath put a royal mantle, and fastened it with a golden clasp,

[r] [1 Tim. i. 9.] [s] [Mic. vi. 7.]

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upon the shoulder of the KING, and He hath given you the judge's robe; the king holds the sceptre, and he hath now permitted you to touch the golden ball, and to take it a while into your handling, and make obedience to your laws to be duty and religion: but then remember that the first in every kind is to be the measure of the rest; you cannot reasonably expect that the subjects should obey you, unless you obey God. I do not speak this only in relation to your personal duty; though in that also it would be considered that all the bishops and ministers of religion are bound to teach the same doctrines by their lives as they do by their sermons; and what we are to do in the matters of doctrine, you are also to do in matter of laws; what is reasonable for the advantages of religion, is also the best method for the advantages of government; we must preach by our good example, and you must govern by it; and your good example in observing the laws of religion will strangely endear them to the affections of the people. But I shall rather speak to you as you are in a capacity of union and government; for as now you have a new power, so there is incumbent upon you a special duty.

1. Take care that all your power and your counsels be employed in doing honour and advantages to piety and holiness. Then you obey God in your public capacity, when by holy laws and wise administrations you take care that all the land be an obedient and a religious people. For then you are princely rulers indeed when you take care of the salvation of a whole nation. *Nihil aliud est imperium nisi cura salutis alienæ*, said Ammianus[t], 'government is nothing but a care that all men be saved.' And therefore take care that men do not destroy their souls by the abominations of an evil life; see that God be obeyed, take care that the breach of the laws of God may not be unpunished. The best way to make men to be good subjects to the king, is to make them good servants of God. Suffer not drunkenness to pass with impunity; let lust find a public shame: let the sons of the nobility and gentry no more dare to dishonour God than the meanest of the people shall: let baseness be basely esteemed; that is, put such characters of shame upon dishonourable crimes, that it be esteemed more against the honour of a gentleman to be drunk than to be kicked, more shame to fornicate than to be caned: and for honour's sake and the reputation of christianity, take some course that the most unworthy sins of the world have not reputation added to them by being the practice of gentlemen and persons of good birth and fortunes. Let not them who should be examples of holiness have an impunity and a licence to provoke God to anger; lest it be said that in Ireland it is not lawful for any man to sin, unless he be a person of quality. *Optimus est reipublicæ status, ubi nihil deest nisi licentia pereundi*[u], 'in a commonwealth that's the best state of things, where every thing can be had but a leave to sin, a licence to be undone.'

[t] [lib. xxix. cap. 15. p. 653.] [u] Seneca. [De clem., lib. i. cap. 1.—tom. i. p. 429.]

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2. As God is thus to be obeyed, and you are to take care that He be, so God also must be honoured, by paying that reverence and religious obedience which is due to those persons whom He hath been pleased to honour by admitting them to the dispensation of His blessings, and the ministries of your religion. For certain it is, this is a right way of giving honour and obedience to God. The church is in some very peculiar manner the portion and the called and the care of God: and it will concern you in pursuance of your obedience to God, to take care that they in whose hands religion is to be ministered and conducted, be not discouraged. For what your judges are to the ministry of laws, that your bishops are in the ministries of religion; and it concerns you that the hands of neither of them be made weak: and so long as you make religion your care, and holiness your measure, you will not think that authority is the more to be despised because it is in the hands of the church; or that it is a sin to 'speak evil of dignities,' unless they be ecclesiastical, but that they may be reviled; and that though nothing is baser than for a man to be a thief, yet sacrilege is no dishonour; and indeed to be an oppressor is a great and crying sin, yet to oppress the church, to diminish her rents, to make her beggarly and contemptible, that's no offence; and that though it is not lawful 'to despise government,' yet if it be church-government, that then the case is altered. Take heed of that, for then God is dishonoured, when any thing is the more despised by how much it relates nearer unto God. No religion ever did despise their chiefest ministers; and the christian religion gives them the greatest honour. For honourable priesthood is like a shower from heaven, it causes blessings every where: but a pitiful, a disheartened, a discouraged clergy, waters the ground with a water-pot, here and there a little good, and for a little while; but every evil man can destroy all that work whenever he pleases. Take heed; in the world there is not a greater misery can happen to any man, than to be an enemy to God's church. All histories of christendom, and the whole book of God, have sad records, and sad threatenings, and sad stories of Corah, and Doeg, and Balaam, and Jeroboam, and Uzzah, and Ananias and Sapphira, and Julian, and of heretics and schismatics, and sacrilegious; and after all, these men could not prevail finally, but paid for the mischief they did, and ended their days in dishonour, and left nothing behind them but the memory of their sin, and the record of their curse.

3. In the same proportion you are to take care of all inferior relatives of God and of religion. Find out methods to relieve the poor, to accommodate and well dispose of the cures of souls; let not the churches lie waste and in ruinous heaps, to the diminution of religion and the reproach of the nation, lest the nations abroad say that the Britons are a kind of Christians that have no churches: for churches, and courts of judicature, and the public defences of an imperial city, are *res sacræ;* they are venerable in law, and honourable in religion.

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But that which concerns us most is, that we all keep close to our religion. *Ad magnas reipublicæ utilitates retinetur religio in civitatibus*, said Cicero[u]; by religion and the strict preserving of it, ye shall best preserve the interests of the nation: and according to the precept of the apostle[x], "Mark them which cause divisions amongst us, contrary to the doctrine that ye have received, and avoid them." For I beseech you to consider, all you that are true protestants; do you not think that your religion is holy, and apostolical, and taught by Christ, and pleasing unto God? if you do not think so, why do you not leave it? but if you do think so, why are ye not zealous for it? is not the government a part of it? It is that which immures, and adorns, and conducts all the rest, and is established in the thirty-sixth article of the church, in the public service-book, and in the book of consecration: it is therefore a part of our religion, and is not all of it worth preserving? If it be, then they which make schisms against this doctrine, by the rule of the apostle are to be avoided. *Beatus qui prædicat verbum inauditum*, 'blessed is he that preaches a word that was never heard before,' so said the Spanish jesuit[y]: but Christ said otherwise[z], "No man having drunk old wine, straight desires new, for he saith the old is better." And so it is in religion, *Quod primum verum*[a], 'truth is always first:' and since episcopacy hath been of so lasting an abode, of so long a blessing, since it hath ever combined with government, and hath been taught by that Spirit that hath so long dwelt in God's church, and hath now,—according to the promise of Jesus, that says 'the gates of hell shall not prevail against the church[b],'—been restored amongst us by a heap of miracles, and as it went away, so it returned again in the hand of monarchy, and in the bosom of our fundamental laws; suffer no evil tongue to speak against this truth, which hath had so long a testimony from God, and from experience, and from the wisdom of so many ages, of all your ancestors and all your laws, lest ye be found to speak against God, and neglect the things that belong unto your peace, and get nothing by it but news and danger, and what other effects ye know not. But Leontius[c] bishop of Antioch stroked his old white beard and said, "When this snow is dissolved, a great deal of dirty weather will follow;" meaning that when the old religion should be questioned and discountenanced, the new religion would bring nothing but trouble and unquietness: and we have found it so by a sad experience.

[u] [De divinat. ii. 33.]

[x] [Rom. xvi. 17.]

[y] [Pora.—The history of the sentence is curious. The original is, Μακάριος ὁ κηρύττων λόγον εἰς ἀκοὴν ὑπακούοντος, from Ecclus. xxv. 9, (12, ed. vulg.); and quoted in the council of Constantinople, act. v. Translated into latin, it stood thus, 'Beatus qui prædicat verbum in auditum obedientium.' The last word being dropped, and 'in auditum' coalescing into one word, there resulted the strange sentiment which appears in the text above.—See Alphonsus de Vargas (al. Gaspar Scioppius) de stratagem. societ. Jesu, &c., cap. 16. 8vo. 1642.]

[z] [Luke v. 39.]

[a] [Tertull.—See vol. v. p. 176.]

[b] [Matt. xvi. 18.]

[c] [Sozom. iii. 20.]

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4. Ye cannot obey God unless ye do justice: for this also is better than sacrifice, said Solomon, Prov. xxi. 3. For Christ, who is "the sun of righteousness," is a 'sun and a shield' to them that do righteously. The Indian was not immured sufficiently by the Atlantic sea, nor the Bosphoran by the walls of ice, nor the Arabian by his meridian sun; the christian justice of the Roman princes brake through all inclosures, and by justice set up Christ's standard, and gave to all the world a testimony how much could be done by prudence and valour, when they were conducted by the hands of justice. And now you will have a great trial of this part of your obedience to God.

For you are to give sentence in the causes of half a nation: and he had need be a wise and a good man that divides the inheritance amongst brethren; that he may not be abused by contrary pretences, nor biassed by the interest of friends, nor transported with the unjust thoughts even of a just revenge, nor allured by the opportunities of spoil, nor turned aside by partiality in his own concerns, nor blinded by gold which puts out the eyes of wise men, nor cozened by pretended zeal, nor wearied with the difficulty of questions, nor directed by a general measure in cases not measurable by it, nor borne down by prejudice, nor abused by resolutions taken before the cause be heard, nor over-ruled by national interests. For justice ought to be the simplest thing in the world, and is to be measured by nothing but by truth and by laws, and by the decrees of princes. But whatever ye do, let not the pretence of a different religion make you think it lawful to oppress any man in his just rights: for opinions are not, but laws only, and 'doing as we would be done to,' are the measures of justice: and though justice does alike to all men, Jew and Christian, Lutheran and Calvinist; yet to do right to them that are of another opinion is the way to win them; but if you for conscience sake do them wrong, they will hate you and your religion.

Lastly, as "obedience is better than sacrifice[c]," so God also said, "I will have mercy and not sacrifice[d];" meaning that mercy is the best obedience. *Perierat totum quod Deus fecerat, nisi misericordia subvenisset,* said Chrysologus[e], 'all the creatures both of heaven and earth would perish if mercy did not relieve us all.' Other good things more or less, every man expects according to the portion of his fortune; *ex clementia omnes idem sperant*[f], 'but from mercy and clemency all the world alike do expect advantages.' And which of us all stands here this day, that does not need God's pardon and the king's? Surely no man is so much pleased with his own innocence, as that he will be willing to quit his claim to mercy: and if we all need it, let us all shew it.

> Naturæ imperio gemimus, cum funus adultæ
> Virginis occurrit, vel terra clauditur infans,
> Et minor igne rogi[g]; ———

[c] [1 Sam. xv. 22.] [d] [Hos. vi. 6.] [e] [Serm. xli.]
[f] Sen. [De clem., lib. i. cap. 1.] [g] [Juv. xv. 138.]

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If you do but see a maiden carried to her grave a little before her intended marriage, or an infant die before the birth of reason, nature hath taught us to pay a tributary tear. Alas, your eyes will behold the ruin of many families, which though they sadly have deserved, yet mercy is not delighted with the spectacle; and therefore God places a watery cloud in the eye, that when the light of heaven shines upon it, it may produce a rainbow to be a sacrament and a memorial that God and the sons of God do not love to see a man perish. God never rejoices 'in the death of him that dies[h];' and we also esteem it undecent to have music at a funeral. And as religion teaches us to pity a condemned criminal, so mercy intercedes for the most benign interpretation of the laws. You must indeed be as just as the laws, and you must be as merciful as your religion; and you have no way to tie these together, but to follow the pattern in the mount; do as God does, who 'in judgment remembers mercy.'

To conclude; if every one in this honourable assembly would join together to promote christian religion in its true notion, that is, peace and holiness, the love of God and the love of our brother, christianity in all its proper usefulness, and would not endure in the nation any thing against the laws of the holy Jesus; if they were all zealous for the doctrines of righteousness, and impatient of sin in yourselves and in the people, it is not to be imagined what a happy nation we should be. But if ye divide into parties, and keep up useless differences of names or interests; if ye do not join in the bands of peace, that is, the king and the church, religion and the good of the nation, you can never hope to see a blessing to be the end of your labours. Remember the words of Solomon[i], "Righteousness exalteth a nation, but sin is a reproach to any people:" but when righteousness is advanced in the hearts and lives of the nation, who shall dare to reprove your faith, who can find fault with your religion?

God of His mercy grant that in all your consultations the word of God may be your measure, the Spirit of God may be your guide, and the glory of God may be your end: He of His mercy grant that moderation may be your limit, and peace may be within your walls as long as you are there, and in all the land for ever after. But remember, that since the honour and service of his majesty, and the peace and prosperity of the church, the perpetuity of our fundamental laws, public justice, and the honour of all legal authority, the advancement of trade, and the wealth of the nation is your design; remember, I pray, what warranty you have to expect all this; no less than the words of our blessed Saviour, but it is upon these terms, "Seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be added to you[k]." Amen.

[h] [Ezek. xviii. 32.] [i] [Prov. xiv. 34.] [k] [Matt. vi. 33.]

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VIA INTELLIGENTIÆ.

A

SERMON

PREACHED TO

THE UNIVERSITY OF DUBLIN,

SHEWING BY WHAT MEANS THE SCHOLARS SHALL BECOME MOST LEARNED AND MOST USEFUL.

PUBLISHED AT THEIR DESIRE.

BY THE RIGHT REVEREND FATHER IN GOD,

JEREMY,

LORD BISHOP OF DOWN, &c., AND VICE-CHANCELLOR OF THAT UNIVERSITY.

Ad majorem Dei gloriam.

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TO

THE READER.

PEACE is so great a blessing, and disputations and questions in religion are so little friends to peace, that I have thought no man's time can be better spent than in propositions and promotions of peace, and consequently in finding expedients, and putting periods to all contentious learning. I have already in a discourse before the right honourable the lords and commons assembled in this parliament, proved that obedience is the best medium of peace and true religion; and laws are the only common term and certain rule and measure of it. *Vocata ad concionem*[a] *multitudine, quæ coalescere in populi unius corpus nulla re præterquam legibus poterat,* said Livy[b]. Obedience to man is the external instrument; and the best in the world. To which I now add, that obedience to God is the best internal instrument; and I have proved it in this discourse. Peace and holiness are twin-sisters; after which because every man is bound to follow, and he that does not shall never see God, I concluded that the office of a bishop is in nothing so signally to be exhibited as in declaring by what means these great duties and blessings are to be acquired. This way I have here described is an old way; for it was Christ's way, and therefore it is truth and life: but it hath been so little regarded and so seldom taught, that when I first spake my thoughts of it in the following words before the little, but excellent, university of Dublin, they consented to it so perfectly, and so piously entertained it, that they were pleased with some earnestness to desire me to publish it to the world, and to consign it to them as a perpetual memorial of their duty, and of my regards to them, and care over them in my station. I was very desirous to serve and please them in all their worthy desires, but had found so much reason to distrust my own abilities, that I could not resolve to do what I fain would have done; till by a second communication of those thoughts, though in differing words, I had published it also to my clergy at the metropolitical visitation of the most reverend and learned lord primate of Armagh in my own diocese. But when I found that they also thought it very reasonable and pious, and joined in the desire of making it public, I consented

[a] [lege 'concilium.']

[b] [lib. i. cap. 8.]

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perfectly, and now only pray to God it may do that work I intended. I have often thought of those excellent words of Mr. Hooker in his very learned discourse of Justification[c], "Such is the untoward constitution of our nature, that we do neither so perfectly understand the way and knowledge of the Lord, nor so stedfastly embrace it when it is understood, nor so graciously utter it when it is embraced, nor so peaceably maintain it when it is uttered, but that the best of us are overtaken sometime through blindness, sometime through hastiness, sometime through impatience, sometime through other passions of the mind, whereunto (God doth know) we are too subject." That I find by true experience, the best way of learning and peace is that which cures all these evils, as far as in the world they are curable; and that is the ways of holiness, which are therefore the best and only way of truth. In disputations there is no end, and but very little advantage; but the way of godliness hath in it no error, and no doubtfulness. By this therefore I hoped best to apply the counsel of the wise man[d], "Stand thou fast in thy sure understanding, in the way and knowledge of the Lord, and have but one manner of word, and follow the word of peace and righteousness." I have reason to be confident that they who desired me to publish this discourse will make use of it, and find benefit by it; and if any others do so too, both they and I shall still more and more give God all thanks, and praise, and glory.

[c] [§ 39, Keble's edition.]

[d] Ecclus. v. 10, vulg. edit. lat. [Esto firmus in via Domini, et in veritate sensus tui et scientia, et prosequatur te verbum pacis et justitiæ. 'Be stedfast in thy understanding, and let thy word be the same.' Auth. vers.]

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SERMON VI.

VIA INTELLIGENTIÆ.

JOHN vii. 17.

If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

THE ancients in their mythological learning tell us, that when Jupiter espied the men of the world striving for truth, and pulling her in pieces to secure her to themselves, he sent Mercury down amongst them, and he with his usual arts dressed error up in the imagery of truth, and thrust her into the crowd, and so left them to contend still: and though then by contention men were sure to get but little truth, yet they were as earnest as ever, and lost peace too, in their importune contentions for the very image of truth. And this indeed is no wonder: but when truth and peace are brought into the world together, and bound up in the same bundle of life; when we are taught a religion by the Prince of peace, who is the truth itself, to see men contending for this truth to the breach of that peace; and when men fall out, to see that they should make christianity their theme: that is one of the greatest wonders in the world. For christianity is ἥμερος καὶ φιλάνθρωπος νομοθεσία, 'a soft and gentle institution;'

— ὑγρὸν καὶ μείλιχον ἦθος,

it was brought into the world to soften the asperities of human nature, and to cure the barbarities of evil men, and the contentions of the passionate. The eagle seeing her breast wounded, and espying the arrow that hurt her to be feathered, cried out—

— πτερόν με τὸν πτερωτὸν ὀλλύει*,

'the feathered nation is destroyed by their own feathers;' that is, a Christian fighting and wrangling with a Christian; and indeed that's very sad: but wrangling about peace too; that peace itself should be the argument of a war, that's unnatural; and if it were not that there are many who are *homines multæ religionis, nullius pene pietatis,*

* [vid. Æschyl. in Myrmid. apud scholiast. in Aristoph. Aves 808.]

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'men of much religion and little godliness,' it would not be that there should be so many quarrels in and concerning that religion which is wholly made up of truth and peace, and was sent amongst us to reconcile the hearts of men when they were tempted to uncharitableness by any other unhappy argument. Disputation cures no vice, but kindles a great many, and makes passion evaporate into sin: and though men esteem it learning, yet it is the most useless learning in the world. When Eudamidas[f] the son of Archidamus heard old Xenocrates disputing about wisdom, he asked very soberly, 'If the old man be yet disputing and enquiring concerning wisdom, what time will he have to make use of it?' Christianity is all for practice, and so much time as is spent in quarrels about it is a diminution to its interest: men enquire so much what it is, that they have but little time left to be Christians. I remember a saying of Erasmus, that when he first read the New testament with fear and a good mind, with a purpose to understand it and obey it, he found it very useful and very pleasant: but when afterwards he fell on reading the vast differences of commentaries, then he understood it less than he did before, then he began not to understand it. For indeed the truths of God are best dressed in the plain culture and simplicity of the Spirit; but the truths that men commonly teach are like the reflections of a multiplying glass: for one piece of good money you shall have forty that are fantastical; and it is forty to one if your finger hit upon the right. Men have wearied themselves in the dark, having been amused with false fires: and instead of going home, have wandered all night ἐν ὁδοῖς ἀβάτοις, 'in untrodden, unsafe, uneasy ways;' but have not found out what their soul desires. But therefore since we are so miserable, and are in error, and have wandered very far, we must do as wandering travellers use to do, go back just to that place from whence they wandered, and begin upon a new account. Let us go to the truth itself, to Christ, and He will tell us an easy way of ending all our quarrels: for we shall find christianity to be the easiest and the hardest thing in the world: it is like a secret in arithmetic, infinitely hard till it be found out by a right operation, and then it is so plain, we wonder we did not understand it earlier.

Christ's way of finding out of truth is by 'doing the will of God[g].' We will try that by and by, if possible we may find that easy and certain: in the mean time let us consider what ways men have propounded to find out truth, and upon the foundation of that to establish peace in christendom.

1. That there is but one true way is agreed upon; and therefore almost every church of one denomination that lives under government propounds to you a system or collective body of articles, and tells you, that's the true religion, and they are the church, and the peculiar people of God: like Brutus and Cassius, of whom one says,

[f] [Plut., Lacon. apophthegm., tom. vi. p. 825.]

[g] [John vii. 17.]

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ubicunque ipsi essent, prætexebant esse rempublicam[h], 'they supposed themselves were the commonwealth;' and these are the church, and out of this church they will hardly allow salvation. But of this there can be no end; for divide the church into twenty parts, and in what part soever your lot falls, you and your party are damned by the other nineteen; and men on all hands almost keep their own proselytes by affrighting them with the fearful sermons of damnation: but in the mean time here is no security to them that are not able to judge for themselves, and no peace for them that are.

2. Others cast about to cure this, and conclude that it must be done by submission to an infallible guide; this must do it or nothing: and this is the way of the church of Rome; follow but the pope and his clergy, and you are safe, at least as safe as their warrant can make you. Indeed this were a very good way, if it were a way at all; but it is none; for this can never end our controversies: not only because the greatest controversies are about this infallible guide; but also because, 1) We cannot find that there is upon earth any such guide at all. 2) We do not find it necessary that there should. 3) We find that they who pretend to be this infallible guide are themselves infinitely deceived. 4) That they do not believe themselves to be infallible, whatever they say to us; because they do not put an end to all their own questions that trouble them. 5) Because they have no peace but what is constrained by force and government. 6) And lastly, because if there were such a guide, we should fail of truth by many other causes: for it may be that guide would not do his duty; or we are fallible followers of this infallible leader; or we should not understand his meaning at all times, or we should be perverse at some times, or something as bad: because we all confess that God is an infallible guide, and that some way or other He does teach us sufficiently, and yet it does come to pass by our faults that we are as far to seek for peace and truth as ever.

3. Some very wise men finding this to fail, have undertaken to reconcile the differences of christendom by a way of moderation. Thus they have projected to reconcile the papists and the Lutherans, the Lutherans and the Calvinists, the remonstrants and contra-remonstrants, and project that each side should abate of their asperities, and pare away something of their propositions, and join in common terms and phrases of accommodation, each of them sparing something, and promising they shall have a great deal of peace or[l] the exchange of a little of their opinion. This was the way of Cassander, Modrevius, Andreas Frisius, Erasmus, Spalato, Grotius, and indeed of Charles the fifth in part, but something more heartily of Ferdinand the second. This device produced the conferences at Poissy, at Montpellier, at Ratisbon, at the Hague, at many places more: and what was the event of these? Their parties when their delegates returned, either disclaimed their moderation, or their respective princes had

[h] [Vell. Paterc. ii. 62.]

[l] [? 'for.']

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some other ends to serve, or they permitted the meetings upon uncertain hopes, and a trial if any good might come; or it may be they were both in the wrong, and their mutual abatement was nothing but a mutual quitting of what they could not get, and the shaking hands of false friends; or it may be it was all of it nothing but hypocrisy and arts of craftiness, and, like Lucian's[h] man, every one could be a man and a pestle when he pleased. And the council of Trent, though under another cover, made use of the artifice, but made the secret manifest and common: for at this day the jesuits in the questions *De auxiliis divinæ gratiæ* have prevailed with the Dominicans to use their expressions, and yet they think they still keep the sentence of their own order. From hence can succeed nothing but folly and a fantastic peace: this is but the skinning of an old sore, it will break out upon all occasions.

4. Others who understand things beyond the common rate, observing that many of our controversies and peevish wranglings are kept up by the ill stating of the question, endeavour to declare things wisely, and make the matter intelligible, and the words clear; hoping by this means to cut off all disputes. Indeed this is a very good way, so far as it can go: and would prevail very much, if all men were wise, and would consent to those statings, and would not fall out upon the main enquiry when it were well stated: but we find by a sad experience that few questions are well stated; and when they are, they are not consented to; and when they are agreed on by both sides that they are well stated, it is nothing else but a drawing up the armies in *battalia* with great skill and discipline; the next thing they do is, they thrust their swords into one another's sides.

5. What remedy after all this? Some other good men have propounded one way yet: but that is a way of peace rather than truth; and that is, that all opinions should be tolerated and none persecuted, and then all the world will be at peace. Indeed this relies upon a great reasonableness; not only because opinions cannot be forced, but because if men receive no hurt it is to be hoped they will do none: but we find that this alone will not do it: for besides that all men are not so just as not to do any injury (for some men begin the evil) besides this (I say) there are very many men amongst us who are not content that you permit them; for they will not permit you, but 'rule over your faith[i],' and say that their way is not only true, but necessary; and therefore the truth of God is at stake, and all indifference and moderation is carnal wisdom, and want of zeal for God: nay more than so, they preach for toleration when themselves are under the rod, who when they got the rod into their own hands thought toleration itself to be intolerable. Thus do the papists, and thus the Calvinists: and for their cruelty they pretend charity: they will indeed force you to come in, but it is in true zeal for your soul: and if they do you violence, it is no more than if they pull your arm

[h] [Philopseud. cap. xxxv.—tom. vii. p. 276.]

[i] [2 Cor. i. 24.]

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out of joint, when to save you from drowning they draw you out of a river; and if you complain, it is no more to be regarded than the outcries of children against their rulers, or sick men against physicians. But as to the thing itself, the truth is, it is better in contemplation than practice: for reckon all that is got by it when you come to handle it, and it can never satisfy for the infinite disorders happening in the government; the scandal to religion, the secret dangers to public societies, the growth of heresy, the nursing up of parties to a grandeur so considerable as to be able in their own time to change the laws and the government. So that if the question be whether mere opinions are to be persecuted, it is certainly true, they ought not. But if it be considered how by opinions men rifle the affairs of kingdoms, it is also as certain, they ought not to be made public and permitted. And what is now to be done? must truth be for ever in the dark, and the world for ever be divided, and societies disturbed, and governments weakened, and our spirits debauched with error, and the uncertain opinions, and the pedantry of talking men? Certainly there is a way to cure all this evil; and the wise Governor of all the world hath not been wanting in so necessary a matter as to lead us into all truth. But the way hath not yet been hit upon, and yet I have told you all the ways of man and his imaginations in order to truth and peace: and you see these will not do; we can find no rest for the soles of our feet amidst all the waters of contention and disputations, and little artifices of divided schools. 'Every man is a liar,' and his understanding is weak, and his propositions uncertain, and his opinions trifling, and his contrivances imperfect, and neither truth nor peace does come from man. I know I am in an auditory of inquisitive persons, whose business is to study for truth, that they may find it for themselves and teach it unto others: I am in a school of prophets and prophets' sons, who all ask Pilate's question, 'What is truth?' You look for it in your books, and you tug hard for it in your disputations, and you derive it from the cisterns of the fathers, and you enquire after the old ways, and sometimes are taken with new appearances, and you rejoice in false lights, or are delighted with little umbrages and peep of day. But where is there a man, or a society of men, that can be at rest in his enquiry, and is sure he understands all the truths of God? where is there a man but the more he studies and enquires, still he discovers nothing so clearly as his own ignorance? This is a demonstration that we are not in the right way, that we do not enquire wisely, that our method is not artificial. If men did fall upon the right way, it were impossible so many learned men should be engaged in contrary parties and opinions. We have examined all ways but one, all but God's way. Let us (having missed in all the other) try this: let us go to God for truth; for truth comes from God only, and His ways are plain, and His sayings are true, and His promises Yea and Amen: and if we miss the truth it is because we will not find it: for certain it is, that all

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that truth which God hath made necessary, He hath also made legible and plain, and if we will open our eyes we shall see the sun, and if 'we will' walk in the light,' we shall 'rejoice in the light:' only let us withdraw the curtains, let us remove the impediments and the sin that doth so easily beset us: that's God's way. Every man must in his station do that portion of duty which God requires of him, and then he shall be taught of God all that is fit for him to learn: there is no other way for him but this. "The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do thereafter[k]." And so said David of himself[l], "I have more understanding than my teachers, because I keep Thy commandments." And this is the only way which Christ hath taught us: if you ask, "What is truth?" you must not do as Pilate did, ask the question, and then go away from Him that only can give you an answer: for as God is the author of truth, so He is the teacher of it; and the way to learn it is this of my text: for so saith our blessed Lord, "If any man will do His will, he shall know of the doctrine whether it be of God or no."

My text is simple as truth itself, but greatly comprehensive, and contains a truth that alone will enable you to understand all mysteries, and to expound all prophecies, and to interpret all scriptures, and to search into all secrets, all (I mean) which concern our happiness and our duty: and it being an affirmative hypothetical, is plainly to be resolved into this proposition,—The way to judge of religion is by doing of our duty; and theology is rather a divine life than a divine knowledge. In heaven indeed we shall first see, and then love; but here on earth we must first love, and love will open our eyes as well as our hearts, and we shall then see and perceive and understand.

In the handling of which proposition I shall first represent to you that the certain causes of our errors are nothing but direct sins, nothing makes us fools and ignorants but living vicious lives; and then I shall proceed to the direct demonstration of the article in question, that holiness is the only way of truth and understanding.

1. No man understands the word of God as it ought to be understood, unless he lays aside all affections to sin; of which because we have taken very little care, the product hath been that we have had very little wisdom, and very little knowledge in the ways of God. Κακία ἐστὶ φθαρτικὴ τῆς ἀρχῆς, saith Aristotle[m], wickedness does corrupt a man's reasoning, it gives him false principles and evil measures of things: the sweet wine that Ulysses[n] gave to the Cyclops put his eye out; and a man that hath contracted evil affections, and made a league with sin, sees only by those measures. A covetous man understands nothing to be good that is not profitable;

[k] [Ps. cxi. 10.]
[l] [Ps. cxix. 19.]
[m] [Eth. nicom. vii. 9.]
[n] [Hom. od. ι'. 196 sqq.]

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and a voluptuous man likes your reasoning well enough if you discourse of *bonum jucundum*, the pleasures of the sense, the ravishments of lust, the noises and inadvertencies, the mirth and songs of merry company; but if you talk to him of the melancholy lectures of the cross, the content of resignation, the peace of meekness, and the joys of the holy Ghost, and of rest in God, after your long discourse and his great silence he cries out, 'What's the matter?' He knows not what you mean: either you must fit his humour, or change your discourse.

I remember that Arrianus[o] tells of a gentleman that was banished from Rome, and in his sorrow visited the philosopher, and he heard him talk wisely, and believed him, and promised him to leave all the thoughts of Rome and splendours of the court, and retire to the course of a severe philosophy; but before the good man's lectures were done, there came πινακίδες ἀπὸ Καίσαρος, 'letters from Cæsar,' to recall him home, to give him pardon, and promise him great employment. He presently grew weary of the good man's sermon, and wished he would make an end, thought his discourse was dull and flat; for his head and heart were full of another story and new principles; and by these measures he could hear only and he could understand.

Every man understands by his affections more than by his reason: and when the wolf in the fable went to school to learn to spell, whatever letters were told him, he could never make any thing of them but *agnus;* he thought of nothing but his belly; and if a man be very hungry, you must give him meat before you give him counsel. A man's mind must be like your proposition before it can be entertained: for whatever you put into a man it will smell of the vessel: it is a man's mind that gives the emphasis, and makes your argument to prevail.

And upon this account it is that there are so many false doctrines in the only article of repentance. Men know they must repent, but the definition of repentance they take from the convenience of their own affairs: what they will not part with, that is not necessary to be parted with, and they will repent, but not restore: they will say *Nollem factum*[p], they 'wish they had never done it:' but since it is done, you must give them leave to rejoice in their purchase: they will ask forgiveness of God; but they sooner forgive themselves, and suppose that God is of their mind: if you tie them to hard terms, your doctrine is not to be understood, or it is but one doctor's opinion, and therefore they will fairly take their leave, and get them another teacher.

What makes these evil, these dangerous and desperate doctrines? Not the obscurity of the thing, but the cloud upon the heart; for say you what you will, he that hears must be the expounder, and we can never suppose but a man will give sentence in behalf of what he

[o] [See vol. iv. p. 416.]

[p] [See vol. vii. p. 463.]

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passionately loves. And so it comes to pass that, as Rabbi Moses observed, as God for the greatest sin imposed the least oblation, as a she-goat for the sin of idolatry; for a woman accused of adultery, a barley-cake; so do most men; they think to expiate the worst of their sins with a trifling, with a pretended little insignificant repentance. God indeed did so, that the cheapness of the oblation might teach them to hope for pardon, not from the ceremony, but from a severe internal repentance: but men take any argument to lessen their repentance, that they may not lessen their pleasures or their estates, and that repentance may be nothing but a word, and mortification signify nothing against their pleasures, but be a term of art only, fitted for the schools or for the pulpit, but nothing relative to practice, or the extermination of their sin. So that it is no wonder we understand so little of religion: it is because we are in love with that which destroys it; and as a man does not care to hear what does not please him, so neither does he believe it; he cannot, he will not understand it.

And the same is the case in the matter of pride; the church hath extremely suffered by it in many ages. Arius missed a bishopric, and therefore turned heretic: ἐτάραττε τὴν ἐκκλησίαν, saith the story[q], 'he disturbed and shaked the church;' for he did not understand this truth, that the peace of the church was better than the satisfaction of his person, or the promoting his foolish opinion. And do not we see and feel that at this very day the pride of men makes it seem impossible for many persons to obey their superiors, and they do not see (what they can read[r] every day) that it is a sin 'to speak evil of dignities'?

A man would think it a very easy thing to understand the thirteenth chapter to the Romans[s], "Whosoever resisteth the power, resisteth the ordinance of God;" and yet we know a generation of men to whom these words were so obscure, that they thought it lawful to fight against their king. A man would think it easy to believe that those who were "in the gainsaying of Corah[t]," who rose up against the high-priest, were in a very sad condition: and yet there are too many amongst us who are in the gainsaying of Corah, and think they do very well; that they are the 'godly party,' and the good people of God. Why? what's the matter? In the world there can be nothing plainer than these words, "Let every soul be subject to the higher powers[u]," and that you need not make a scruple who are these higher powers, it is as plainly said, "there is no power but of God;" all that are set over you by the laws of your nation, these "are over you in the Lord[v]:" and yet men will not understand these plain things; they deny to do their notorious duty, and yet believe

[q] [Theodoret. hist. i. 2.—Epiphan. hær. lxix.]
[r] [Jude 8.]
[s] [ver. 2.]
[t] [Jude 11.]
[u] [Rom. xiii. 1.]
[v] [1 Thess. v. 12.]

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they are in the right, and if they sometimes obey 'for wrath,' they oftener disobey 'for conscience sake.' Where is the fault? The words are plain, the duty is certain, the book lies open; but alas, it is 'sealed within[x],' that is, 'men have eyes and will not see, ears and will not hear[y].' But the wonder is the less; for we know when God said to Jonas[z], "Doest thou well to be angry?" he answered God to His face, "I do well to be angry even unto the death." Let God declare His mind never so plainly, if men will not lay aside the evil principle that is within, their open love to their secret sin, they may kill an apostle, and yet be so ignorant as to 'think they do God good service[a];' they may disturb kingdoms, and break the peace of a well-ordered church, and rise up against their fathers, and be cruel to their brethren, and stir up the people to sedition; and all this with a cold stomach and a hot liver, with a hard heart and a tender conscience, with humble carriage and a proud spirit. For thus men hate repentance, because they scorn to confess an error; they will not return to peace and truth, because they fear to lose the good opinion of the people whom themselves have cozened; they are afraid to be good, lest they should confess they had formerly done amiss: and he that observes how much evil is done, and how many heresies are risen, and how much obstinacy and unreasonable perseverance in folly dwells in the world upon the stock of pride, may easily conclude that no learning is sufficient to make a proud man understand the truth of God, unless he first learn to be humble. But *obedite et intelligetis* (saith the prophet), 'obey' and be humble, leave the foolish affections of sin, and then 'ye shall understand.' That's the first particular: all remaining affections to sin hinder the learning and understanding of the things of God.

2. He that means to understand the will of God and the truth of religion must lay aside all inordinate affections to the world, 2 Cor. iii. 14. S. Paul complained that there was 'at that day a veil upon the hearts of the Jews in the reading of the Old testament:' they looked for a temporal prince to be their Messias, and their affections and hopes dwelt in secular advantages; and so long as that veil was there, they could not see, and they would not accept the poor despised Jesus.

For the things of the world, besides that they entangle one another, and make much business, and spend much time, they also take up the attentions of a man's mind, and spend his faculties, and make them trifling and secular with the very handling and conversation. And therefore the Pythagoreans taught their disciples *χωρισμὸν ἀπὸ τοῦ σώματος, εἰς τὸ καλῶς φιλοσοφεῖν*, 'a separation from the things of the body, if they would purely find out truth and the excellencies of wisdom.' Had not he lost his labour that would have discoursed wisely to Apicius, and told him of the books of fate and the secrets of the other world, the abstractions of the soul and its brisker im-

[x] [Rev. v. 1.] [y] [Jer. v. 21; Ezek. xii. 2.] [z] [ch. iv. 9.] [a] [John xvi. 2.]

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mortality, that saints and angels eat not, and that the spirit of a man lives for ever upon wisdom, and holiness and contemplation? The fat glutton would have stared a while upon the preacher, and then have fallen asleep. But if you had discoursed well and knowingly of a lamprey, a large mullet, or a boar,

— animal propter convivia natum[b],

and have sent him a cook from Asia to make new sauces, he would have attended carefully, and taken in your discourses greedily. And so it is in the questions and secrets of christianity: which made S. Paul[c], when he intended to convert Felix, discourse first with him about 'temperance, righteousness and judgment to come.' He began in the right point; he knew it was to no purpose to preach Jesus Christ crucified to an intemperate person, to an usurper of other men's rights, to one whose soul dwelt in the world, and cared not for the sentence of the last day. The philosophers began their wisdom with the meditation of death, and S. Paul his with the discourse of the day of judgment: to take the heart off from this world and the amabilities of it, which dishonour and baffle the understanding, and made Solomon himself become a child, and fooled into idolatry, by the prettiness of a talking woman. Men now-a-days love not a religion that will cost them dear: if your doctrine calls upon men to part with any considerable part of their estates, you must pardon them if they cannot believe you; they understand it not. I shall give you one great instance of it.

When we consider the infinite unreasonableness that is in the popish religion, how against common sense their doctrine of transubstantiation is, how against the common experience of human nature is the doctrine of the pope's infallibility, how against scripture is the doctrine of indulgences and purgatory; we may well think it a wonder that no more men are persuaded to leave such unlearned follies. But then on the other side the wonder will cease if we mark how many temporal ends are served by these doctrines. If you destroy the doctrine of purgatory and indulgences, you take away the priest's income, and make the 'see apostolic' to be poor; if you deny the pope's infallibility, you will despise his authority, and examine his propositions, and discover his failings, and put him to answer hard arguments, and lessen his power: and indeed when we run through all the propositions of difference between them and us, and see that in every one of them they serve an end of money or of power, it will be very visible that the way to confute them is not by learned disputations (for we see they have been too long without effect, and without prosperity); the men must be cured of their affections to the world, *ut nudi nudum sequantur crucifixum*, 'that with naked and devested affections they might follow the naked crucified Jesus,' and then they would soon learn the truths of God, which till then will be impos-

[b] [Juv. i. 141.] [c] [Acts xxiv. 25.]

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sible to be apprehended. Ἐν προσποιήσει ἐξηγήσεως τὰ ἑαυτῶν παρεισάγουσιν, 'men,' as S. Basil says, 'when they expound scripture, always bring in something of themselves:' but till there be, as one said, ἀνάβασις ἐκ τοῦ σπηλαίου, 'a rising out from their own seats, until they go out from their dark dungeons,' they can never see the light of heaven. And how many men are there amongst us who are therefore enemies to the religion, because it seems to be against their profit? The argument of Demetrius[d] is unanswerable, 'By this craft they get their livings:' leave them in their livings, and they will let your religion alone; if not, they think they have reason to speak against it. When men's souls are possessed with the world, their souls cannot be invested with holy truths. Χρὴ ἀπὸ τούτων αὐτὴν ψυχὴν ψυχοῦσθαι, as S. Isidore[e] said: the soul must be informed, 'insouled,' or animated with the propositions that you put in, or you shall never do any good, or get disciples to Christ. Now because a man cannot serve two masters; because he cannot vigorously attend two objects; because there can be but one living soul in any living creature; if the world have got possession, talk no more of your questions, shut your bibles, and read no more of the words of God to them, for they cannot 'tell of the doctrine whether it be of God,' or of the world. That is the second particular: worldly affections hinder true understandings in religion.

3. No man, how learned soever, can understand the word of God, or be at peace in the questions of religion, unless he be a master over his passions;

Tu quoque si vis	Pelle timorem:
Lumine claro	. . . .
Cernere verum,	Nubila mens est
. . . .	Vinctaque frænis
Gaudia pelle,	Hæc ubi regnant.

said the wise Boethius[f], 'a man must first learn himself before he can learn God.' *Tua te fallit imago:* nothing deceives a man so soon as a man's self; when a man is (that I may use Plato's[g] expression) συμπεφυρμένος τῇ γενέσει, 'mingled with his nature and his congenial' infirmities of anger and desire, he can never have any thing but ἀμυδρὸν δόξαν, a knowledge partly moral and partly natural: his whole life is but imagination; his knowledge is inclination and opinion; he judges of heavenly things by the measures of his fears and his desires, and his reason is half of it sense, and determinable by the principles of sense. Εὖγε ὅτι φιλοσοφεῖς ἐν τοῖς πάθεσι[h], 'then a man learns well when he is a philosopher in his passions.' Passionate men are to be taught the first elements of religion: and let men pretend to as much learning as they please, they must begin again

[d] [Acts xix. 25.]
[e] [Isid. Pelus., lib. iv. ep. 65. p. 448.]
[f] [De consol., lib. i. metr. 7. lin. 20.]
[g] [Lege, Simplic. in Epict., præfat.]
[h] Nazianz. ad Philagrium. [ep. xxxii. —tom. ii. p. 27.]

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at Christ's cross; they must learn true mortification and crucifixion of their anger and desires, before they can be good scholars in Christ's school, or be admitted into the more secret enquiries of religion, or profit in spiritual understanding. It was an excellent proverb of the Jews, *In passionibus Spiritus sanctus non habitat*[k], 'the holy Ghost never dwells in the house of passion.' Truth enters into the heart of man when it is empty and clean and still; but when the mind is shaken with passion as with a storm, you can never 'hear the voice of the charmer though he charm very wisely:' and you will very hardly sheath a sword when it is held by a loose and a paralytic arm. He that means to learn the secrets of God's wisdom must be, as Plato[l] says, *κατὰ τὴν λογικὴν ζωὴν οὐσιωμένος*, 'his soul must be consubstantiated with reason,' not invested with passion: to him that is otherwise, things are but in the dark, his notion is obscure and his sight troubled; and therefore though we often meet with passionate fools, yet we seldom or never hear of a very passionate wise man.

I have now done with the first part of my undertaking, and proved to you that our evil life is the cause of our controversies and ignorances in religion and of the things of God. You see what hinders us from becoming good divines. But all this while we are but in the preparation to the mysteries of godliness: when we have thrown off all affections to sin, when we have stripped ourselves from all fond adherences to the things of the world, and have broken the chains and dominion of our passions; then we may say with David[m], *Ecce paratum est cor meum, Deus*, 'my heart is ready, O God, my heart is ready:' then we may say, "Speak, Lord, for Thy servant heareth[n]:" but we are not yet instructed. It remains therefore that we enquire what is that immediate principle or means by which we shall certainly and infallibly be led into all truth, and be taught the mind of God, and understand all His secrets; and this is worth our knowledge. I cannot say that this will end your labours, and put a period to your studies, and make your learning easy; it may possibly increase your labour, but it will make it profitable; it will not end your studies, but it will direct them; it will not make human learning easy, but it will make it wise unto salvation, and conduct it into true notices and ways of wisdom.

I am now to describe to you the right way of knowledge: *Qui facit voluntatem Patris mei*, saith Christ[o], that's the way; 'do God's

[k] [Taylor found this sentiment in John Smith, the Platonist, 'Select discourses,' &c. disc. i. § 1. He does not however represent it quite correctly; nor does Smith give the Hebrew original exactly, if he means to refer (as he probably does) to a passage in the Babylon. Talmud, (Tractat. Schabbat. f. 30 B.) which is as follows; אֵין הַשְּׁכִינָה שׁוֹרָה לֹא מִתּוֹךְ עַצְבוּת וְלֹא מִתּוֹךְ שְׂחוֹק וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ וגו'.

[l] [Lege, Simplic. ut in pag. præced.]

[m] [Ps. lvii. 7.]

[n] [1 Sam. iii. 9.]

[o] [John vii. 17.]

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will, and you shall understand God's word.' And it was an excellent saying of S. Peter[p], "Add to your faith virtue," &c. "If these things be in you and abound, ye shall not be unfruitful in the knowledge of our Lord Jesus Christ." For in this case 'tis not enough that our hindrances of knowledge are removed; for that is but the opening of the covering of the book of God; but when it is opened, it is written with a hand that every eye cannot read. Though the windows of the east be open, yet every eye cannot behold the glories of the sun; ὀφθαλμὸς μὴ ἡλιοειδὴς γινόμενος ἥλιον οὐ βλέπει, saith Plotinus[q], 'the eye that is not made solar cannot see the sun;' the eye must be fitted to the splendour: and it is not the wit of the man, but the spirit of the man; not so much his head as his heart, that learns the divine philosophy.

1. Now in this enquiry I must take one thing for a *præcognitum*, that every good man is θεοδίδακτος, he is 'taught of God[r]:' and indeed unless He teach us, we shall make but ill scholars ourselves, and worse guides to others. *Nemo potest Deum scire nisi a Deo doceatur*, said S. Irenæus, *lib.* vi. *cap.* 13[s]. If God teaches us, then all is well; but if we do not learn wisdom at His feet, from whence should we have it? it can come from no other spring. And therefore it naturally follows, that by how much nearer we are to God, by so much better we are like to be instructed.

But this being supposed, as being most evident, we can easily proceed by wonderful degrees and steps of progression in the economy of this divine philosophy; for,

2. There is in every righteous man a new vital principle; the Spirit of grace is the Spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies: and as the soul of a man is the cause of all his vital operations, so is the Spirit of God the life of that life, and the cause of all actions and productions spiritual: and the consequence of this is what S. John[t] tells us of, "Ye have received the unction from above, and that anointing teacheth you all things:" all things of some one kind; that is, certainly, "all things that pertain to life and godliness[u];" all that by which a man is wise and happy. We see this by common experience. Unless the soul have a new life put into it, unless there be a vital principle within, unless the Spirit of life be the informer of the spirit of the man, the word of God will be as dead in the operation as the body in its powers and possibilities. *Sol et homo generant hominem*[x], saith our philosophy, 'a man alone does not beget a man, but a man and the sun;' for

[p] [2 Pet. i. 5.]

[q] [Οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμὸς ἥλιον, ἡλιοειδὴς μὴ γεγενημένος.—Enead. i. lib. 6. cap. 9. p. 115.]

[r] [Is. liv. 13; John vi. 45; 1 Thess. iv. 9.]

[s] [Lege, lib. iv. cap. 6. § 4. p. 234.]

[t] [1 John ii. 27.]

[u] [2 Pet. i. 3.]

[x] [Cœlestinus de mirabilibus mundi, f. 28 a.—4to. Lutet. 1542.]

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without the influence of the celestial bodies all natural actions are ineffective: and so it is in the operations of the soul.

Which principle divers fanaticks, both among us and in the church of Rome, misunderstanding, look for new revelations, and expect to be conducted by ecstasy, and will not pray but in a transfiguration, and live upon raptures and extravagant expectations, and separate themselves from the conversation of men by affectations, by new measures and singularities, and destroy order, and despise government, and live upon illiterate phantasms and ignorant discourses. These men do ψεύδεσθαι τὸ ἅγιον πνεῦμα[y], 'they belie the holy Ghost:' for the Spirit of God makes men wise; it is an evil spirit that makes them fools. The Spirit of God makes us 'wise unto salvation;' it does not spend its holy influences in disguises and convulsions of the understanding: God's spirit does not destroy reason, but heightens it; He never disorders the beauties of government, but is a God of order; it is the Spirit of humility, and teaches no pride; He is to be found in churches and pulpits, upon altars and in the doctors' chairs; not in conventicles and mutinous corners of a house: He goes in company with His own ordinances, and makes progressions by the measures of life; His infusions are just as our acquisitions, and His graces pursue the methods of nature; that which was imperfect He leads on to perfection, and that which was weak He makes strong: He opens the heart, not to receive murmurs, or to attend to secret whispers, but to hear the word of God; and then He opens the heart, and creates a new one; and without this new creation, this new principle of life, we may hear the word of God, but we can never understand it; we hear the sound, but are never the better; unless there be in our hearts a secret conviction by the Spirit of God, the gospel in itself is a dead letter, and worketh not in us the light and righteousness of God.

Do not we see this by daily experience? Even those things which a good man and an evil man know, they do not know them both alike. A wicked man does know that good is lovely, and sin is of an evil and destructive nature; and when he is reproved, he is convinced; and when he is observed, he is ashamed; and when he has done, he is unsatisfied; and when he pursues his sin, he does it in the dark. Tell him he shall die, and he sighs deeply, but he knows it as well as you. Proceed, and say that after death comes judgment, and the poor man believes and trembles; he knows that God is angry with him; and if you tell him that for aught he knows he may be in hell to-morrow, he knows that it is an intolerable truth, but it is also undeniable. And yet after all this, he runs to commit his sin with as certain an event and resolution as if he knew no argument against it: these notices of things terrible and true pass through his understanding as an eagle through the air; as long as

[y] [Acts v. 3.]

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her flight lasted the air was shaken, but there remains no path behind her.

Now since at the same time we see other persons, not so learned it may be, not so much versed in scriptures, yet they say a thing is good and lay hold of it; they believe glorious things of heaven, and they live accordingly, as men that believe themselves; half a word is enough to make them understand; a nod is a sufficient reproof; the crowing of a cock, the singing of a lark, the dawning of the day, and the washing their hands, are to them competent memorials of religion, and warnings of their duty. What is the reason of this difference? They both read the scriptures, they read and hear the same sermons, they have capable understandings, they both believe what they hear and what they read, and yet the event is vastly different. The reason is that which I am now speaking of; the one understands by one principle, the other by another; the one understands by nature, and the other by grace; the one by human learning, and the other by divine; the one reads the scriptures without, and the other within; the one understands as a son of man, the other as a son of God; the one perceives by the proportions of the world, and the other by the measures of the Spirit; the one understands by reason, and the other by love; and therefore he does not only understand the sermons of the Spirit, and perceives their meaning: but he pierces deeper, and knows the meaning of that meaning; that is, the secret of the Spirit, that which is spiritually discerned, that which gives life to the proposition, and activity to the soul. And the reason is, because he hath a divine principle within him, and a new understanding; that is, plainly, he hath love, and that's more than knowledge; as was rarely well observed by S. Paul[a], "Knowledge puffeth up, but charity edifieth;" that is, charity makes the best scholars. No sermons can edify you, no scriptures can build you up a holy building to God, unless the love of God be in your hearts, and 'purify your souls from all filthiness of the flesh and spirit[a].'

But so it is in the regions of stars, where a vast body of fire is so divided by eccentric motions, that it looks as if nature had parted them into orbs and round shells of plain and purest materials: but where the cause is simple, and the matter without variety, the motions must be uniform; and in heaven we should either espy no motion, or no variety. But God, who designed the heavens to be the causes of all changes and motions here below[b], hath placed His angels in their houses of light, and given to every one of His appointed officers a portion of the fiery matter to circumagitate and roll: and now the wonder ceases; for if it be enquired why this part of the fire runs eastward, and the other to the south, they being both indifferent to either, it is because an angel of God sits in the

[a] [1 Cor. viii. 1.] [a] [vid. 2 Cor. vii. 1.] [b] [Compare vol. iv. p. 549.]

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centre, and makes the same matter turn, not by the bent of its own mobility and inclination, but in order to the needs of man, and the great purposes of God. And so it is in the understandings of men; when they all receive the same notions, and are taught by the same master, and give full consent to all the propositions, and can of themselves have nothing to distinguish them in the events, it is because God has sent His divine spirit, and kindles a new fire, and creates a braver capacity, and applies the actives to the passives, and blesses their operation. For there is in the heart of man such a dead sea, and an indisposition to holy flames, like as in the cold rivers in the north, so as the fires will not burn them, and the sun itself will never warm them, till God's holy spirit does from the temple of the New Jerusalem bring a holy flame, and make it shine and burn.

"The natural man," saith the holy apostle[b], "cannot perceive the things of the Spirit; they are foolishness unto him; for they are spiritually discerned:" for he that discourses of things by the measures of sense, thinks nothing good but that which is delicious to the palate, or pleases the brutish part of man; and therefore while he estimates the secrets of religion by such measures, they must needs seem as insipid as cork, or the uncondited mushroom; for they have nothing at all of that in their constitution. A voluptuous person is like the dogs of Sicily, so filled with the deliciousness of plants that grow in every furrow and hedge, that they can never keep the scent of their game. Ἀδύνατον ἀναμίξαι ὕδατι πῦρ· οὕτως οἶμαι τρυφὴν καὶ κατάνυξιν, said S. Chrysostom[c], 'the fire and water can never mingle; so neither can sensuality, and the watchfulness and wise discerning of the spirit.' *Pilato interroganti de veritate Christus non respondit*, 'when the wicked governor asked of Christ concerning truth, Christ gave him no answer;' he was not fit to hear it.

He therefore who so understands the words of God that he not only believes but loves the proposition; he who consents with all his heart, and being convinced of the truth does also apprehend the necessity, and obeys the precept, and delights in the discovery, and lays his hand upon his heart, and reduces the notices of things to the practice of duty; he who dares trust his proposition, and drives it on to the utmost issue, resolving to go after it whithersoever it can invite him; this man walks in the Spirit; at least thus far he is gone towards it; his understanding is brought *in obsequium Christi*[d], 'into the obedience of Christ.' This is a 'loving God with all our mind[e];' and whatever goes less than this, is but memory, and not understanding; or else such notice of things by which a man is neither the wiser nor the better.

3. Sometimes God gives to His choicest, His most elect and pre-

[b] [1 Cor. ii. 14.]
[c] [De compunct., lib. i. ad Demetr § 7, et lib. ii. ad Stelech. § 3.—tom. i. pp. 133 E, 144 D.]
[d] [2 Cor. x. 5.]
[e] [Matt. xxii. 37.]

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cious servants, a knowledge even of secret things, which He communicates not to others. We find it greatly remarked in the case of Abraham, Gen. xviii. 17. "And the Lord said, Shall I hide from Abraham that thing that I do?" Why not from Abraham? God tells us, ver. 19. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." And though this be irregular and infrequent, yet it is a reward of their piety, and the proper increase also of the spiritual man. We find this spoken by God to Daniel, and promised to be the lot of the righteous man in the days of the Messias; Dan. xii. 10, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly:" and what then? "None of the wicked shall understand, but the wise shall understand." Where besides that the wise man and the wicked are opposed, plainly signifying that the wicked man is a fool and an ignorant; it is plainly said that 'none of the wicked shall understand' the wisdom and mysteriousness of the kingdom of the Messias.

4. A good life is the best way to understand wisdom and religion, because by the experiences and relishes of religion there is conveyed to them such a sweetness, to which all wicked men are strangers: there is in the things of God to them which practise them a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the Spirit of Christ, it is turned quickly into experience; when our faith relies upon the principles of Christ, it is changed into vision; and so long as we know God only in the ways of man, by contentious learning, by arguing and dispute, we see nothing but the shadow of Him, and in that shadow we meet with many dark appearances, little certainty, and much conjecture: but when we know Him λόγῳ ἀποφαντικῷ, γαλήνῃ νοερᾷ[f], with the eyes of holiness, and the intuition of gracious experiences, with a quiet spirit and the peace of enjoyment; then we shall hear what we never heard, and see what our eyes never saw; then the mysteries of godliness shall be opened unto us, and clear as the windows of the morning: and this is rarely well expressed by the apostle, 'If we stand up from the dead and awake from sleep, then Christ shall give us light[g].'

For although the scriptures themselves are written by the Spirit of God, yet they are written within and without: and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves, and interpreting the mysterious sense of the Spirit, convincing our consciences and preaching to our hearts; to look for Christ in the leaves of the gospel, is to look for the living amongst the dead. There is a life in them, but that life

[f] [See John Smith, as quoted p. 374 above; § 2, fin.] [g] [Eph. v. 14.]

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is, according to S. Paul's expression, 'hid with Christ in God:' and unless the Spirit of God be the *promo-condus*, we shall never draw it forth.

Human learning brings excellent ministries towards this: it is admirably useful for the reproof of heresies, for the detection of fallacies, for the letter of the scripture, for collateral testimonies, for exterior advantages; but there is something beyond this, that human learning without the addition of divine can never reach. Moses was learned in all the learning of the Egyptians; and the holy men of God contemplated the glories of God in the admirable order, motion, and influences, of the heaven: but besides all this, they were taught of God something far beyond these prettinesses. Pythagoras read Moses's books, and so did Plato; and yet they became not proselytes of the religion, though they were learned scholars of such a master. The reason is, because that which they drew forth from thence was not the life and secret of it.

Tradidit arcano quodcunque volumine Moses[h].

There is a secret in these books, which few men, none but the godly, did understand: and though much of this secret is made manifest in the gospel, yet even here also there is a letter and there is a spirit: still there is a reserve for God's secret ones, even all those deep mysteries which the Old testament covered in figures, and stories, and names, and prophecies, and which Christ hath, and by His spirit will yet reveal more plainly to all that will understand them by their proper measures. For although the gospel is infinitely more legible and plain than the obscurer leaves of the law, yet there is a seal upon them also; 'which seal no man shall open but he that is worthy[i].' We may understand something of it by the three children of the captivity; they were all skilled in all the wisdom of the Chaldees, and so was Daniel: but there was something beyond that in him; "the wisdom of the most high God was in him[k]," and that taught him a learning beyond his learning.

In all scripture there is a spiritual sense, a spiritual *cabala*, which as it tends directly to holiness, so it is best and truest understood by the sons of the Spirit, who love God, and therefore know Him. Γνῶσις ἑκάστων δι' ὁμοιότητα γίνεται[l], 'every thing is best known by its own similitudes and analogies.'

But I must take some other time to speak fully of these things. I have but one thing more to say, and then I shall make my applications of this doctrine, and so conclude.

5. Lastly, there is a sort of God's dear servants who walk in perfectness, who 'perfect holiness in the fear of God;' and they have a degree of clarity and divine knowledge more than we can discourse of, and more certain than the demonstrations of geometry, brighter

[h] [Juv. xiv. 102.]
[i] [Rev. v. 2 sqq.]
[k] [vid. Dan. iv. 8, 9, 18; v. 11.]
[l] [Aristot., eth. nicom. vi. 1.]

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than the sun, and indeficient as the light of heaven. This is called by the apostle the *ἀπαύγασμα τοῦ θεοῦ*· Christ is this 'brightness of God,' manifested in the hearts of His dearest servants.

Ἀλλ' ἐγὼ ἐς καθαρῶν μερόπων φρένα πυρσὸν ἀνάπτω
Εὐμαθίης. ———

But I shall say no more of this at this time, for this is to be felt and not to be talked of; and they that never touched it with their finger, may secretly perhaps laugh at it in their heart, and be never the wiser. All that I shall now say of it is, that a good man is united unto God, *κέντρον κέντρῳ συνάψας*[m], as a flame touches a flame, and combines into splendour and to glory: so is the spirit of a man united unto Christ by the Spirit of God. These are the friends of God, and they best know God's mind, and they only that are so know how much such men do know. They have a special 'unction from above[n]:' so that now you are come to the top of all; this is the highest round of the ladder, and the angels stand upon it: they dwell in love and contemplation, they worship and obey, but dispute not: and our quarrels and impertinent wranglings about religion are nothing else but the want of the measures of this state. Our light is like a candle, every wind of vain doctrine blows it out, or spends the wax, and makes the light tremulous; but the lights of heaven are fixed and bright, and shine for ever.

But that we may speak not only things mysterious, but things intelligible; how does it come to pass, by what means and what economy is it effected, that a holy life is the best determination of all questions, and the surest way of knowledge? Is it to be supposed that a godly man is better enabled to determine the questions of purgatory or transubstantiation? is the gift of chastity the best way to reconcile Thomas and Scotus? and is a temperate man always a better scholar than a drunkard? To this I answer, that in all things in which true wisdom consists, holiness, which is the best wisdom, is the surest way of understanding them. And this,

1. Is effected by holiness as a proper and natural instrument: for naturally every thing is best discerned by its proper light and congenial instrument.

Γαίῃ μὲν γὰρ γαῖαν ὀπώπαμεν, ὕδατι δ' ὕδωρ[o].

For as the eye sees visible objects, and the understanding perceives the intellectual; so does the spirit the things of the Spirit. "The natural man," saith S. Paul[p], "knows not the things of God, for they are spiritually discerned:" that is, they are discovered by a proper light, and concerning these things an unsanctified man discourses pitifully, with an imperfect idea, as a blind man does of light and colours which he never saw.

[m] [See Plotinus, ennead. vi. book 9, chap. 8. p. 1403.]
[n] [vid. 1 John ii. 20.]
[o] [Empedocles, apud Aristot. de anima, i. 2.]
[p] [1 Cor. ii. 14.]

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A good man though unlearned in secular notices, is like the windows of the temple, narrow without and broad within: he sees not so much of what profits not abroad, but whatsoever is within, and concerns religion and the glorifications of God, that he sees with a broad inspection: but all human learning without God is but blindness and ignorant folly.

But when it is δικαιοσύνη βεβαμμένος εἰς βάθος τῆς ἀληθείας, 'righteousness dipped in the wells of truth[q],' it is like an eye of gold in a rich garment, or like the light of heaven, it shews itself by its own splendour. What learning is it to discourse of the philosophy of the sacrament, if you do not feel the virtue of it? And the man that can with eloquence and subtilty discourse of the instrumental efficacy of baptismal waters, talks ignorantly in respect of him who hath 'the answer of a good conscience[r]' within, and is cleansed by the purifications of the Spirit. If the question concern any thing that can perfect a man and make him happy, all that is the proper knowledge and notice of the good man. How can a wicked man understand the purities of the heart? and how can an evil and unworthy communicant tell what it is to have received Christ by faith, to dwell with Him, to be united to Him, to receive Him in his heart? The good man only understands that: the one sees the colour, and the other feels the substance; the one discourses of the sacrament, and the other receives Christ; the one discourses for or against transubstantiation, but the good man feels himself to be changed, and so joined to Christ, that he only understands the true sense of transubstantiation, while He becomes to Christ bone of His bone, flesh of His flesh, and of the same Spirit with his Lord.

We talk much of reformation, and (blessed be God) once we have felt the good of it: but of late we have smarted under the name and pretension. The woman that lost her groat, *everrit domum*, not *evertit*[s]; she 'swept the house,' she did not 'turn the house out of doors.' That was but an ill reformation that untiled the roof and broke the walls, and was digging down the foundation.

Now among all the pretensions of reformation, who can tell better what is, and what is not, true reformation, than he that is truly reformed himself? he knows what pleases God, and can best tell by what instruments He is reconciled. "The mouth of the just bringeth forth wisdom; and the lips of the righteous know what is acceptable," saith Solomon[t]. He cannot be couzened[u] by names of things, and feels that reformation to be imposture that is sacrilegious: himself is humble and obedient, and therefore knows that is

[q] ['So that I may say of him in Antoninus his phrase' (lib. iii. cap. 4.) 'he was δικαιοσύνῃ βεβαμμένος εἰς βάθος, dip'd into justice over head and ears,' &c.—Patrick's sermon at the funeral of Mr. John Smith, the Platonist; see p. 374, above.]

[r] [1 Pet. iii. 21.]

[s] [Luke xv. 8; σαροῖ τὴν οἰκίαν. *Evertit* had crept into the text of the Vulgate and become the received reading, *everrit* being given in the margin.]

[t] [Prov. x. 31, 32.]

[u] [Sic ed.; et vid. vol. vii. p. 3.]

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not truth that persuades to schism and disobedience; and most of the questions of christendom are such which either are good for nothing, and therefore to be laid aside; or if they be complicated with action, and are ministries of practice, no man can judge them so well as the spiritual man. That which best pleases God, that which does good to our neighbour, that which teaches sobriety, that which combines with government, that which speaks honour of God and does Him honour, that only is truth. Holiness therefore is a proper and natural instrument of divine knowledge, and must needs be the best way of instruction in the questions of christendom, because in the most of them a duty is complicated with a proposition.

No man that intends to live holily can ever suffer any pretences of religion to be made, to teach him to fight against his king. And when the men of Geneva[x] turned their bishop out of doors, they might easily have considered that the same person was their prince too, and that must needs be a strange religion that rose up against Moses and Aaron at the same time: but that hath been the method ever since. There was no church till then was ever governed without an apostle or a bishop: and since then, they who go from their bishop have said very often to their king too, *nolumus hunc regnare*[y]: and when we see men pretending religion, and yet refuse to own the king's supremacy, they may upon the stock of holiness easily reprove their own folly, by considering that such recusancy does introduce into our churches the very worst, the most intolerable parts of popery: for perfect submission to kings is the glory of the protestant cause: and really the reprovable doctrines of the church of Rome are by nothing so much confuted, as that they destroy good life[z] by consequent and evident deduction; as by an induction of particulars were easy to make apparent, if this were the proper season for it.

2. Holiness is not only an advantage to the learning all wisdom and holiness, but for the discerning that which is wise and holy from what is trifling and useless and contentious; and to one of these heads all questions will return: and therefore in all, from holiness we have the best instructions. And this brings me to the next particle of the general consideration. For that which we are taught by the holy Spirit of God, this new nature, this vital principle within us, it is that which is worth our learning; not vain and empty, idle and insignificant notions, in which when you have laboured till your eyes are fixed in their orbs, and your flesh unfixed from its bones, you are no better and no wiser. If the Spirit of God be your teacher, He will teach you such truths as will make you know and love God, and become like to Him, and enjoy Him for ever, by passing from similitude to union and eternal fruition. But what are you the better if

[x] [See vol. v. p. 11.]
[y] [Luke xix. 14.]
[z] [See 'Dissuasive from Popery,' part i. books 2 and 3.]

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any man should pretend to teach you whether every angel makes a species, and what is the individuation of the soul in the state of separation? what are you the wiser if you should study and find out what place Adam should for ever have lived in if he had not fallen? and what is any man the more learned if he hears the disputes, whether Adam should have multiplied children in the state of innocence, and what would have been the event of things if one child had been born before his father's sin?

Too many scholars have lived upon air and empty notions for many ages past, and troubled themselves with tying and untying knots, like hypochondriacs in a fit of melancholy, thinking of nothing, and troubling themselves with nothing, and falling out about nothings, and being very wise and very learned in things that are not and work not, and were never planted in paradise by the finger of God. Men's notions are too often like the mules, begotten by equivocal and unnatural generations; but they make no species: they are begotten, but they can beget nothing; they are the effects of long study, but they can do no good when they are produced: they are not that which Solomon calls *via intelligentiæ*[a], 'the way of understanding.' If the Spirit of God be our teacher, we shall learn to avoid evil, and to do good, to be wise and to be holy, to be profitable and careful: and they that walk in this way shall find more peace in their consciences, more skill in the scriptures, more satisfaction in their doubts, than can be obtained by all the polemical and impertinent disputations of the world. And if the holy Spirit can teach us how vain a thing it is to do foolish things, He also will teach us how vain a thing it is to trouble the world with foolish questions, to disturb the church for interest or pride, to resist government in things indifferent, to spend the people's zeal in things unprofitable, to make religion to consist in outsides, and opposition to circumstances and trifling regards. No, no; the man that is wise, he that is conducted by the Spirit of God, knows better in what Christ's kingdom does consist, than to throw away his time and interest, and peace and safety,—for what? for religion? no: for the body of religion? not so much: for the garment of the body of religion? no, not for so much; but for the fringes of the garment of the body of religion; for such and no better are the disputes that trouble our discontented brethren; they are things, or rather circumstances and manners of things, in which the soul and spirit is not at all concerned.

3. Holiness of life is the best way of finding out truth and understanding, not only as a natural medium, nor only as a prudent medium, but as a means by way of divine blessing. "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him,

[a] [These words do not occur in the vulgate; *vias prudentiæ*, Prov. ix. 6; *via doctrinæ*, xxi. 16; both rendered in our version, 'way of understanding.']

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and will manifest Myself to him[b]." Here we have a promise for it; and upon that we may rely.

The old man that confuted the Arian priest by a plain recital of his creed, found a mighty power of God effecting His own work by a strange manner, and by a very plain instrument: it wrought a divine blessing just as sacraments use to do: and this lightning sometimes comes in a strange manner as a peculiar blessing to good men. For God kept the secrets of His kingdom from the wise heathens and the learned Jews, revealing them to babes, not because they had less learning, but because they had more love; they were children and babes in malice, they loved Christ, and so He became to them a light and a glory. S. Paul had more learning than they all; and Moses was instructed in all the learning of the Egyptians: yet because he was the meekest man upon earth, he was also the wisest, and to his human learning in which he was excellent, he had a divine light and excellent wisdom superadded to him by way of spiritual blessings. And S. Paul, though he went very far to the knowledge of many great and excellent truths by the force of human learning, yet he was far short of perfective truth and true wisdom till he learned a new lesson in a new school, at the feet of one greater than his Gamaliel; his learning grew much greater, his notions brighter, his skill deeper, by the love of Christ, and his desires, his passionate desires after Jesus.

The force and use of human learning, and of this divine learning I am now speaking of, are both well expressed by the prophet Isaiah, xxix. 11, 12. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." He that is no learned man, who is not bred up in the schools of the prophets, cannot read God's book for want of learning. For human learning is the gate and first entrance of divine vision; not the only one indeed, but the common gate. But beyond this, there must be another learning; for he that is learned, bring the book to him, and you are not much the better as to the secret part of it, if the book be sealed, if his eyes be closed, if his heart be not opened, if God does not speak to him in the secret way of discipline. Human learning is an excellent foundation; but the top-stone is laid by love and conformity to the will of God. For we may further observe, that blindness, error and ignorance are the punishments which God sends upon wicked and ungodly men. *Etiamsi propter nostræ intelligentiæ tarditatem et vitæ demeritum veritas nondum se apertissime ostenderit*, was S. Austin's expression, 'the truth hath not yet been manifested fully to us by reason of our demerits:' our sins have hindered the brightness of the truth from shining upon us. And S. Paul[c]

[b] [John xiv. 21.]

[c] [Rom. i. 25, 26.]

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observes, that when the heathens gave themselves over to lusts, 'God gave them over to strong delusions, and to believe a lie.' But "God giveth to a man that is good in His sight, wisdom and knowledge and joy," said the wise preacher[e]. But this is most expressly promised in the New testament, and particularly in that admirable sermon which our blessed Saviour[f] preached a little before His death. "The Comforter, which is the holy Ghost, whom the Father will send in My name, He shall teach you all things." Well; there's our teacher told of plainly: but how shall we obtain this teacher, and how shall we be taught? ver. 15, 16, 17, Christ will pray for us that we may have this Spirit. That's well; but shall all Christians have the Spirit? Yes, all that will live like Christians; for so said Christ, "If ye love Me, keep My commandments; and I will pray the Father and He will give you another Comforter, that may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him." Mark these things: the Spirit of God is our teacher; He will abide with us for ever to be our teacher; He will teach us all things: but how? "If ye love Christ," if ye keep His commandments, but not else: if ye be of the world, that is of worldly affections, ye cannot see Him, ye cannot know Him. And this is the particular I am now to speak to, the way by which the Spirit of God teaches us in all the ways and secrets of God, is love and holiness.

Secreta Dei Deo nostro et filiis domus ejus, 'God's secrets are to Himself and the sons of His house,' saith the Jewish proverb[g]. Love is the great instrument of divine knowledge, that is the *ὕψημα τῶν διδασκομένων*, 'the height of all that is to be taught or learned.' Love is obedience, and we learn His words best when we practise them: *ἃ γὰρ δεῖ μανθάνοντας ποιεῖν, ταῦτα ποιοῦντες μανθάνομεν*, said Aristotle[h]; 'those things which they that learn ought to practise, even while they practise they will best learn.' *Quisquis non venit, profecto nec didicit. .. Ita enim Dominus docet per Spiritus gratiam, ut quod quisque didicerit, non tantum cognoscendo videat, sed etiam volendo appetat et agendo perficiat*, S. Austin, *De gratia Christi, lib.* i. *c.* 14[i], 'Unless we come to Christ, we shall never learn: for so our blessed Lord teaches us by the grace of His spirit, that what any one learns, he not only sees it by knowledge, but desires it by choice, and perfects it by practice.'

4. When this is reduced to practice and experience, we find not only in things of practice, but even in deepest mysteries, not only the

[e] [Eccl. ii. 26.]

[f] [John xiv. 26.]

[g] [*Μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου*· a saying attributed to our Lord in some apocryphal gospel.—Clem. Alex., Strom., lib. v. cap. 10. p. 684.]

Nullum bonum perfecte noscitur quod non perfecte amatur.—Aug., lib. lxxxiii. qu. de gratia Christi. [qu. xxxv. § 1.—tom. vi. col. 12.]

[h] Eth. nicom. ii. 1.—[Sed lege, *ἃ γὰρ δεῖ μαθόντας, κ.τ.λ.*, et verte (cum Lambino) 'Nam quæ nos oportet postea quam didicerimus efficere, ea cum efficimus discimus.']

[i] [tom. x. col. 237.]

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choicest and most eminent saints, but even every good man can best tell what is true, and best reprove an error.

He that goes about to speak of and to understand the mysterious Trinity, and does it by words and names of man's invention, or by such which signify contingently, if he reckons this mystery by the mythology of numbers, by the *cabala* of letters, by the distinctions of the school, and by the weak inventions of disputing people; if he only talks of essences and existences, *hypostases* and personalities, distinctions without difference, and priority in co-equalities, and unity in pluralities, and of superior predicates of no larger extent than the inferior subjects, he may amuse himself, and find his understanding will be like S. Peter's upon the mount of Tabor at the transfiguration: he may build three tabernacles in his head, and talk something, but he knows not what. But the good man that feels the 'power of the Father,' and he to whom the Son is become 'wisdom, righteousness, sanctification, and redemption;' he 'in whose heart the love of the Spirit of God is spread,' to whom God hath communicated the 'holy Ghost, the Comforter;' this man, though he understands nothing of that which is unintelligible, yet he only understands the mysteriousness of the holy Trinity. No man can be convinced well and wisely of the article of the holy, blessed, and undivided Trinity, but he that feels the mightiness of the Father begetting him to a new life, the wisdom of the Son building him up in a most holy faith, and the love of the Spirit of God making him to become like unto God.

He that hath passed from his childhood in grace under the spiritual generation of the Father, and is gone forward to be a 'young man' in Christ, strong and vigorous in holy actions and holy undertakings, and from thence is become on old disciple, and strong and grown old in religion, and the conversation of the Spirit; this man best understands the secret and undiscernible economy, he feels this unintelligible mystery, and sees with his heart what his tongue can never express, and his metaphysics can never prove. In these cases faith and love are the best knowledge, and Jesus Christ is best known by 'the grace of our Lord Jesus Christ;' and if the kingdom of God be in us, then we know God, and are known of Him; and when we communicate of the Spirit of God, when we pray for Him, and have received Him, and entertained Him, and dwelt with Him, and warmed ourselves by His holy fires, then we know Him too. But there is no other satisfactory knowledge of the blessed Trinity but this; and therefore whatever thing is spoken of God metaphysically, there is no knowing of God theologically, and as He ought to be known, but by the measures of holiness, and the proper light of the Spirit of God.

But in this case experience is the best learning, and christianity is the best institution, and the Spirit of God is the best teacher, and holiness is the greatest wisdom; and he that sins most is the most

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ignorant, and the humble and obedient man is the best scholar: 'for the Spirit of God is a loving Spirit,' and 'will not enter into a polluted soul[k]:' but "he that keepeth the law . . getteth the understanding thereof, and the perfection of the fear of the Lord is wisdom," said the wise Ben-Sirach[l].—And now give me leave to apply the doctrine to you, and so I shall dismiss you from this attention.

Many ways have been attempted to reconcile the differences of the church in matters of religion, and all the counsels of man have yet proved ineffective: let us now try God's method, let us betake ourselves to live holily, and then the Spirit of God will lead us into all truth. And indeed it matters not what religion any man is of, if he be a villain; the opinion of his sect, as it will not save his soul, so neither will it do good to the public: but this is a sure rule; if the holy man best understands wisdom and religion, then by the proportions of holiness we shall best measure the doctrines that are obtruded to the disturbance of our peace, and the dishonour of the gospel. And therefore,

1. That is no good religion whose principles destroy any duty of religion. He that shall maintain it to be lawful to make a war for the defence of his opinion, be it what it will, his doctrine is against godliness. Any thing that is proud, any thing that is peevish and scornful, any thing that is uncharitable, is against the ὑγιαίνουσα διδασκαλία, that 'form of sound doctrine' which the apostle[m] speaks of. And I remember that Ammianus Marcellinus[n] telling of George a proud and factious minister, that he was an informer against his brethren, he says, he did it *oblitus professionis suæ, quæ nil nisi justum suadet et lene*, 'he forgot his profession, which teaches nothing but justice and meekness, kindnesses and charity.' And however Bellarmine[o] and others are pleased to take but indirect and imperfect notice of it, yet 'goodness' is the best note of the true church.

2. It is but an ill sign of holiness when a man is busy in troubling himself and his superior in little scruples and fantastic opinions, about things not concerning the life of religion, or the pleasure of God, or the excellencies of the Spirit. A good man knows how to please God, how to converse with Him, how to advance the kingdom of the Lord Jesus, to set forward holiness, and the love of God and of his brother; and he knows also that there is no godliness in spending our time and our talk, our heart and our spirits, about the garments and outsides of religion: and they can ill teach others, that do not know that religion does not consist in these things; but obedience may, and reductively that is religion: and he that for that which is no part of religion, destroys religion directly by neglecting that duty that is adopted into religion, is a man of fancy and of the world;

[k] [Wisd. i. 6 and 4.]
[l] [Ecclus. xxi. 11.]
[m] [1 Tim. i. 10; 2 Tim. iv. 3; Tit. i. 1.]
[n] [lib. xxii. cap. 27.]
[o] [scil. in libro de notis ecclesiæ.]

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but he gives but an ill account that he is a man of God, and a son of the Spirit.

Spend not your time in that which profits not; for your labour and your health, your time and your studies are very valuable; and it is a thousand pities to see a diligent and a hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies. Study that which is profitable, that which will make you useful to churches and commonwealths, that which will make you desirable and wise. Only I shall add this to you, that in learning there are variety of things as well as in religion: there is mint and cummin, and there are the weighty things of the law; so there are studies more and less useful, and every thing that is useful will be required in its time: and I may in this also use the words of our blessed Saviour, 'these things ought you to look after, and not to leave the other unregarded.' But your great care is to be in the things of God and of religion, in holiness and true wisdom, remembering the saying of Origen[p], that the knowledge that arises from goodness is θειότερόν τι πάσης ἀποδείξεως, 'something that is more certain and more divine than all demonstration,' than all other learnings of the world.

3. That's no good religion that disturbs government, or shakes a foundation of public peace. Kings and bishops are the foundations and the great principles of unity, of peace, and government; like Rachel and Leah they build up the house of Israel: and those blind Samsons that shake these pillars, intend to pull the house down. "My son, fear God and the king," saith Solomon[q], "and meddle not with them that are given to change." That is not truth that loves changes; and the new-nothings of heretical and schismatical preachers are infinitely far from the blessings of truth.

In the holy language 'truth' hath a mysterious name, אֱמֶת, *emet;* it consists of three letters, the first, and the last, and the middlemost of the Hebrew letters; implying to us that truth is first, and will be last, and it is the same all the way, and combines and unites all extremes: it ties all ends together. Truth is lasting, and ever full of blessing: for the Jews observe that those letters which signify truth, are both in the figure and the number quadrate, firm and cubical; these signify a foundation, and an abode for ever. Whereas on the other side, the word which in Hebrew signifies 'a lie,' שֶׁקֶר, *secher*, is made of letters whose numbers are imperfect, and their figure pointed and voluble; to signify that a lie hath no foundation.

And this very observation will give good light in our questions and disputes: and I give my instance in episcopal government, which hath been of so lasting an abode, of so long a blessing, hath its firmament by the principles of christianity, hath been blessed by the issues of that stabiliment; it hath for sixteen hundred years combined with monarchy, and hath been taught by the Spirit which hath so long

[p] [vid. Contra Celsum, lib. i. § 2.—tom. i. p. 320.] [q] [Prov. xxiv. 21.]

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dwelt in God's church, and hath now (according to the promise of Jesus, that says 'the gates of hell shall never prevail against the church') been restored amongst us by a heap of miracles; and as it went away, so now it is returned again in the hand of monarchy, and in the bosom of our fundamental laws. Now that doctrine must needs be suspected of error, and an intolerable lie, that speaks against this truth, which hath had so long a testimony from God, and from the wisdom and experience of so many ages, of all our ancestors, and all our laws.

When the Spirit of God wrote in Greek, Christ is called A and Ω; if He had spoken Hebrew, He had been called א and ת, that is, אֱמֶת, *emet*, He is truth, the same yesterday and to-day and for ever: and whoever opposes this holy sanction which Christ's spirit hath sanctified, His word hath warranted, His blessings have endeared, His promises have ratified, and His church hath always kept; he fights against this אֱמֶת, *emet*, and *secher* is his portion; his lot is a lie, his portion is there where holiness can never dwell.

And now to conclude, to you fathers and brethren, you who are or intend to be of the clergy; you see here the best *compendium* of your studies, the best abbreviature of your labours, the truest method of wisdom, and the infallible, the only way of judging concerning the disputes and questions in christendom. It is not by reading multitudes of books, but by studying the truth of God: it is not by laborious commentaries of the doctors that you can finish your work, but by the expositions of the Spirit of God: it is not by the rules of metaphysics, but by the proportions of holiness: and when all books are read, and all arguments examined, and all authorities alleged, nothing can be found to be true that is unholy. 'Give yourselves to reading, to exhortation, and to doctrine,' saith S. Paul[r]. 'Read' all good books you can; but 'exhortation' unto good life is the best instrument, and the best teacher of true 'doctrine,' of that which is 'according to godliness.'

And let me tell you this; the great learning of the fathers was more owing to their piety than to their skill; more to God than to themselves: and to this purpose is that excellent ejaculation of S. Chrysostom[s], with which I will conclude, "O blessed and happy men, whose names are in the book of life, from whom the devils fled, and heretics did fear them, who (by holiness) have stopped the mouths of them that spake perverse things! But I, like David, will cry out, Where are Thy loving-kindnesses which have been ever of old? where is the blessed quire[t] of bishops and doctors, who shined like lights in the world, and contained the word of life? *Dulce est meminisse*, their very memory is pleasant. Where is that Evodius, the sweet savour of the church, the successor and imitator

[r] [1 Tim. iv. 13.]

[s] Lib. de consummat. sæculi inter opera Ephrem Syri. [tom. iii. p. 309 D. —fol. Rom. 1598.]

[t] [sic ed.]

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of the holy apostles? where is Ignatius, in whom God dwelt? where is S. Dionysius the areopagite, that bird of paradise, that celestial eagle[u]? where is Hippolytus, that good man, ἀνὴρ χρηστὸς, that gentle sweet person? where is great S. Basil, a man almost equal to the apostles? where is Athanasius, rich in virtue? where is Gregory Nyssen, that great divine[x]? and Ephrem the great Syrian, that stirred up the sluggish, and awakened the sleepers, and comforted the afflicted, and brought the young men to discipline; the looking-glass of the religious, the captain of the penitents, the destruction of heresies, the receptacle of graces, the habitation of the holy Ghost?" These were the men that prevailed against error, because they lived according to truth: and whoever shall oppose you and the truth you walk by, may better be confuted by your lives than by your disputations. Let 'your adversaries have no evil thing to say of you,' and then you will best silence them. For all heresies and false doctrines are but like Myron's counterfeit cow[y], it deceived none but beasts; and these can cozen none but the wicked and the negligent, them that love a lie, and live according to it. But if ye become 'burning and shining lights;' if ye 'do not detain the truth in unrighteousness;' if ye 'walk in light' and 'live in the spirit;' your doctrines will be true, and that truth will prevail. But if ye live wickedly and scandalously, every little schismatic shall put you to shame, and draw disciples after him, and abuse your flocks, and feed them with colocynths and hemlock, and place heresy in the chairs appointed for your religion.

I pray God give you all grace to follow this wisdom, to study this learning, to labour for the understanding of godliness; so your time and your studies, your persons and your labours, will be holy and useful, sanctified and blessed, beneficial to men and pleasing to God, through Him who is the 'Wisdom of the Father,' 'who is made' to all that love Him 'wisdom, and righteousness, and sanctification, and redemption:' to whom with the Father, &c.

[u] ['Ubi D. A. volucris cœli?']

[x] ['Ubi Gregorius alter, theologus, et invictus Christi miles; et qui commune cum ipso nomen habet alius?']

[y] [Plin. Nat. hist., xxxiv. 19. Respecting this wonderful work of art, there appears to have been a legend that it had actually deceived one of the same species; a calf, it was said, approached it to take suck. This gave rise to a number of laudatory epigrams upon it, some of them of great simplicity and beauty. It was alleged that it deceived not beasts only, but men;—

— sic proxima bucula mugit,
Sic vitulus sitiens ubera nostra petit.
Miraris quod fallo gregem? gregis ipse magister
Inter pascentes me numerare solet.—Auson. epigr. lvii.

Another writer goes farther;—

Τὴν χαλκῆν Ἥρη ποτὲ πόρτιν ἰδοῦσα, Μύρωνος
ζηλοτύπησεν, ἰδεῖν Ἰναχίδ' οἰομένη.

Menag., poemata, p. 172. 12mo. Amst. 1687.

There are many other epigrams on the subject, by Ausonius; and in the Anthology, by Evenus, Antipater, Leonidas, Demetrius, Tullius Geminus, Julian, and Dioscorides.]

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A

SERMON

PREACHED IN CHRIST'S-CHURCH, DUBLIN,

JULY 16, 1663.

AT THE FUNERAL

OF THE MOST REVEREND FATHER IN GOD,

JOHN,

LATE LORD ARCHBISHOP OF ARMAGH, AND PRIMATE OF ALL IRELAND.

WITH

A SUCCINCT NARRATIVE OF HIS WHOLE LIFE[a].

[a] [The first edition which appears, of this sermon, is printed not for Taylor's publisher Royston, but 'for John Crooke at the Sign of the Ship in St. Paul's Church-yard.' Its differences of reading appear so often to be mere mistakes, that the present editor has not thought it needful to record them all in the notes. The third edition, printed for Royston, bears date in its *Imprimatur* only a month later than that printed for Crooke; and only nine weeks after the sermon itself was preached in Dublin.]

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SERMON VII.

A FUNERAL SERMON[a].

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1 Cor. xv. 23.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming.

The condition of man in this world is so limited and depressed, so relative and imperfect, that the best things he does he does weakly, and the best things he hath are imperfections in their very constitution. I need not tell how little it is that we know; the greatest indication of this is, that we can never tell how many things we know not: and we may soon span our own knowledge, but our ignorance we can never fathom. Our very will, in which mankind pretends to be most noble and imperial, is a direct state of imperfection; and our very liberty of choosing good and evil is permitted to us, not to make us proud, but to make us humble; for it supposes weakness of reason and weakness of love. For if we understood all the degrees of amability in the service of God, or if we had such love to God as He deserves, and so perfect a conviction as were fit for His services, we could no more deliberate: for liberty of will is like the motion of a magnetic needle toward the north, full of trembling and uncertainty till it were fixed in the beloved point; it wavers as long as it is free, and is at rest when it can choose no more. And truly what is the hope of man? It is indeed the resurrection of the soul in this world from sorrow and her saddest pressures, and like the twilight to the day, and the harbinger of joy; but still it is but a conjugation of infirmities, and proclaims our present calamity, only because it is uneasy here, it thrusts us forward toward the light and glories of the resurrection.

For as a worm creeping with her belly on the ground, with her portion and share of Adam's curse, lifts up its head to partake a little of the blessings of the air, and opens the junctures of her imperfect body, and curls her little rings into knots and combinations, drawing up her tail to a neighbourhood of the head's pleasure and

[a] [This sermon having been published with Abp. Bramhall's works in the Library of Anglo-catholic Theology (8vo. Oxford, 1842) the present editor gladly avails himself of the references which are there verified.]

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motion; but still it must return to abide the fate of its own nature, and dwell and sleep upon the dust: so are the hopes of a mortal man; he opens his eyes and looks upon fine things at distance, and shuts them again with weakness, because they are too glorious to behold; and the man rejoices because he hopes fine things are staying for him; but his heart aches, because he knows there are a thousand ways to fail and miss of those glories; and though he hopes, yet he enjoys not; he longs, but he possesses not, and must be content with his portion of dust; and being "a worm and no man[b]" must lie down in this portion, before he can receive the end of his hopes, the salvation of his soul in the resurrection of the dead. For as death is the end of our lives, so is the resurrection the end of our hopes; and as we "die daily[c]," so we daily hope: but death which is the end of our life, is the enlargement of our spirits from hope to certainty, from uncertain fears to certain expectations, from the death of the body to the life of the soul; that is, to partake of the light and life of Christ, to rise to life as He did; for His resurrection is the beginning of ours: He died for us alone, not for Himself; but He rose again for Himself and us too. So that if He did rise, so shall we; the resurrection shall be universal; good and bad, all shall rise: but not altogether; first Christ, then we that are Christ's. And yet there is a third resurrection, though not spoken of here; but thus it shall be: "The dead of Christ shall rise first[d];" that is, next to Christ; and after them the wicked shall rise to condemnation.

So that you see here is the sum of affairs treated of in my text: not whether it be lawful to eat a tortoise or a mushroom, or to tread with the foot bare upon the ground within the octaves of Easter. It is not here enquired whether angels be material or immaterial; or whether the dwellings of dead infants be within the air or in the regions of the earth; the enquiry here is, whether we are to be Christians or no? whether we are to live good lives or no? or whether it be permitted to us to live with lust or covetousness acted with all the daughters of rapine and ambition? whether there be any such thing as sin, any judicatory for consciences, any rewards of piety, any difference of good and bad, any rewards after this life? This is the design of these words by proper interpretation: for if men shall die like dogs and sheep, they will certainly live like wolves and foxes: but he that believes the article of the resurrection, hath entertained the greatest demonstration in the world, that nothing can make us happy but the knowledge of God, and conformity to the life and death of the holy Jesus. Here therefore are the great hinges of all religion: 1) Christ is already risen from the dead. 2) We also shall rise in God's time and our order. Christ is the first-fruits: but there shall be a full harvest of the resurrection, and all shall rise. My text speaks only of the resurrection of the just, of them that

[b] [Ps. xxii. 6.] [c] [1 Cor. xv. 31.] [d] [vid. 1 Thess. iv. 16.]

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belong to Christ; explicitly I say of these, and therefore directly of resurrection to life eternal. But because he also says there shall be an order for every man, and yet every man does not belong to Christ; therefore indirectly also he implies the more universal resurrection unto judgment. But this shall be the last thing that shall be done; for according to the proverb of the Jews[e], 'Michael flies but with one wing, and Gabriel with two;' God is quick in sending angels of peace, and they fly apace; but the messengers of wrath come slowly: God is more hasty to glorify His servants than to condemn the wicked. And therefore in the story of Dives and Lazarus[f] we find that the beggar died first; the good man Lazarus was first taken away from his misery to his comfort, and afterwards the rich man died: and as the good many times die first, so all of them rise first, as if it were a matter of haste: and as the mother's breasts swell and shoot and long to give food to her babe, so God's bowels did yearn over His banished children, and He longs to cause them to eat and drink in His kingdom. And at last the wicked shall rise unto condemnation, for that must be done too; every man in his own order: first Christ, then Christ's servants, and at last Christ's enemies. The first of these is the great ground of our faith, the second is the consummation of all our hopes: the first is the foundation of God that stands sure, the second is that superstructure that shall never perish: by the first we believe in God unto righteousness, by the second we live in God unto salvation. But the third, for that also is true and must be considered, is the great affrightment of all them that live ungodly. But in the whole, Christ's resurrection and ours is the A and Ω of a Christian; that as 'Jesus Christ' is 'the same yesterday and to-day, and the same for ever[g],' so may we in Christ become in the morrow of the resurrection, the same or better than yesterday in our natural life; the same body and the same soul tied together in the same essential union, with this only difference, that not nature but grace and glory with an hermetic seal give us a new signature, whereby we shall no more be changed, but like unto Christ our head we shall become the same for ever. Of these I shall discourse in order.

1. That Christ who is the first-fruits, is the first in this order: He is already risen from the dead.

2. We shall all take our turns, we shall all die, and as sure as death we shall all rise again; and,

3. This very order is effective of the thing itself. That Christ is first risen, is the demonstration and certainty of ours, for because there is an order in this economy, the first in the kind is the measure of the rest. If Christ be the first-fruits, we are the whole vintage, and we shall all die in the order of nature, and shall rise again

[e] [Babylon. Talmud, tractat. Berachoth, f. 4 b.]

[f] [Luke xvi. 22.]

[g] [Heb. xiii. 8.]

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in the order of Christ: they that are Christ's, and are found so at His coming, shall partake of His resurrection: but Christ first, then they that are Christ's: that's the order.

I. Christ is the first-fruits; He is already risen from the dead. For He alone 'could not be held by death[h];' "free among the dead[i]."

Φρίξεν σε γέρων τότε
Ἅιδας ὁ παλαιγενής,
Καὶ λαοβόρος κύων
Ἀνεχάσσατο βηλοῦ·

death was sin's eldest daughter, and the grave clothes were her first mantle; but Christ was conqueror over both, and came to take that away, and to disarm this. This was a glory fit for the head of mankind, but it was too great and too good to be easily believed by incredulous and weak-hearted man. It was at first doubted of by all that were concerned; but they that saw it had no reason to doubt any longer. But what's that to us who saw it not? Yes, very much, *Valde dubitatum est ab illis, ne dubitaretur a nobis,* saith S. Augustine[k], 'they doubted very much, that by their confirmation we might be established and doubt no more.' Mary Magdalene saw Him first, and she ran with joy and said 'she had seen the Lord, and that He was risen from the dead; but they believed her not: after that divers women together saw Him,' and they told it, but had no thanks for their pains, and obtained no credit among the disciples. The two disciples that went to Emmaus saw Him, talked with Him, ate with Him, and they ran and told it: they told true, but nobody believed them. Then S. Peter saw Him, but he was not yet got into the chair of the catholic church, they did not think him infallible, and so they believed him not at all. Five times in one day He appeared; for after all this He appeared to the eleven; they were indeed transported with joy and wonder, but they would scarce believe their own eyes, and though they saw Him they doubted. Well, all this was not enough; He was seen also of James, and suffered Thomas to thrust his hand into His side, and appeared to S. Paul, and was seen by "five hundred brethren at once." So that there is no capacity of mankind, no time, no place, but had an ocular demonstration of His resurrection. He appeared to men and women, to the clergy and the laity, to sinners of both sexes; to weak men and to criminals, to doubters and deniers, at home and abroad, in public and in private, in their houses and their journeys, unexpected and by appointment, betimes in the morning and late at night, to them in conjunction, and to them in dispersion, when they did look for Him and when they did not; He appeared upon earth to many, and to S. Paul and S. Stephen from heaven. So that we can require no greater testimony than all these are able to give us; and they saw for themselves and for us too,

[h] [Acts ii. 24.]
[i] [Ps. lxxxviii. 5.]
[j] Synes. hymn. vi. [leg. ix. lin. 12.]
[k] [Idem dixit S. Leo, serm. i. de ascens. Dom., cap. i. p. 71.]

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that the faith and certainty of the resurrection of Jesus might be conveyed to all that shall die and follow Christ in their own order.

Now this being matter of fact, cannot be supposed infinite, but limited to time and place, and therefore to be proved by them who at that time were upon the place; good men and true, simple and yet losers by the bargain, many and united, confident and constant, preaching it all their life, and stoutly maintaining it at their death: men that would not deceive others, and men that could not be deceived themselves in a matter so notorious and so proved and so seen: and if this be not sufficient credibility in a matter of fact as this was, then we can have no story credibly transmitted to us, no records kept, no acts of courts, no narratives of the days of old, no traditions of our fathers, no memorials of them in the third generation. Nay, if from these we have not sufficient causes and arguments of faith, how shall we be able to know the will of heaven upon earth, unless God do not only tell it once, but always; and not only always to some men, but always to all men? For if some men must believe others, they can never do it in any thing more reasonably than in this; and if we may not trust them in this, then without a perpetual miracle no man could have faith: for faith could never come by hearing, by nothing but by seeing. But if there be any use of history, any faith in men, any honesty in manners, any truth in human entercourse; if there be any use of apostles or teachers, of ambassadors or letters, of ears or hearing; if there be any such thing as the grace of faith, that is less than demonstration or intuition, then we may be as sure that Christ the first-fruits is already risen, as all these credibilities can make us. But let us take heed; as God hates a lie, so He hates incredulity; an obstinate, a foolish and pertinacious understanding. What we do every minute of our lives in matters of little and great concernment, if we refuse to do it in religion, which yet is to be conducted as all human affairs are, by human instruments and arguments of persuasion proper to the nature of the thing, it is an obstinacy as cross to human reason, as it is to divine faith.

But this article was so clearly proved, that presently it came to pass that men were no longer ashamed of the cross, but it was worn upon breasts, printed in the air, drawn upon foreheads, carried upon banners, put upon crowns imperial; presently it came to pass that the religion of the despised Jesus did infinitely prevail: a religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleasure had possessed the heart of all mankind; a religion that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel; that such a religion, in such a time, by the sermons and conduct of fishermen, men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the

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subtle, and the sermons of the eloquent; the power of princes and the interests of states, the inclinations of nature and the blindness of zeal, the force of custom and the solicitation of passions, the pleasures of sin and the busy arts of the devil; that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible; this, this is to be ascribed to the power of God, and is the great demonstration of the resurrection of Jesus. Every thing was an argument for it, and improved it; no objection could hinder it, no enemies destroy it; whatsoever was for them, it made the religion to increase; whatsoever was against them, made it to increase; sunshine and storms, fair weather or foul, it was all one as to the event of things: for they were instruments in the hands of God, who could make what Himself should choose to be the product of any cause; so that if the Christians had peace, they went abroad and brought in converts; if they had no peace but persecution, the converts came in to them. In prosperity they allured and enticed the world by the beauty of holiness: in affliction and trouble they amazed all men with the splendour of their innocence, and the glories of their patience; and quickly it was that the world became disciple to the glorious Nazarene, and men could no longer doubt of the resurrection of Jesus, when it became so demonstrated by the certainty of them that saw it, and the courage of them that died for it, and the multitude of them that believed it; who by their sermons and their actions, by their public offices and discourses, by festivals and eucharists, by arguments of experience and sense, by reason and religion, by persuading rational men, and establishing believing Christians, by their living in the obedience of Jesus, and dying for the testimony of Jesus, have greatly advanced His kingdom, and His power, and His glory, into which He entered after His resurrection from the dead[k]. For He is the first-fruits; and if we hope to rise through Him, we must confess that Himself is first risen from the dead. That's the first particular.

II. There is an order for us also: we also shall rise again:

> Combustusque senex tumulo procedit adultus,
> Consumens dat membra rogus[l];———

The ashes of old Camillus shall stand up spritely from his urn; and the funeral fires shall produce a new warmth to the dead bones of all those who died under the arms of all the enemies of the Roman greatness. This is a less wonder than the former: for *admonetur omnis ætas jam fieri posse quod aliquando factum est*[m]. If it was done once, it may be done again; for since it could never have been done but by a power that is infinite, that infinite must also be eternal and indeficient. By the same almighty power which restored life to the

[k] ['Every thing . . . dead,' deest A.]
[l] [Dracontius, hexam.—Magn. bibl. vett. patr., tom. vi. part. 1. p. 504 C.]
[m] [See vol. vi. p. 525.]

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dead body of our living Lord, we may all be restored to a new life in the resurrection of the dead.

When man was not, what power, what causes made him to be? Whatsoever it was, it did then as great a work as to raise his body to the same being again; and because we know not the method of nature's secret changes, and how we can be fashioned beneath *in secreto terræ*[n], and cannot handle and discern the possibilities and seminal powers in the ashes of dissolved bones, must our ignorance in philosophy be put in balance against the articles of religion, the hopes of mankind, the faith of nations and the truth of God? and are our opinions of the power of God so low, that our understanding must be His measure, and He shall be confessed to do nothing unless it be made plain in our philosophy? Certainly we have a low opinion of God unless we believe He can do more things than we can understand: but let us hear S. Paul's demonstration. If the corn dies and lives again; if it lays its body down, suffers alteration, dissolution and death, but at the spring rises again in the verdure of a leaf, in the fulness of the ear, in the kidneys of wheat; if it proceeds from little to great, from nakedness to ornament, from emptiness to plenty, from unity to multitude, from death to life: be a Sadducee no more, shame not thy understanding, and reproach not the weakness of thy faith, by thinking that corn can be restored to life, and man cannot; especially since in every creature the obediential capacity is infinite, and cannot admit degrees; for every creature can be any thing under the power of God, which cannot be less than infinite.

But we find no obscure footsteps of this mystery even amongst the heathens: Pliny[o] reports that Apion the grammarian by the use of the plant *osiris* called Homer from his grave; and in Valerius Maximus[p] we find that Ælius Tubero returned to life when he was seated in his funeral pile; and in Plutarch[q] that Soleus after three days' burial did live; and in Valerius[r] that Eris[s] Pamphylius did so after ten days. And it was so commonly believed that Glaucus[t] who was choked in a vessel of honey did rise again, that it grew to a proverb, *Glaucus poto melle surrexit*, 'Glaucus having tasted honey, died and lived again.' I pretend not to believe these stories to be true; but from these instances it may be concluded that they believed it possible that there should be a resurrection from the dead; and natural reason, and their philosophy did not wholly destroy their hopes and expectation to have a portion in this article.

For God, knowing that the great hopes of man, that the biggest endearment of religion, the sanction of private justice, the band of piety and holy courage, does wholly derive from the article of the Resurrection, was pleased not only to make it credible, but easy and

[n] [Ps. cxxxix. 15.]
[o] [Nat. hist. xxx. 6.]
[p] [Id. habet Plin. Nat. hist. vii. 52.]
[q] [De ser. num. vind., t. viii. p. 230; sed de nomine, vide notam.]
[r] [lib. i. c. 8; e Platonis republica, lib. x. § 12 sqq. tom. vii. p. 214.]
[s] [lege, 'Er.']
[t] [Clearch. Solens. in lib. vii. vitarum, teste Natal. Com. in Mythol. viii. 5.]

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familiar to us; and we so converse every night with the image of death, that every morning we find an argument of the resurrection. Sleep and death have but one mother, and they have one name in common.

> Soles occidere et redire possunt;
> Nobis cum semel occidit brevis lux,
> Nox est perpetua una dormienda[u].

Charnel-houses are but *κοιμητήρια*, cemeteries or sleeping-places, and they that die are fallen asleep, and the resurrection is but an awakening and standing up from sleep: but in sleep our senses are as fast bound by nature as our joints are by the grave-clothes; and unless an angel of God awaken us every morning, we must confess ourselves as unable to converse with men, as we now are afraid to die and to converse with spirits. But however, death itself is no more; it is but darkness and a shadow, a rest and a forgetfulness. What is there more in death? what is there less in sleep? For do we not see by experience that nothing of equal loudness does awaken us sooner than a man's voice, especially if he be called by name? and thus also it shall be in the resurrection: we shall be awakened by the voice of a man, and He that called Lazarus by name from his grave shall also call us: for although S. Paul affirms that 'the trumpet shall sound, and there shall be the voice of an archangel;' yet this is not a word of nature, but of office and ministry. Christ himself is that archangel, and He shall "descend with a mighty shout," saith the apostle[v], "and all that are in the grave shall hear His voice," saith S. John[x]. So that we shall be awakened by the voice of a man, because we are only fallen asleep by the decree of God; and when the cock and the lark call us up to prayer and labour, the first thing we see is an argument of our resurrection from the dead. And when we consider what the Greek church reports, that amongst them the bodies of those that die excommunicate will not return to dust till the censure be taken off; we may with a little faith and reason believe, that the same power that keeps them from their natural dissolution, can recall them to life and union. I will not now insist upon the story[y] of the rising bones seen every year in Egypt, nor the pretences of the chymists, that they from the ashes of flowers can re-produce from the same materials the same beauties in colour and figure; for he that proves a certain truth from an uncertain argument, is like him that wears a wooden leg when he hath two sound legs already; it hinders his going, but helps him not; the truth of God stands not in need of such supporters, nature alone is a sufficient preacher:

> Quæ nunc herba fuit, lignum jacet, herba futura,
> . . . . . .
> Aeriæ nudantur aves, cum penna vetusta,
> Et nova subvestit reparatas pluma volucres[z].

[u] Catull. [carm. v.] [v] [1 Thess. iv. 16.] [x] [John v. 28.]
[y] [Camerar., opp. subcis., cent. i. cap. 73.] [z] Dracont. de op. Dei. [p. 400 supra.]

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Night and day, the sun returning to the same point of east, every change of species in the same matter, generation and corruption, the eagle renewing her youth, and the snake her skin, the silk-worm and the swallows, the care of posterity and the care of an immortal name, winter and summer, the fall and spring, the Old testament and the New, the words of Job[a], and the visions of the prophets, the prayer of Ezekiel[b] for the resurrection of the men of Ephraim, and the return of Jonas from the whale's belly, the histories of the Jews and the narratives of Christians, the faith of believers and the philosophy of the reasonable; all join in the verification of this mystery. And amongst these heaps it is not of the least consideration, that there was never any good man, who having been taught this article, but if he served God, he also relied upon this. If he believed God, he believed this; and therefore S. Paul[c] says that they who were ἐλπίδα μὴ ἔχοντες, were also ἄθεοι ἐν κόσμῳ, 'they who had no hope' (meaning of the resurrection) were also 'atheists,' and 'without God in the world.' And it is remarkable what S. Augustine[d] observes, that when the world saw the righteous Abel destroyed, and that the murderer outlived his crime and built up a numerous family, and grew mighty upon earth, they neglected the service of God upon that account, till God in pity of their prejudice and foolish arguings took Enoch up to heaven to recover them from their impieties by shewing them that their bodies and souls should be rewarded for ever in an eternal union. But Christ the first-fruits is gone before, and Himself did promise that when Himself was lifted up He would draw all men after Him. "Every man in His own order; FIRST CHRIST, then they that are Christ's at His coming."—And so I have done with the second particular, not Christ only, but we also shall rise in God's time and our order.

But concerning this order I must speak a word or two, not only for the fuller handling the text, but because it will be matter of application of what hath been already spoken of the article of the resurrection.

III. First Christ and then we: and we therefore because Christ is already risen. But you must remember that the resurrection and exaltation of Christ was the reward of His perfect obedience and purest holiness, and He calling us to an imitation of the same obedience and the same perfect holiness, prepares a way for us to the same resurrection. If we by holiness become the sons of God as Christ was, we shall also, as He was, become the sons of God in the resurrection; but upon no other terms. So said our blessed Lord[e] himself, "Ye which have followed Me, in the regeneration

[a] [Job xix. 26 sq.]
[b] [chap. xxxvii.]
[c] [Eph. ii. 12.]
[d] [De mirab. sacr. script., lib. i. cap. 3.—tom. iii. append. col. 5.]
[e] Luke xiv. 14. [rather, Matth. xix. 28.]

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when the Son of man shall sit on the throne of His glory, ye also shall sit upon thrones judging the tribes of Israel." For as it was with Christ the first-fruits, so it shall be with all Christians in their own order: as with the head, so it shall be with the members. He was the Son of God by love and obedience, and then became the Son of God by resurrection from the dead to life eternal, and so shall we; but we cannot be so in any other way. To them that are Christ's, and to none else shall this be given. For we must know that God hath sent Christ into the world to be a great example and demonstration of the economy and dispensation of eternal life. As God brought Christ to glory, so He will bring us, but by no other method. He first obeyed the will of God, and patiently suffered the will of God; He died and rose again, and entered into glory; and so must we. Thus Christ is made *via, veritas, et vita,* 'the way, the truth, and the life;' that is, the true way to eternal life. He first trod this wine-press, and we must insist in the same steps, or we shall never partake of this blessed resurrection. He was made the Son of God in a most glorious manner, and we by Him, by His merit, by His grace, and by His example; but other than this there is no way of salvation for us. That's the first and great effect of this glorious order.

IV. But there is one thing more in it yet, "Every man in his own order; first Christ, and then they that are Christ's:" but what shall become of them that are not Christ's? Why there is an order for them too: first, "they that are Christ's;" and then 'they that are not His.' "Blessed and holy is he that hath his part in the first resurrection[f]:" there is a first and a second resurrection even after this life, "The dead in Christ shall rise first[g]:" now blessed are they that have their portion here, for "upon these the second death shall have no power." As for the recalling the wicked from their graves, it is no otherwise in the sense of the Spirit to be called a resurrection, than taking a criminal from the prison to the bar is a giving of liberty. When poor Acilius Aviola[h] had been seized on by an apoplexy, his friends supposing him dead carried him to his funeral pile; but when the fire began to approach, and the heat to warm the body, he revived, and seeing himself encircled with funeral flames, called out aloud to his friends to rescue, not the dead, but the living Aviola from that horrid burning: but it could not be, he only was restored from his sickness to fall into death, and from his dull disease to a sharp and intolerable torment. Just so shall the wicked live again; they shall receive their souls, that they may be a portion for devils; they shall receive their bodies that they may feel the everlasting burning: they shall see Christ, that they may "look on Him whom they have pierced[i]:" and they shall hear the voice of God passing upon them the intolerable

[f] [Rev. xx. 6.]
[g] [1 Thess. iv. 16.]
[h] [Plin., nat. hist. vii. 52.—Val. Max. i. 8. 12.]
[i] [Zech. xii. 10.]

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sentence; they shall come from their graves that they may go into hell; and live again, that they may die for ever. So have we seen a poor condemned criminal, the weight of whose sorrows sitting heavily upon his soul, hath benumbed him into a deep sleep, till he hath forgotten his groans, and laid aside his deep sighings; but on a sudden comes the messenger of death, and unbinds the poppy garland, scatters the heavy cloud that encircled his miserable head, and makes him return to acts of life, that he may quickly descend into death and be no more. So is every sinner that lies down in shame, and makes his grave with the wicked; he shall indeed rise again, and be called upon by the voice of the archangel; but then he shall descend into sorrows greater than the reason and the patience of a man, weeping and shrieking louder than the groans of the miserable children in the valley of Hinnom[k].

These indeed are sad stories, but true as the voice of God, and the sermons of the holy Jesus. They are God's words, and God's decrees; and I wish that all who profess the belief of these, would consider sadly what they mean. If ye believe the article of the resurrection, then you know that in your body you shall 'receive what you did in the body, .. whether it be good or bad[l].' It matters not now very much whether our bodies be beauteous or deformed; for if we glorify God in our bodies, God shall make our bodies glorious. It matters not much whether we live in ease and pleasure, or eat nothing but bitter herbs; the body that 'lies in dust and ashes[m],' 'that goes stooping and feeble[n],' that lodges at the foot of the cross, and dwells in discipline, shall be 'feasted at the eternal supper of the Lamb[o].' And ever remember this, that beastly pleasures, and lying lips, and a deceitful tongue, and a heart that sendeth forth proud things, are no good dispositions to a blessed resurrection.

Οὐ καλὸν ἁρμονίην ἀναλύεμεν ἀνθρώποιο.

It is not good that in the body we live a life of dissolution, for that's no good harmony with that purpose of glory which God designs the body.

Καὶ τάχα δ' ἐκ γαίης ἐλπίζομεν εἰς φάος ἐλθεῖν,
Λείψανα ἀποιχομένων· ὀπίσω δὲ θεοὶ τελέσουσι,

said Phocylides[p]; for we hope that from our beds of darkness we shall rise into regions of light, and shall become like unto God. They shall partake of a resurrection to life; and what this can infer is very obvious: for if it be so hard to believe a resurrection from one death, let us not be dead in trespasses and sins; for a resurrection from two deaths will be harder to be believed, and harder to be effected. But if any of you have lost the life of grace, and so forfeited all your title to a life of glory, betake yourselves to an early

[k] [See vol. vii. p. 103.]
[l] [2 Cor. v. 10.]
[m] [Ecclus. xl. 3.]
[n] [Baruch ii. 18.]
[o] [Rev. xix. 9.]
[p] [ποίημα νουθετ. 97.]

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and an entire piety, that when by this first resurrection you have made this way plain before your face, you may with confidence expect a happy resurrection from your graves. For if it be possible that the spirit, when it is dead in sin, can arise to a life of righteousness; much more it is easy to suppose that the body after death is capable of being restored again: and this is a consequent of S. Paul's argument[q], "If when ye were enemies ye were reconciled by His death, much more being reconciled we shall be saved by His life;" plainly declaring, that it is a harder and more wonderful thing for a wicked man to become the friend of God, than for one that is so to be carried up to heaven and partake of His glory. The first resurrection is certainly the greater miracle: but he that hath risen once, may rise again; and this is as sure as that he that dies once may die again, and die for ever. But he who partakes of the death of Christ by mortification, and of His resurrection by holiness of life and a holy faith, shall, according to the expression of the prophet Isaiah[r], 'enter into his chamber of death;' when nature and God's decree 'shall shut the doors upon him, and there he shall be hidden for a little moment:' but then shall 'they that dwell in dust awake and sing, with Christ's dead body shall they arise;' all shall rise, "but every man in his own order; Christ the first-fruits, then they that are Christ's, at His coming." Amen.

I have now done with my meditation of the resurrection; but we have a new and a sadder subject to consider. It is glorious and brave when a Christian contemplates those glories which stand at the foot of the account of all God's servants; but when we consider that before all or any thing of this happens, every Christian must twice *exuere hominem*[s], 'put off the old man,' and then lie down in dust, and the dishonours of the grave, it is *vinum myrrhatum*[t], 'there is myrrh put into our wine;' it is wholesome, but it will allay all our pleasures of that glorious expectation: but no man can escape it. After that the great Cyrus had ruled long in a mighty empire, yet there came a message from heaven, not so sad it may be, yet as decretory as the hand-writing on the wall that arrested his successor Darius. Συσκευάζου, ὦ Κῦρε, ἤδη γὰρ εἰς θεοὺς ἅπει[u], 'prepare thyself, O Cyrus, and then go unto the gods[v];' he laid aside his tire and his beauteous diadem, and covered his face with a cloth, and in a single linen laid his honoured head in a poor humble grave. And none of us all can avoid this sentence; for if wit and learning, great fame and great experience; if wise notices of things, and an honourable fortune; if

[q] [Rom. v. 10.]
[r] [Is. xxvi. 20.]
[s] [Eph. iv. 22; Col. iii. 9.]
[t] [See vol. iv. p. 232.]
[u] [Xen. Cyrop. viii. 7.]
[v] ['ad deos nunc iturus es,' Leuncl.]

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courage and skill, if prelacy and an honourable age, if any thing that could give greatness and immunity to a wise and prudent man, could have been put in bar against a sad day, and have gone for good plea, this sad scene of sorrows had not been the entertainment of this assembly. But tell me, where are those great masters, who while they lived, flourished in their studies? *Jam eorum præbendas alii possident, et nescio utrum de iis cogitent*[w]; 'other men have got their prebends and their dignities, and who knows whether ever they remember them or no?' While they lived they seemed nothing; when they are dead every man for a while speaks of them what they please, and afterwards they are as if they had not been. But the piety of the Christian church hath made some little provision towards an artificial immortality for brave and worthy persons; and the friendships which our dead contracted while they were alive, require us to continue a fair memory as long as we can; but they expire in monthly minds[x], or at most in a faint and declining anniversary;

——— ἐπεὶ φίλος ὅστις ἑταίρου
Μέμνηται κταμένοιο καὶ ἄχνυται οὐκ ἐπ' ἔοντος.

And we have great reason so to do in this present sad accident of the death of our late most reverend primate, whose death the church of Ireland hath very great reason to deplore: and we have great obligation to remember his very many worthy deeds done for this poor afflicted and despised church. S. Paul made an excellent funeral oration, as it were instituting a feast of all saints, who 'all died having obtained a good report:' and that excellent preacher in the eleventh chapter of the Hebrews made a sermon of their commemoration. For since good men, while they are alive, have their conversation in heaven; when they are in heaven 'tis also fit that they should in their good names live upon earth. And as their great examples are an excellent sermon to the living, and the praising them when envy and flattery can have no interest to interpose, as it is the best and most vigorous sermon and incentive to great things; so to conceal what good God hath wrought by them, is great unthankfulness to God and to good men.

When Dorcas[y] died, the apostle came to see the dead corpse, and the friends of the deceased expressed their grief and their love by shewing the coats that she, whilst she lived, wrought with her own hands. She was a good needle-woman and a good housewife, and did good to mankind in her little way, and that itself ought not to be forgotten; and the apostle himself was not displeased with their little sermons, and that εὐφημισμὸς which the woman made upon that sad interview. But if we may have the same liberty to record the worthy things of this our most venerable father and brother, and if there remains no more of that envy which usually obscures the splendour of

[w] [Thomas à Kempis, de imitatione Christi, lib. i. cap. 3.]

[x] [See vol. v. p. 511.]

[y] [Acts ix. 39.]

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living heroes; if you can with your charitable, though weeping, eyes behold the great gifts of God with which He adorned this great prelate, and not object the failings of humanity to the participation of the graces of the Spirit, or think that God's gifts are the less because they are born[a] in earthen vessels,

Πάντες γὰρ κλίτα δῶρα κερασσάμενοι φορέουσιν,

for all men bear mortality about them, and the cabinet is not so beauteous as the diamond that shines within its bosom; then we may without interruption pay this duty to piety and friendship and thankfulness, and deplore our sad loss by telling a true and sad story of this great man, whom God hath lately taken from our eyes.

He was bred in Cambridge, in Sidney college, under Mr. Hulet, a grave and a worthy man; and he shewed himself not only a fruitful plant by his great progress in his studies, but made him another return of gratitude, taking care to provide a good employment for him in Ireland, where he then began to be greatly interested. It was spoken as an honour to Augustus Cæsar that he gave his tutor an honourable funeral; and Marcus Antoninus[a] erected a statue unto his; and Gratian the emperor made his master Ausonius to be consul[b]: and our worthy primate knowing the obligation which they pass upon us, who do *obstetricare gravidæ animæ*, help the parturient soul to bring forth fruits according to its seminal powers, was careful not only to reward the industry of such persons so useful to the church in the cultivating *infantes palmarum*, 'young plants,' whose joints are to be stretched and made straight; but to demonstrate that his scholar knew how to value learning, when he knew so well how to reward the teacher.

Having passed the course of his studies in the university, and done his exercise with that applause which is usually the reward of pregnant wits and hard study, he was removed into Yorkshire, where first in the city of York he was an assiduous preacher; but by the disposition of the divine providence he happened to be engaged at North-Alerton in disputation with three[c] pragmatical Romish priests of the jesuits' order, whom he so much worsted in the conference, and so shamefully disadvantaged by the evidence of truth, represented wisely and learnedly, that the famous primate of York, archbishop Matthews, a learned and an excellent prelate, and a most worthy preacher, hearing of that triumph, sent for him and made him his chaplain; in whose service he continued till the death of the primate, but in that time had given so much testimony of his great dexterity in the conduct of ecclesiastical and civil affairs, that he grew dear to his master. In that employment he was made prebendary of

[a] [sic edd.]

[a] [Capitolinus in vita M. Antonini, c. ii.]

[b] [Ausonii gratiarum actio ad Gratianum; ad calcem epistolarum C. Plinii, 4to. Genev. 1600.]

[c] [Read 'two;' see Bramhall's vindication of Grotius, &c. chap. v.]

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York, and then of Ripon, the dean of which church having made him his sub-dean, he managed the affairs of that church so well that he soon acquired a greater fame, and entered into the possession of many hearts, and admiration to those many more that knew him. There and at his parsonage he continued long to do the duty of a learned and good preacher, and by his wisdom, eloquence and deportment, so gained the affections of the nobility, gentry, and commons of that country, that as at his return thither upon the blessed restoration of his most sacred majesty he knew himself obliged enough and was so kind as to give them a visit; so they by their coming in great numbers to meet him, their joyful reception of him, their great caressing of him when he was there, their forward hopes to enjoy him as their bishop, their trouble at his departure, their unwillingness to let him go away, gave signal testimonies that they were wise and kind enough to understand and value his great worth.

But while he lived there he was like a diamond in the dust (or Lucius Quinctius at the plough,) his low fortune covered a most valuable person, till he became observed by sir Thomas Wentworth lord president of York, whom we all knew for his great excellencies and his great but glorious misfortunes. This rare person espied the great abilities of doctor Bramhall, and made him his chaplain, and brought him into Ireland, as one whom he believed would prove the most fit instrument to serve in that design, which for two years before his arrival here he had greatly meditated and resolved, the reformation of religion, and the reparation of the broken fortunes of the church: the complaints were many, the abuses great, the causes of the church vastly numerous; but as fast as they were brought in, so fast they were by the lord deputy referred back to Dr. Bramhall, who by his indefatigable pains, great sagacity, perpetual watchfulness, daily and hourly consultations, reduced things to a more tolerable condition than they had been left in by the schismatical principles of some, and the unjust prepossessions of others, for many years before. For at the reformation the popish bishops and priests seemed to conform, and did so, that keeping their bishoprics they might enrich their kindred, and dilapidate the revenues of the church, which by pretended offices, false informations, fee-farms at contemptible rents, and ungodly alienations, were made low as poverty itself, and unfit to minister to the needs of them that served the altar, or the noblest purposes of religion. For hospitality decayed, and the bishops were easy to be oppressed by those that would; and they complained, but for a long time had no helper, till God raised up that glorious instrument the earl of Strafford, who brought over with him as great affections to the church and to all public interests, and as admirable abilities, as ever before his time did invest and adorn any of the king's vicegerents; and God fitted his hand with an instrument good as his skill was great: for the first specimen of his abilities and diligence in recovery of some lost tithes being represented to his late

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majesty of blessed and glorious memory, it pleased his majesty upon the death of bishop Downham to advance the doctor to the bishopric of Derry, which he not only adorned with an excellent spirit and a wise government, but did more than double the revenue, not by taking any thing from them to whom it was due, but by resuming something of the church's patrimony, which by undue means was detained in unfitting hands.

But his care was beyond his diocese, and his zeal broke out to warm all his brethren; and though by reason of the favour and piety of king James the escheated counties were well provided for their tithes, yet the bishoprics were not so well, till the primate, then bishop of Derry, by the favour of the lord lieutenant and his own incessant and assiduous labour and wise conduct, brought in divers impropriations, cancelled many unjust alienations, and did restore them to a condition much more tolerable; I say much more tolerable; for though he raised them above contempt, yet they were not near to envy; but he knew there could not in all times be wanting too many that envied to the church every degree of prosperity; so Judas did to Christ the expense of ointment, and so Dionysius[d] told the priest, when himself stole the golden cloak from Apollo, and gave him one of Arcadian home-spun, that it was warmer for him in winter, and cooler in summer. And for ever since the church by God's blessing and the favour of religious kings and princes, and pious nobility, hath been endowed with fair revenues, *inimicus homo*[e], 'the enemy' hath not been wanting by pretences of religion to take away God's portion from the church, as if His word were intended as an instrument to rob His houses. But when the Israelites were governed by a *θεοκρατία*, and God was their king, and Moses His lieutenant, and things were of His management, He was pleased by making great provisions for them that ministered in the service of the tabernacle to consign this truth for ever, that men, as they love God, at the same rate are to make provisions for His priests. For when Himself did it, He not only gave the forty-eight cities, with a mile of glebe round about their city every way, and yet the whole country was but a hundred and forty miles long or thereabouts, from Dan to Beersheba; but besides this they had the tithe of all increase, the first-fruits, offerings, vows, redemptions, and in short they had twenty-four sorts of dues, as Buxtorf[f] relates; and all this either brought to the barn home to them without trouble, or else as the nature of the thing required, brought to the temple; the first to make it more profitable, and the second to declare that they received it not from the people but from God, not the people's kindness but the Lord's inheritance; insomuch that this small tribe of Levi, which was not the fortieth part of the people, as the scripture[g] computes them, had a revenue almost treble to any of the largest of the tribes[h]. I will

[d] [See vol. iv. p. 403.]
[e] [Matt. xiii. 28.]
[f] [Lex. Chald. Talmud, &c. מַתָּן.]
[g] [Num. i. 46; iii. 39.]
[h] [Selden, hist. of tithes, cap. ii. [vol. iii. col. 1082 sqq.]

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not insist on what Villalpandus[1] observes, it may easily be read in the forty-fifth of Ezekiel concerning that portion which God reserves for Himself and His service; but whatsoever it be, this I shall say, that it is confessedly a prophecy of the gospel; but this I add, that they had as little to do, and much less than a Christian priest, and yet in all the twenty-four courses the poorest priest amongst them might be esteemed a rich man[k]. I speak not this to upbraid any man or any thing but sacrilege and murmur, nor to any other end but to represent upon what great and religious grounds the then bishop of Derry did with so much care and assiduous labour endeavour to restore the church of Ireland to that splendour and fulness, which as it is much conducing to the honour of God and of religion, God himself being the judge, so it is much more necessary for you than it is for us, and so this wise prelate rarely well understood it; and having the same advantage and blessing as now we have, a gracious king, and a lieutenant patron of religion and the church, he improved the *deposita pietatis*, as Origen[l] calls them, 'the gages of piety,' which the religion of the ancient princes and nobles of this kingdom had bountifully given to such a comfortable competency, that though there be place left for present and future piety to enlarge itself, yet no man hath reason to be discouraged in his duty; insomuch that as I have heard from a most worthy hand, that at his going into England he gave account to the archbishop of Canterbury of thirty thousand pounds a year, in the recovery of which he was greatly and principally instrumental. But the goods of this world are called waters by Solomon[m], "Stolen waters are sweet," and they are too unstable to be stopped: some of these waters did run back from their proper channel, and return to another course than God and the laws intended; yet his labours and pious counsels were not the less acceptable to God and good men, and therefore by a thankful and honourable recognition, the convocation of the church of Ireland hath transmitted in record to posterity their deep resentment of his singular services and great abilities in this whole affair. And this honour will for ever remain to that bishop of Derry; he had a Zerubbabel who repaired the temple and restored its beauty, but he was the Joshua, the high-priest, who under him ministered this blessing to the congregations of the Lord.

But his care was not determined in the exterior part only, and accessaries[n] of religion; he was careful, and he was prosperous in it, to reduce that divine and excellent service of our church to public and constant exercise, to unity and devotion; and to cause the articles of the church of England to be accepted as the rule of public confessions and persuasions here, that they and we might be *populus unius*

[1] [De postrema visione Ezekielis, lib. v. disp. 3. cap. 57. p. 545 B.]

[k] See Philo, περὶ τοῦ τίνα γέρα ἱερέων. [tom. ii. p. 232, ed. Mangey.]

[l] Tract. xxv. in S. Matt. [vid. tom. ii. p. 78. ed. Genebrard. fol. Par. 1604.]

[m] [Prov. ix. 17.]

[n] [sic edd.]

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labii[o], of one heart and one lip, building up our hopes of heaven on a most holy faith; and taking away that *shibboleth* which made this church lisp too undecently, or rather in some little degree to speak the speech of Ashdod[p], and not the language of Canaan; and the excellent and wise pains he took in this particular no man can dehonestate or reproach, but he that is not willing to confess that the church of England is the best reformed church in the world. But when the brave Roman infantry under the conduct of Manlius ascended up to the capitol to defend religion and their altars from the fury of the Gauls, they all prayed to God, *ut quemadmodum ipsi ad defendendum templum ejus concurrissent, ita ille virtutem eorum numine suo tueretur*[q], 'that as they came to defend His temple by their arms, so He would defend their persons and that cause with His power and divinity.' And this excellent man in the cause of religion found the like blessing which they prayed for; God by the prosperity of his labours and a blessed effect gave testimony not only of the piety and wisdom of his purposes, but that He loves to bless a wise instrument when it is vigorously employed in a wise and religious labour. He overcame the difficulty in defiance of all such pretences as were made even from religion itself to obstruct the better procedure of real and material religion.

These were great things and matter of great envy, and like the fiery eruptions of Vesuvius might with the very ashes of consumption have buried another man. At first indeed, as his blessed Master the most holy Jesus had, so he also had his *annum acceptabilem*[r]. At first the product was nothing but great admiration at his stupendious[s] parts, and wonder at his mighty diligence, and observation of his unusual zeal in so good and great things; but this quickly passed into the natural daughters of envy, suspicion and detraction, the spirit of obloquy and slander. His zeal for recovery of the church revenues was called oppression and rapine, covetousness and injustice; his care of reducing religion to wise and justifiable principles was called popery and Arminianism, and I know not what names, which signify what the authors are pleased to mean, and the people to construe and to hate. The intermedial prosperity of his person and fortune, which he had as an earnest of a greater reward to so well-meant labours, was supposed to be the production of illiberal arts and ways of getting; and the necessary refreshment of his wearied spirits, which did not always supply all his needs, and were sometimes less than the permissions even of prudent charity, they called intemperance: *dederunt enim malum Metelli Nævio poetæ*[t]; their own surmises were the bills of

[o] [Gen. xi. 1.]
[p] [Nehem. xiii. 24.]
[q] [Florus i. 13.]
[r] [Is. lxi. 2.]
[s] [sic edd.]
[t] [The history of this expression is found in a note of Asconius on Cic. in Verr. ii. cap. 10. The orator says to Metellus, 'Nam hoc Verrem dicere aiebant, te non fato, ut cæteros ex vestra familia, sed opera sua, consulem factum.' Asconius explains the allusion. 'Dictum facete et contumeliose in Metellos. Antiquum Nævii est,

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accusation, and the splendour of his great ἀγαθοεργία, or 'doing of good works,' was the great probation of all their calumnies. But if envy be the accuser, what can be the defences of innocence?

Saucior invidiæ morsu, quærenda medela est,
Dic quibus in terris sentiet æger opem?

Our blessed Saviour knowing the unsatisfiable angers of men if their money or estates were meddled with, refused to divide an inheritance amongst brethren: it was not to be imagined that this great person (invested, as all his brethren were, with the infirmities of mortality, and yet employed in dividing, and recovering, and apportioning of lands) should be able to bear all that reproach which jealousy and suspicion, and malicious envy could invent against him. But

.. ἀπ' ἐχθρῶν .. πολλὰ μανθάνουσιν οἱ σοφοί,

said Sophocles[u]: and so did he; the affrightments brought to his great fame and reputation made him to walk more warily, and do justly, and act prudently, and conduct his affairs by the measures of laws, as far as he understood, and indeed that was a very great way: but there was *aperta justitia, clausa manus,* 'justice was open, but his hand was shut;' and though every slanderer could tell a story, yet none could prove that ever he received 'a bribe to blind his eyes, to the value of a pair of gloves;' it was his own expression, when he gave glory to God who had preserved him innocent. But because every man's cause is right in his own eyes, it was hard for him so to acquit himself, that in the intrigues of law and difficult cases some of his enemies should not seem (when they were heard alone) to speak reason against him. But see the greatness of truth and prudence, and how greatly God stood with him. When the numerous armies of vexed people,

Turba gravis paci, placidæque inimica quieti[x],

heaped up catalogues of accusations, when the parliament of Ireland imitating the violent procedures of the then disordered English, when his glorious patron was taken from his head, and he was disrobed of his great defences; when petitions were invited and accusations furnished, and calumny was rewarded and managed with art and power, when there were above two hundred petitions put in against him, and himself denied leave to answer by word of mouth; when he was long imprisoned, and treated so that a guilty man would have been broken into affrightment and pitiful and low considerations; yet then he himself standing almost alone, like Callimachus at Marathon[y] invested

Fato Metelli Romæ fiunt consules; cui tunc Metellus consul iratus versu responderat senario hypercatalecto, qui et Saturnius dicitur,

Dabunt malum Metelli Nævio poetæ;

de qua parodia subtiliter Cicero dixit, Te non fato, ut cæteros ex familia vestra' &c.]

[u] [leg. Aristoph. Aves 876.]

[x] [Martial. de spectac. iv.]

[y] [Aristides in panathenaico, tom. i. p. 202 sq.—Polemo, laudat. funebr. ii. cap. 47 sqq.]

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with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of truth and the bravery of innocence, and answered the petitions in writing, sometimes twenty in a day, with so much clearness, evidence of truth, reality of fact and testimony of law, that his very enemies were ashamed and convinced; they found they had done like Æsop's viper, they licked the file till their tongues bled; but himself was wholly invulnerable. They were therefore forced to leave their muster-rolls and decline the particulars, and fall to their ἓν μέγα, to accuse him for going about to subvert the fundamental laws; the way by which great Strafford and Canterbury fell; which was a device, when all reasons failed, to oppress the enemy by the bold affirmation of a conclusion they could not prove: they did like those gladiators whom the Romans called retiaries, when they could not stab their enemies with their daggers, they threw nets over him, and covered him with a general mischief. But the martyr king Charles the first, of most glorious and eternal memory, seeing so great a champion likely to be oppressed with numbers and despair, sent what rescue he could, his royal letter for his bail, which was hardly granted to him; and when it was, it was upon such hard terms that his very delivery was a persecution. So necessary it was for them who intended to do mischief to the public, to take away the strongest pillars of the house. This thing I remark to acquit this great man from the tongue of slander, which had so boldly spoken, that it was certain something would stick; yet was so impotent and unarmed, that it could not kill that great fame which his greater worthiness had procured him. It was said of Hippasus[a] the Pythagorean, that being asked how and what he had done, he answered, *Nondum nihil, neque enim adhuc mihi invidetur*, 'I have done nothing yet, for no man envies me.' He that does great things cannot avoid the tongues and teeth of envy; but if calumnies must pass for evidences, the bravest heroes must always be the most reproached persons in the world.

> Nascitur Autolycus, furtum ingeniosus ad omne;
> Qui facere assuerat, patriæ non degener artis,
> Candida de nigris, et de candentibus atra[a].

Every thing can have an ill name and an ill sense put upon it; but God, who takes care of reputations as He does of lives, by the orders of His providence confutes the slander, *ut memoria justorum sit in benedictionibus*[b], 'that the memory of the righteous man might be embalmed with honour:' and so it happened to this great man; for by a public warranty, by the concurrent consent of both houses of parliament, the libellous petitions against him, the false records and public monuments of injurious shame were cancelled, and he was restored *in integrum* to that fame where his great labours and just procedures had first estated him; which though it was but justice,

[a] [Lege 'Ippallus.'—Cœl. Aurelian. i. 1.] [a] [Ovid. metam. xi. 313.] [b] [Prov. x. 7.]

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yet it was also such honour, that it is greater than the virulence of tongues which his worthiness and their envy had armed against him.

But yet the great scene of his troubles was but newly opened. I shall not refuse to speak yet more of his troubles, as remembering that S. Paul, when he discourses of the glories of the saints departed, he tells more of their sufferings than of their prosperities, as being that laboratory and crysable[c] in which God makes His servants vessels of honour to His glory. The storm quickly grew high; *et transitum est a linguis ad gladios;* and that was indeed ἀδικία ἔχουσα ὅπλα[d], 'iniquity had put on arms;' when it is *armata nequitia,* then a man is hard put to it. The rebellion breaking out, the bishop went to his charge at Derry; and because he was within the defence of walls, the execrable traitor sir Phelim O'Neale laid a snare to bring him to a dishonourable death: for he wrote a letter to the bishop, pretended intelligence between them, desired that according to their former agreement such a gate might be delivered to him. The messenger was not advised to be cautious, nor at all instructed in the art of secrecy; for it was intended that he should be searched, intercepted, and hanged for aught they cared: but the arrow was shot against the bishop, that he might be accused for base conspiracy, and die with shame and sad dishonour. But here God manifested His mighty care of His servants; He was pleased to send into the heart of the messenger such an affrightment, that he directly ran away with the letter, and never durst come near the town to deliver it. This story was published by sir Phelim himself, who added, that if he could have thus ensnared the bishop, he had good assurance the town should have been his own: *Sed bonitas Dei prævalitura est super omnem malitiam hominis*[e], 'the goodness of God is greater than all the malice of men;' and nothing could so prove how dear that sacred life was to God, as his rescue from the dangers.

Stantia non poterant tecta probare deos[f],

to have kept him in a warm house had been nothing, unless the roof had fallen upon his head; that rescue was a remark of divine favour and providence. But it seems sir Phelim's treason against the life of this worthy man had a correspondent in the town; and it broke out speedily; for what they could not effect by malicious stratagem, they did in part by open force; they turned the bishop out of the town, and upon trifling and unjust pretences seached his carriages, and took what they pleased, till they were ashamed to take more: they did worse than divorce him from his church; for in all the Roman divorces they said, *Tuas tibi res habeto*[g], 'take your goods and be gone;' but plunder was religion then. However, though the usage was sad, yet it was recompensed to him by his taking sanctu-

[c] [sic edd.—Cf. vol. ii. p. 634.]
[d] [Aristot. polit. i. 2.]
[e] [vid. Joel ii. 13, ed. vulg. Cf. vol. vii. p. 476.]
[f] [Martial. i. 13.]
[g] [Digest., lib. xxiv. tit. 2. cap. 2.]

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ary in Oxford, where he was graciously received by that most incomparable and divine prince; but having served the king in Yorkshire by his pen, and by his counsels, and by his interests, returned back to Ireland, where under the excellent conduct of his grace the now lord lieutenant, he ran the risk and fortune of oppressed virtue.

But God having still resolved to afflict us, the good man was forced into the fortune of the patriarchs, to leave his country and his charges, and seek for safety and bread in a strange land; for so the prophets were used to do, wandering up and down in sheep's-clothing; but poor as they were, the world was not worthy of them: and this worthy man, despising the shame, took up his cross and followed his Master.

Exilium causa ipsa jubet sibi dulce videri,
Et desiderium dulce levat patriæ.

He was not ashamed to suffer where the cause was honourable and glorious; but so God provided for the needs of his banished, and sent a man who could minister comfort to the afflicted, and courage to the persecuted, and resolutions to the tempted, and strength to that religion for which they all suffered.

And here this great man was indeed triumphant; this was one of the last and best scenes of his life: *ἡμέραι γὰρ ἔπίλοιποι μάρτυρες σοφώτατοι*[h],' the last days are the best witnesses of a man.' But so it was, that he stood up in public and brave defence for the doctrine and discipline of the church of England: first, by his sufferings and great example, for *verbis tantum philosophari non est doctoris sed histrionis*, 'to talk well and not to do bravely, is for a comedian, not a divine;' but this great man did both; he suffered his own calamity with great courage, and by his wise discourses strengthened the hearts of others.

For there wanted not diligent tempters in the church of Rome, who taking advantage of the afflictions of his sacred majesty, in which state men commonly suspect every thing, and like men in sickness are willing to change from side to side, hoping for ease and finding none, flew at royal game, and hoped to draw away the king from that religion which his most royal father, the best man and the wisest prince in the world, had sealed with the best blood in christendom, and which himself sucked in with his education, and had confirmed by choice and reason, and confessed publicly and bravely, and hath since restored prosperously. Milletière[i] was the man, witty and bold enough to attempt a zealous and a foolish undertaking, who addressed himself with ignoble indeed, but witty arts to persuade the king to leave what was dearer to him than his eyes. It

[h] [vid. Pind. olymp. i. 52.]

[i] [His work, 'The Victory of Truth for the peace of the church; or, an epistle from M. de la Milletière, councillor in ordinary to the king of France, to the king of Great Britain, to invite his majesty to embrace the catholic faith,' is prefixed to the Oxford edition of Abp. Bramhall's works; see p. 395, above.]

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is true, it was a wave dashed against a rock, and an arrow shot against the sun, it could not reach him; but the bishop of Derry turned it also, and made it fall upon the shooter's head; for he made so ingenious, so learned, and so acute reply to that book; he so discovered the errors of the Roman church, retorted the arguments, stated the questions, demonstrated the truth, and shamed their procedures, that nothing could be a greater argument of the bishop's learning, great parts, deep judgment, quickness of apprehension, and sincerity in the catholic and apostolic faith; or of the follies and prevarications of the church of Rome. He wrote no apologies for himself, though it were much to be wished that, as Junius wrote his own life, or Moses his own story, so we might have understood from himself how great things God had done for him and by him; but all that he permitted to God, and was silent in his own defences; *gloriosius enim est injuriam tacendo fugere quam respondendo superare*[k]. But when the honour and conscience of his king, and the interest of a true religion was at stake, the fire burned within him, and at last he spake with his tongue; he cried out like the son of Crœsus, Ἄνθρωπε, μὴ κτεῖνε Κροῖσον[l], 'take heed and meddle not with the king;' his person is too sacred, and religion too dear to him to be assaulted by vulgar hands. In short, he acquitted himself in this affair with so much truth and piety, learning and judgment, that in those papers his memory will last unto very late succeeding generations.

But this most reverend prelate found a nobler adversary, and a braver scene for his contention. He found that the Roman priests being wearied and baffled by the wise discourses and pungent arguments of the English divines, had studiously declined any more to dispute the particular questions against us, but fell at last upon a general charge, imputing to the church of England the great crime of schism; and by this they thought they might with most probability deceive unwary and unskilful readers: for they saw the schism, and they saw we had left them; and because they considered not the causes, they resolved to out-face us in the charge: but now it was that *dignum nactus argumentum*, 'having an argument fit' to employ his great abilities,

> Consecrat hic præsul calamum calamique labores
> Ante aras Domino læta trophæa suo;

the bishop now dedicates his labours to the service of God and of His church, undertook the question, and in a full discourse proves the church of Rome not only to be guilty of the schism, by making it necessary to depart from them; but they did actuate the schisms, and themselves made the first separation in the great point of the

[k] [S. Gregory (in evang., lib. i. hom. xviii. § 4.) commenting upon our Saviour's hiding Himself, and going out of the temple, concludes, 'Nemo ergo se contra acceptas contumelias erigat, nemo conviciis convicium reddat; imitatione etenim Dei, gloriosius est,' &c.]

[l] [Herod. Clio, lxxxv.]

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pope's supremacy, which was the *palladium* for which they principally contended. He made it appear that the popes of Rome were usurpers of the rights of kings and bishops; that they brought in new doctrines in every age, that they imposed their own devices upon christendom as articles of faith, that they prevaricated the doctrines of the apostles, that the church of England only returned to her primitive purity, that she joined with Christ and His apostles, that she agreed in all the sentiments of the primitive church. He stated the questions so wisely, and conducted them so prudently, and handled them so learnedly, that I may truly say they were never more materially confuted by any man, since the questions have so unhappily disturbed christendom. *Verum hoc eos male ussit*[m]; and they finding themselves smitten under the fifth rib, set up an old champion of their own, a Goliath to fight against the armies of Israel; the old bishop of Chalcedon[n], known to many of us, replied to this excellent book; but was so answered by a rejoinder made by the lord bishop of Derry, in which he so pressed the former arguments, refuted the cavils, brought in so many impregnable authorities and probations, and added so many moments and weights to his discourse, that the pleasures of reading the book would be the greatest, if the profit to the church of God were not greater.

Flumina tum lactis, tum flumina nectaris ibant,
Flavaque de viridi stillabant ilice mella[o].

For so Samson's riddle[p] was again expounded, "Out of the strong came meat, and out of the eater came sweetness;" his arguments were strong, and the eloquence was sweet and delectable; and though there start up another combatant against him, yet he had only the honour to fall by the hands of Hector: still

— hæret lateri lethalis arundo[q],

the headed arrow went in so far, that it could not be drawn out, but the barbed steel stuck behind. And whenever men will desire to be satisfied in those great questions, the bishop of Derry's book shall be his oracle.

I will not insist upon his other excellent writings[r]; but it is known everywhere with what piety and *acumen* he wrote against the Manichean doctrine of fatal necessity, which a late witty man[s] had pretended to adorn with a new vizor; but this excellent person washed off the ceruse and the meretricious paintings, rarely well asserted the economy of the divine providence; and having once more triumphed over his adversary, *plenus victoriarum et trophæorum*, betook himself to the more agreeable attendance upon sacred offices; and having usefully and wisely discoursed of the sacred rite of confirmation, im-

[m] [vid. Virg. ecl. viii. 83, var. lect.]
[n] [Richard Smith; see Dod's Church history.]
[o] [Ovid. metam. i. 111.]
[p] [Judg. xiv. 14.]
[q] [Virg. Æn. iv. 73.]
[r] [See Bramhall's works, (p. 395 above) appendix to life, p. xxvi. sqq.]
[s] [Hobbes of Malmsbury; see as above, p. xxxi.]

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posed hands upon the most illustrious princes, the dukes of York and Gloucester, and the princess royal, and ministered to them the promise of the holy Spirit[t], and ministerially established them in the religion and service of the holy Jesus. And one thing more I shall remark, that at his leaving those parts upon the king's return, some of the remonstrant ministers of the Low Countries coming to take their leaves of this great man, and desiring that by his means the church of England would be kind to them, he had reason to grant it, because they were learned men, and in many things of a most excellent belief; yet he reproved them, and gave them caution against it, that they approached too near and gave too much countenance to the great and dangerous errors of the Socinians.

He thus having served God and the king abroad, God was pleased to return to the king and to us all, as in the 'days of old,' and we 'sung the song of David[u],' *in convertendo captivitatem Sion.* When king David and all his servants returned to Jerusalem, this great person having trode in the wine-press was called to drink of the wine, and as an honorary reward of his great services and abilities was chosen primate of this national church: in which time we are to look upon him, as the king and the king's great vicegerent did, as a person concerning whose abilities the world had too great testimony ever to make a doubt. It is true he was in the declension of his age and health; but his very ruins were goodly; and they who saw the broken heaps of Pompey's theatre, and the crushed obelisks, and the old face of beauteous Philenium, could not but admire the disordered glories of such magnificent structures, which were venerable in their very dust.

He ever was used to overcome all difficulties, only mortality was too hard for him; but still his virtues and his spirit was immortal, he still took great care, and still had new and noble designs, and proposed to himself admirable things. He governed his province with great justice and sincerity;

> — Unus amplo consulens pastor gregi,
> Somnos tuetur omnium solus vigil;

and had this remark in all his government, that as he was a great hater of sacrilege, so he professed himself a public enemy to non-residence, and often would declare wisely and religiously against it, allowing it in no case but of necessity or the greater good of the church. There are great things spoken of his predecessor S. Patrick, that he founded seven hundred churches and religious convents, that he ordained five thousand priests, and with his own hands consecrated three hundred and fifty bishops. How true the story is I know not; but we were all witnesses that the late primate, whose memory we now celebrate, did by an extraordinary contingency of providence in

[t] [We discern here perhaps Taylor's own peculiar view respecting confirmation; see vol. v. p. 623 sqq.]

[u] [Ps. cxxvi. 1, ed. vulg.]

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one day consecrate two archbishops and ten bishops; and did benefit to almost all the churches in Ireland, and was greatly instrumental to the re-endowments of the whole clergy; and in the greatest abilities and incomparable industry was inferior to none of his most glorious antecessors.

Since the canonization of saints came into the church, we find no Irish bishop canonized, except S. Laurence of Dublin, and S. Malachias of Down; indeed Richard of Armagh's canonization was propounded, but not effected; but the character which was given of that learned primate by Trithemius[x] does exactly fit this our late father, *Vir in divinis scripturis eruditus, et sæcularis philosophiæ jurisque canonici non ignarus, ingenio clarus, sermone scholasticus, in declamandis sermonibus ad populum excellentis industriæ,* 'he was learned in the scriptures, skilled in secular philosophy, and not unknowing in the civil and canon laws' (in which studies I wish the clergy were with some carefulness and diligence still more conversant), 'he was of an excellent spirit, a scholar in his discourses, an early and industrious preacher to the people.' And as if there were a more particular sympathy between their souls, our primate had so great a veneration to his memory, that he purposed, if he had lived, to have restored his monument in Dundalk, which time, or impiety, or unthankfulness had either omitted or destroyed. So great a lover he was of all true and inherent worth, that he loved it in the very memory of the dead, and to have such great examples transmitted to the intuition and imitation of posterity.

At his coming to the primacy he knew he should at first espy little besides the ruins of discipline, a harvest of thorns, and heresies prevailing in the hearts of the people, the churches possessed by wolves and intruders, men's hearts greatly estranged from true religion; and therefore he set himself to weed the fields of the church; he treated the adversaries sometimes sweetly, sometimes he confuted them learnedly, sometimes he rebuked them sharply. He visited his charges diligently and in his own person, not by proxies and instrumental deputations, *quærens non nostra, sed nos, et quæ sunt Jesu Christi*[y]; he designed nothing that we knew of but the redintegration of religion, the honour of God and the king, the restoring of collapsed discipline, and the renovation of faith and the service of God in the churches. And still he was indefatigable, and, even as the last scene of his life, intended to undertake a regal visitation. *Quid enim, vultis me otiosum a Domino comprehendi?* said one; he was not willing that God should take him unemployed: but, good man, he felt his tabernacle ready to fall in pieces, and could go no further, for God would have no more work done by that hand; he therefore espying this, put his house in order, and had lately visited his diocese, and done what he then could to put his charge in order; for he had a good while since received the sentence of death within

[x] De scriptor. eccles. [p. 264. 4to. Colon. 1546.] [y] [vid. 2 Cor xii. 14.]

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himself, and knew he was shortly to render an account of his stewardship; he therefore upon a brisk alarm of death, which God sent him the last January, made his will; in which, besides the prudence and presence of spirit manifested in making just and wise settlement of his estate, and provisions for his descendants; at midnight, and in the trouble of his sickness and circumstances of addressing death, still kept a special sentiment and made confession of God's admirable mercies, and gave thanks that God had permitted him to live to see the blessed restoration of his majesty and the church of England, confessed his faith to be the same as ever, gave praises to God that he was born and bred up in this religion, and prayed to God, and hoped he should die in the communion of this church, which he declared to be the most pure and apostolical church in the whole world.

He prayed to God to pardon his frailties and infirmities, relied upon the mercies of God and the merits of Jesus Christ, and with a singular sweetness resigned up his soul into the hands of his Redeemer.

But God, who is the great *choragus* and master of the scenes of life and death, was not pleased then to draw the curtains; there was an epilogue to his life yet to be acted and spoken. He returned to actions and life, and went on in the methods of the same procedure as before; was desirous still to establish the affairs of the church, complained of some disorders which he purposed to redress, girt himself to the work; but though his spirit was willing, yet his flesh was weak; and as the apostles in the vespers of Christ's passion, so he in the eve of his own dissolution was heavy, not to sleep, but heavy unto death, and looked for the last warning, which seized on him in the midst of business; and though it was sudden, yet it could not be unexpected, or unprovided by surprise, and therefore could be no other than that εὐθανασία which Augustus used to wish unto himself[z], a civil and well-natured death, without the amazement of troublesome circumstances, or the great cracks of a falling house, or the convulsions of impatience. Seneca[a] tells that Bassus Aufidius was wont to say, *Sperare se nullum dolorem esse in illo extremo anhelitu, si tamen esset, habere aliquantulum in ipsa brevitate solatii*, 'he hoped that the pains of the last dissolution were little or none; or if they were, it was full of comfort that they could be but short.' It happened so to this excellent man; his passive fortitude had been abundantly tried before, and therefore there was the less need of it now; his active graces had been abundantly demonstrated by the great and good things he did, and therefore his last scene was not so laborious, but God called him away something after the manner of Moses, which the Jews express by *osculum oris Dei*[b], 'the kiss of God's mouth;' that is, a death indeed fore-signified, but gentle and serene, and without temptation.

[z] [Sueton. in vit. Augusti, c. 99.]
[a] Epist. xxx. [tom. ii. p. 116.]
[b] [See authorities in Buxtorf, Lexic. Chald. Talmud., &c. נְשִׁיקָה.]

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To sum up all; he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion against popery on one side, and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministeries, though he was a great observer of all the public rites and ministeries of the church, as it was in doing good for others. He was like Myson, whom the Scythian Anacharsis so greatly praised, ὁ Μύσων ἦν οἶκον οἰκήσας καλῶς[c], he 'governed his family well,' he gave to all their due of maintenance and duty; he did great benefit to mankind; he had the fate of the apostle S. Paul, he passed through evil report and good report, as a deceiver and yet true. He was a man of great business and great resort; *Semper aliquis in Cydonis domo*[d], as the Corinthians said, 'there was always somebody in Cydon's house.' He was μερίζων τὸν βιὸν ἔργῳ καὶ βίβλῳ[e], 'he divided his life into labour and his book;' he took care of his churches when he was alive, and even after his death, having left five hundred pounds for the repair of his cathedral of Armagh, and S. Peter's church in Drogheda. He was an excellent scholar, and rarely well accomplished; first instructed to great excellency by natural parts, and then consummated by study and experience. Melanchthon was used to say, that himself was a logician, Pomeranus a grammarian, Justus Jonas an orator, but that Luther was all these. It was greatly true of him, that the single perfections which make many men eminent, were united in this primate, and made him illustrious.

Ergo Quinctilium perpetuus sopor
Urget? cui pudor et justitiæ soror
Incorrupta fides, nudaque veritas
Quando ullum invenient parem[f]?

It will be hard to find his equal in all things; *fortasse tanquam phœnix anno quingentesimo nascitur*, that I may use the words of Seneca[g], *nec est mirum ex intervallo magna generari; mediocria et in turbam nascentia sæpe fortuna producit, eximia vero ipsa raritate commendat.* For in him was visible the great lines of Hooker's judiciousness, of Jewel's learning, of the acuteness of bishop Andrewes. He was skilled in more great things than one; and as one said of Phidias, he could not only make excellent statues of ivory, but he could work in stone and brass; he shewed his equanimity in poverty, and his justice in riches; he was useful in his country, and profitable in his banishment; for as Paræus was at Anvilla, Luther at Wittenberg, S. Athanasius and S. Chrysostom in their banishment, S. Hierome in

[c] ['Αγαθὸς ἦν ἀνὴρ ὁ Μύσων οἶκον οἰκήσαι καλῶς. Dissert. xxxi. 1.—part. ii. p. 99.]

[d] [Suidas in vocc. ἀεί τις, et τίς.]

[e] Synes. ep. lvii. [p. 194 C.—ἔργῳ καὶ βίβλῳ καὶ θήρᾳ, is the enumeration in Synesius.]

[f] [Hor. od. i. 24.]

[g] [Epist. xlii.—tom. ii. p. 144.]

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his retirement at Bethlehem, they were oracles to them that needed it; so was he in Holland and France, where he was abroad; and beside the particular endearments which his friends received from him, for he did do relief to his brethren that wanted, and supplied the soldiers out of his store in Yorkshire, when himself could but ill spare it; but he received public thanks from the convocation of which he was president, and public justification from the parliament where he was speaker; so that although, as one said, *miraculi instar vitæ iter, si longum, sine offensione percurrere*, yet no man had greater enemies, and no man had greater justifications.

But God hath taken our Elijah from our heads this day: I pray God that at least his mantle may be left behind, and that his spirit may be doubled upon his successor; and that we may all meet together with him at the right hand of the Lamb, where every man shall receive according to his deeds, whether they be good or whether they be evil. I conclude with the words of Caius Plinius[h], *Equidem beatos puto quibus deorum munere datum est aut facere scribenda, aut scribere legenda:* he wrote many things fit to be read, and did very many things worthy to be written; which if we wisely imitate, we may hope to meet him in the resurrection of the just, and feast with him in the eternal supper of the Lamb, there to sing perpetual anthems to the honour of God the Father, Son and holy Ghost: to whom be all honour, &c.

[h] [Epist. vi. 16. p. 192.]

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A

FUNERAL SERMON,

PREACHED AT THE OBSEQUIES

OF THE

RIGHT HONOURABLE AND MOST VIRTUOUS LADY

THE LADY FRANCES,

COUNTESS OF CARBERY.

WHO DECEASED OCTOBER THE 9TH, 1650, AT HER HOUSE,
GOLDEN-GROVE IN CAERMARTHENSHIRE.

By JEREMY TAYLOR, D.D.

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TO THE

RIGHT HONOURABLE AND TRULY NOBLE

RICHARD LORD VAUGHAN,

EARL OF CARBERY, BARON OF EMLIM AND MOLINGER, KNIGHT OF THE HONOURABLE ORDER OF THE BATH.

My lord,

I am not ashamed to profess that I pay this part of service to your lordship most unwillingly: for it is a sad office to be the chief minister in a house of mourning, and to present an interested person with a branch of cypress and a bottle of tears. And indeed, my lord, it were more proportionable to your needs to bring something that might alleviate or divert your sorrow, than to dress the hearse of your dear lady, and to furnish it with such circumstances, that it may dwell with you, and lie in your closet, and make your prayers and your retirements more sad and full of weepings. But because the divine providence hath taken from you a person so excellent, a woman fit to converse with angels and apostles, with saints and martyrs, give me leave to present you with her picture, drawn in little and in water-colours, sullied indeed with tears and the abrupt accents of a real and consonant sorrow; but drawn with a faithful hand, and taken from the life: and indeed it were too great a loss to be deprived of her example and of her rule, of the original and of the copy too. The age is very evil and deserved her not; but because it is so evil, it hath the more need to have such lives preserved in memory to instruct our piety, or upbraid our wickedness. For now that God hath cut this tree of paradise down from its seat of earth, yet so the dead trunk may support a part of the declining temple, or at least serve to kindle the fire on the altar. My lord, I pray God this heap of sorrow may swell your piety till it breaks into the greatest joys of God and of religion: and remember when you pay a tear upon the grave, or to the memory of your lady (that dear and most excellent soul) that you pay two more: one of repentance for those things that may have caused this breach; and another of joy for the mercies of God to your dear departed saint, that He hath taken her into a place where she can weep no more. My lord, I think I shall, so long as I live, that is, so long as I am

your lordship's

most humble servant,

JER. TAYLOR.

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PIETATI ET MEMORIÆ SACRUM.

MONUMENTUM DOLORIS SINGULARIS, PARIS FATI ET CONDITIONIS,
POSUIT
RICARDUS COMES CARBERIENSIS
SIBI VIVO, ET MORTEM NEC EXOPTANTI NEC METUENTI;
ET DILECTISSIMÆ SUÆ CONJUGI FRANCISCÆ COMITISSÆ
IN FLORE ÆTATIS
CASIBUS PUERPERII RAPTÆ EX AMPLEXIBUS SANCTISSIMI AMORIS.
FUIT ILLA
(DESCENDAT LACHRYMULA AMICE LECTOR)
FUIT INTER CASTISSIMAS PRIMA,
INTER CONJUGES AMANTISSIMA, MATER OPTIMA:
PLACIDI ORIS, SEVERÆ VIRTUTIS, CONVERSATIONIS SUAVISSIMÆ:
VULTUM HILAREM FECIT BONA CONSCIENTIA,
AMABILEM FORMA PLUSQUAM UXORIA.
CLARIS ORTA NATALIBUS,
FORTUNAM NON MEDIOCREM HABUIT;
ERAT ENIM CUM UNICA GERMANA HÆRES EX ASSE.
ANNOS XIII MENSES IV SUPRA BIDUUM
VIXIT IN SANCTISSIMO MATRIMONIO
CUM SUO QUEM EFFUSISSIME DILEXIT, ET SANCTE OBSERVAVIT;
QUEM NOVIT PRUDENTISSIMUM, SENSIT AMANTISSIMUM,
VIRUM OPTIMUM VIDIT ET LÆTATA EST.
ENIXA PROLEM NUMEROSAM, PULCHRAM, INGENUAM,
FORMÆ ET SPEI OPTIMÆ;
QUATUOR MASCULOS,
FRANCISCUM DOMINUM VAUGHAN, JOHANNEM, ALTHAMUM,
QUARTUM IMMATURUM;
FŒMINAS SEX,
DOMINAM FRANCISCAM, ELIZABETHAS DUAS, MARIAM, MARGARETAM,
ET ALTHAMIAM,
POST CUJUS PARTUM PAUCIS DIEBUS OBDORMIIT.
TOTAM PROLEM MASCULAM (SI DEMAS ABORTIVUM ILLUM)
ET FŒMINAS OMNES, PRÆTER ELIZABETHAM ALTERAM, ET MARIAM,
SUPERSTITES RELIQUIT.
PIETATIS ADEOQUE SPEI PLENA
OBIIT IX. OCTOBR. M.DC.L.
LACHRYMIS SUORUM OMNIUM TOTA IRRIGUA
CONDITUR IN HOC CŒMETERIO,
UBI CUM DEO OPT. MAX. VISUM FUERIT
SPERAT SE REPONENDUM CONJUX MŒSTISSIMUS:
INTEREA TEMPORIS LUCTUI, SED PIETATI MAGIS VACAT,
UT IN SUO TEMPORE SIMUL LÆTENTUR
PAR TAM PIUM, TAM NOBILE, TAM CHRISTIANUM
IN GREMIO JESU,
USQUE DUM CORONÆ ADORNENTUR
ACCIPIENDÆ IN ADVENTU DOMINI.
AMEN.

CUM ILLE VITA DEFUNCTUS FUERIT, MARMOR LOQUETUR
QUOD ADHUC TACERE JUBET VIRTUS MODESTA:
INTERIM VITAM EJUS OBSERVA,
ET LEGES QUOD POSTEA HIC INSCRIPTUM
AMABUNT ET COLENT POSTERI

Ora et abi.

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SERMON VIII.

A FUNERAL SERMON, &c.[a]

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2 Sam. xiv. 14.

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth He devise means that His banished be not expelled from Him.

When our blessed Saviour and His disciples viewed the temple, some one amongst them cried out, *Magister aspice, quales lapides*[b], 'Master, behold what fair, what great stones are here!' Christ made no other reply but foretold their dissolution, and a world of sadness and sorrow which should bury that whole nation, when the teeming cloud of God's displeasure should produce a storm which was the daughter of the biggest anger, and the mother of the greatest calamity which ever crushed any of the sons of Adam, "The time shall come that there shall not be left one stone upon another." The whole temple and the religion, the ceremonies ordained by God, and the nation beloved by God, and the fabric erected for the service of God, shall run to their own period, and lie down in their several graves. Whatsoever had a beginning can also have an ending, and it shall die, unless it be daily watered with the purles flowing from the fountain of life, and refreshed with the dew of heaven, and the wells of God. And therefore God had provided a tree in paradise to have supported Adam in his artificial immortality: immortality was not in his nature, but in the hands and arts, in the favour and superadditions of God. Man was always the same mixture of heat and cold, of dryness and moisture; ever the same weak thing, apt to feel rebellion in the humours, and to suffer the evils of a civil war in his body natural: and therefore health and life was to descend upon him from heaven, and he was to suck life from a tree on earth; himself being but ingraffed into a tree of life, and adopted into the condition of an immortal nature: but he that in the best of his days was but a scion[c] of this tree of life, by his sin was cut off from thence quickly, and planted upon thorns, and his portion was for ever after among

[a] [The earlier editions of this sermon are so manifestly the more correct, that the editor has not thought it needful to notice all the trifling differences of reading introduced after the author's death, viz. in the folio of 1678.]

[b] [Mark xiii. 1.]

[c] ['cien,' edd.]

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the flowers, which to-day spring and look like health and beauty, and in the evening they are sick, and at night are dead, and the oven is their grave. And as before, even from our first spring from the dust on earth, we might have died if we had not been preserved by the continual flux of a rare providence; so now that we are reduced to the laws of our own nature, 'we must needs die.' It is natural, and therefore necessary: it is become a punishment to us, and therefore it is unavoidable; and God hath bound the evil upon us by bands of natural and inseparable propriety, and by a supervening unalterable decree of heaven; and we are fallen from our privilege, and are returned to the condition of beasts, and buildings, and common things. And we see temples defiled unto the ground, and they die by sacrilege; and great empires die by their own plenty and ease, full humours, and factious subjects; and huge buildings fall by their own weight, and the violence of many winters eating and consuming the cement, which is the marrow of their bones; and princes die like the meanest of their servants; and every thing finds a grave and a tomb; and the very tomb itself dies by the bigness of its pompousness and luxury,

——— Phario nutantia pondera saxo
Quæ cineri vanus dat ruitura labor[d],

and becomes as friable and uncombined dust as the ashes of the sinner or the saint that lay under it, and is now forgotten in his bed of darkness. And to this catalogue of mortality man is enrolled with a *statutum est*, 'it is appointed for all men once to die, and after death comes judgment.' And if a man can be stronger than nature, or can wrestle with a decree of heaven, or can escape from a divine punishment by his own arts, so that neither the power nor the providence of God, nor the laws of nature, nor the bands of eternal predestination can hold him, then he may live beyond the fate and period of flesh, and last longer than a flower: but if all these can hold us and tie us to conditions, then we must lay our heads down upon a turf, and entertain creeping things in the cells and little chambers of our eyes, and dwell with worms till time and death shall be no more. "We must needs die," that's our sentence: but that's not all;—

"We are as water spilt on the ground, which cannot be gathered up again." Stay,

1. We are as water, weak, and of no consistence, always descending, abiding in no certain place, unless where we are detained with violence; and every little breath of wind makes us rough and tempestuous, and troubles our faces; every trifling accident discomposes us; and as the face of the waters wafting in a storm so wrinkles itself that it makes upon its forehead furrows deep and hollow like a grave; so do our great and little cares and trifles first make the wrinkles of

[d] [Martial., lib. i. epigr. 89.]

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old age, and then they dig a grave for us: and there is in nature nothing so contemptible, but it may meet with us in such circumstances, that it may be too hard for us in our weaknesses; and the sting of a bee is a weapon sharp enough to pierce the finger of a child or the lip of a man; and those creatures which nature hath left without weapons, yet they are armed sufficiently to vex those parts of men which are left defenceless and obnoxious to a sunbeam, to the roughness of a sour grape, to the unevenness of a gravelstone, to the dust of a wheel, or the unwholesome breath of a star[e] looking awry upon a sinner.

2. But besides the weaknesses and natural decayings of our bodies, if chances and contingencies be innumerable, then no man can reckon our dangers, and the preternatural causes of our death: so that he is a vain person whose hopes of life are too confidently increased by reason of his health: and he is too unreasonably timorous, who thinks his hopes at an end when he dwells in sickness. For men die without rule, and with and without occasions; and no man suspecting or foreseeing any of death's addresses, and no man in his whole condition is weaker than another. A man in a long consumption is fallen under one of the solemnities and preparations to death: but at the same instant the most healthful person is as near death, upon a more fatal and a more sudden, but a less discerned cause. There are but few persons upon whose foreheads every man can read the sentence of death written in the lines of a lingering sickness, but they (sometimes) hear the passing-bell ring for stronger men, even long before their own knell calls at the house of their mother to open her womb, and make a bed for them. No man is surer of to-morrow than the weakest of his brethren: and when Lepidus and Aufidius stumbled at the threshold of the senate and fell down and died, the blow came from heaven in a cloud; but it struck more suddenly than upon the poor slave that made sport upon the theatre with a premeditated and fore-described death.

> Quod quisque vitet, nunquam homini satis
> Cautum est in horas[f].—

There are sicknesses that walk in darkness, and there are exterminating angels that fly wrapt up in the curtains of immateriality and an uncommunicating nature; whom we cannot see, but we feel their force and sink under their sword, and from heaven the veil descends that wraps our heads in the fatal sentence. There is no age of man but it hath proper to itself some posterns and out-lets for death, besides those infinite and open ports out of which myriads of men and women every day pass into the dark, and the land of forgetfulness. Infancy hath life but *in effigie*, or like a spark dwelling in a pile of wood: the candle is so newly lighted, that every little shaking of the

[e] [Compare vol. ii. p. 537; iii. 269; iv. 380; and vii. 285.]
[f] [Hor. od. ii. 13, lin. 13.]

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taper, and every rude breath of air puts it out, and it dies. Childhood is so tender, and yet so unwary; so soft to all the impressions of chance, and yet so forward to run into them, that God knew there could be no security without the care and vigilance of an angel-keeper: and the eyes of parents and the arms of nurses, the provisions of art, and all the effects of human love and providence, are not sufficient to keep one child from horrid mischiefs, from strange and early calamities and deaths, unless a messenger be sent from heaven to stand sentinel, and watch the very playings and sleepings, the eatings and drinkings of the children; and it is a long time before nature makes them capable of help: for there are many deaths, and very many diseases to which poor babes are exposed; but they have but very few capacities of physic: to shew that infancy is as liable to death as old age, and equally exposed to danger, and equally uncapable of a remedy: with this only difference, that old age hath diseases incurable by nature, and the diseases of childhood are incurable by art: and both the states are the next heirs of death.

3. But all the middle way the case is altered: nature is strong, and art is apt to give ease and remedy, but still there is no security; and there the case is not altered. 1) For there are so many diseases in men that are not understood. 2) So many new ones every year. 3) The old ones are so changed in circumstance, and intermingled with so many collateral complications. 4) The symptoms are oftentimes so alike. 5) Sometimes so hidden and fallacious. 6) Sometimes none at all; as in the most sudden and most dangerous imposthumations. 7) And then, the diseases in the inward parts of the body are oftentimes such to which no application can be made. 8) They are so far off, that the effects of all medicines can no otherwise come to them, than the effect and juices of all meats; that is, not till after two or three alterations and decoctions, which change the very species of the medicament. 9) And after all this, very many principles in the art of physic are so uncertain, that after they have been believed seven or eight ages, and that upon them much of the practice hath been established, they come to be considered by a witty man, and others established in their stead; by which men must practise, and by which three or four generations of men more (as happens) must live or die. 10) And all this while the men are sick, and they take things that certainly make them sicker for the present, and very uncertainly restore health for the future: that it may appear of what a large extent is human calamity, when God's providence hath not only made it weak and miserable upon the certain stock of a various nature, and upon the accidents of an infinite contingency; but even from the remedies which are appointed, our dangers and our troubles are certainly increased: so that we may well be likened to water; our nature is no stronger, our abode no more certain; if the sluices be opened, 'it falls away and runneth apace[s];' if its current be

[s] [Ps. lviii. 6.]

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stopped, it swells and grows troublesome, and spills over with a great diffusion; if it be made to stand still it putrifies: and all this we do. For,

4. In all the process of our health we are running to our grave: we open our own sluices by viciousness and unworthy actions; we pour in drink, and let out life; we increase diseases, and know not how to bear them; we strangle ourselves with our own intemperance; we suffer the fevers and the inflammations of lust, and we quench our souls with drunkenness; we bury our understandings in loads of meat and surfeits: and then we lie down upon our beds, and roar with pain and disquietness of our souls: nay, we kill one another's souls and bodies with violence and folly, with the effects of pride and uncharitableness; we live and die like fools, and bring a new mortality upon ourselves; wars and vexatious cares, and private duels and public disorders, and every thing that is unreasonable, and every thing that is violent: so that now we may add this fourth gate to the grave: besides nature,—and chance,—and the mistakes of art,—men die with their own sins, and then enter into the grave in haste and passion, and pull the heavy stone of the monument upon their own heads. And thus we make ourselves like water spilt on the ground; we throw away our lives as if they were unprofitable, (and indeed most men make them so,) we let our years slip through our fingers like water; and nothing is to be seen, but like a shower of tears upon a spot of ground; there is a grave digged, and a solemn mourning, and a great talk in the neighbourhood, and when the days are finished, they shall be, and they shall be remembered, no more: and that's like water too, when it is spilt, "it cannot be gathered up again."

There is no redemption from the grave.

——— inter se mortales mutua vivunt,
. . . . .
Et quasi cursores vitai lampada tradunt[h].

Men live in their course and by turns; their light burns a while, and then it burns blue and faint, and men go to converse with spirits, and then they reach the taper to another; and as the hours of yesterday can never return again, so neither can the man whose hours they were, and who lived them over once, he shall never come to live them again, and live them better. When Lazarus, and the widow's son of Naim, and Tabitha, and the saints that appeared in Jerusalem at the resurrection of our blessed Lord arose, they came into this world, some as strangers only to make a visit, and all of them to manifest a glory: but none came upon the stock of a new life, or entered upon the stage as at first, or to perform the course of a new nature: and therefore it is observable that we never read of any wicked person that was raised from the dead; Dives would fain have returned to his brother's house, but neither he nor any from him

[h] [Lucret. ii. 75.]

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could be sent; but all the rest in the New testament (one only excepted) were expressed to have been holy persons, or else by their age were declared innocent. Lazarus was beloved of Christ; those souls that appeared at the resurrection were the souls of saints; Tabitha, raised by S. Peter, was a charitable and a holy Christian; and the maiden of twelve years old, raised by our blessed Saviour, had not entered into the regions of choice and sinfulness: and the only exception of the widow's son is indeed none at all, for in it the scripture is wholly silent; and therefore it is very probable that the same process was used, God in all other instances having chosen to exemplify His miracles of nature to purposes of the Spirit, and in spiritual capacities. So that although the Lord of nature did break the bands of nature in some instances, to manifest His glory to succeeding great and never-failing purposes; yet (besides that this shall be no more) it was also instanced in such persons who were holy and innocent, and within the verge and comprehensions of the eternal mercy. We never read that a wicked person felt such a miracle, or was raised from the grave to try the second time for a crown; but where he fell, there he lay down dead, and saw the light no more.

This consideration I intend to you as a severe monitor and an advice of carefulness, that you order your affairs so that you may be partakers of the first resurrection; that is, from sin to grace, from the death of vicious habits to the vigour, life, and efficacy of an habitual righteousness. For,—as it happened to those persons in the New testament now mentioned, to them, I say, in the literal sense,—"Blessed are they that have part in the first resurrection, upon them the second death shall have no power:" meaning that they who by the power of Christ and His holy spirit were raised to life again, were holy and blessed souls, and such who were written in the book of God; and that this grace happened to no wicked and vicious person: so it is most true in the spiritual and intended sense: you only that serve God in a holy life; you who are not dead in trespasses and sins; you who serve God with an early diligence and an unwearied industry, and a holy religion, you and you only shall come to life eternal, you only shall be called from death to life; the rest of mankind shall never live again, but pass from death to death; from one death to another, to a worse; from the death of the body to the eternal death of body and soul. And therefore in the apostles' creed there is no mention made of the resurrection of wicked persons, but of 'the resurrection of the body to everlasting life.' The wicked indeed shall be hailed forth from their graves, from their everlasting prisons, where in chains of darkness they are kept unto the judgment of the great day: but this therefore cannot be called *in sensu favoris* 'a resurrection,' but the solennities of the eternal death; it is nothing but a new capacity of dying again; such a dying as cannot signify rest; but where death means nothing but an intolerable and never-ceasing calamity: and therefore these words of my text are otherwise to be un-

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derstood of the wicked, otherwise of the godly: the wicked are spilt like water and shall never be gathered up again; no, not in the gatherings of eternity; they shall be put into vessels of wrath and set upon the flames of hell; but that is not a gathering, but a scattering from the face and presence of God. But the godly also come under the sense of these words: they descend into their graves, and shall no more be reckoned among the living; they have no concernment in all that is done under the sun. Agamemnon hath no more to do with the Turks' armies invading and possessing that part of Greece where he reigned, than had the hippocentaur who never had a being: and Cicero hath no more interest in the present evils of christendom, than we have to do with his boasted discovery of Catiline's conspiracy. What is it to me that Rome was taken by the Gauls? and what is it now to Camillus if different religions be tolerated amongst us? These things that now happen concern the living, and they are made the scenes of our duty or danger respectively: and when our wives are dead and sleep in charnel-houses, they are not troubled when we laugh loudly at the songs sung at the next marriage-feast; nor do they envy when another snatches away the gleanings of their husbands' passion.

It is true, they envy not, and they lie in a bosom where there can be no murmur; and they that are consigned to kingdoms, and to the feast of the marriage-supper of the Lamb, the glorious and eternal Bridegroom of holy souls, they cannot think our marriages here, our lighter laughings and vain rejoicings, considerable as to them. And yet there is a relation continued still: Aristotle[1] said that to affirm the dead take no thought for the good of the living, is a disparagement to the laws of that friendship which in their state of separation they cannot be tempted to rescind. And the church hath taught in general that they pray for us, they recommend to God the state of all their relatives, in the union of the intercession that our blessed Lord makes for them and us; and S. Ambrose gave some things in charge to his dying brother Satyrus, that he should do for him in the other world: he gave it him, I say, when he was dying, not when he was dead. And certain it is that though our dead friends' affection to us is not to be estimated according to our low conceptions, yet it is not less, but much more than ever it was; it is greater in degree, and of another kind.

But then we should do well also to remember that in this world we are something besides flesh and blood; that we may not without violent necessities run into new relations, but preserve the affections we bore to our dead when they were alive. We must not so live as if they were perished, but so as pressing forward to the most intimate participation of the communion of saints. And we also have some ways to express this relation, and to bear a part in this communion, by actions of intercourse with them, and yet proper to our state: such

[1] [Eth. nicom. i. 11.]

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as are, strictly performing the will of the dead, providing for, and tenderly and wisely educating their children, paying their debts, imitating their good example, preserving their memories privately, and publicly keeping their memorials, and desiring of God with hearty and constant prayer that God would give them a joyful resurrection, and a merciful judgment, (for so S. Paul[k] prayed in behalf of Onesiphorus,) that 'God would shew them mercy in that day,' that fearful, and yet much to be desired day, in which the most righteous person hath need of much mercy and pity, and shall find it. Now these instances of duty shew that the relation remains still; and though the relict of a man or woman hath liberty to contract new relations, yet I do not find they have liberty to cast off the old, as if there were no such thing as immortality of souls. Remember that we shall converse together again; let us therefore never do any thing of reference to them which we shall be ashamed of in the day when all secrets shall be discovered, and that we shall meet again in the presence of God: in the mean time, God watcheth concerning all their interest, and He will in His time both discover and recompense. For though, as to us, they are like water spilt; yet to God they are as water fallen into the sea, safe and united in His comprehension and inclosures.

But we are not yet past the consideration of the sentence. This descending to the grave is the lot of all men, "neither doth God respect the person of any man;" the rich is not protected for favour, nor the poor for pity, the old man is not reverenced for his age, nor the infant regarded for his tenderness; youth and beauty, learning and prudence, wit and strength, lie down equally in the dishonours of the grave. All men, and all natures, and all persons resist the addresses and solennities of death, and strive to preserve a miserable and unpleasant life; and yet they all sink down and die. For so have I seen the pillars of a building assisted with artificial props bending under the pressure of a roof, and pertinaciously resisting the infallible and prepared ruin,

> Donec longa dies omni compage soluta
> Ipsum cum rebus subruat auxilium[l],

till the determined day comes, and then the burden sunk upon the pillars, and disordered the aids and auxiliary rafters into a common ruin and a ruder grave: so are the desires and weak arts of man; with little aids and assistances of care and physic we strive to support our decaying bodies, and to put off the evil day; but quickly that day will come, and then neither angels nor men can rescue us from our grave; but the roof sinks down upon the walls, and the walls descend to the foundation; and the beauty of the face, and the dishonours of the belly, the discerning head and the servile feet, the thinking heart and the working hand, the eyes and the guts together

[k] [2 Tim. i. 18.]

[l] [Maximian. (al. Corn. Gall.) eleg. i. 173.]

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shall be crushed into the confusion of a heap, and dwell with creatures of an equivocal production, with worms and serpents, the sons and daughters of our own bones, in a house of dirt and darkness.

Let not us think to be excepted or deferred: if beauty, or wit, or youth, or nobleness, or wealth, or virtue could have been a defence, and an excuse from the grave, we had not met here to-day to mourn upon the hearse of an excellent lady: and God only knows for which of us next the mourners shall 'go about the streets[m]' or weep in houses.

Ζεὺς μέν που τόγε οἶδε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
Ὁππότερῳ θανάτοιο τέλος πεπρώμενόν ἐστιν[n].

We have lived so many years; and every day and every minute we make an escape from those thousands of dangers and deaths that encompass us round about, and such escapings we must reckon to be an extraordinary fortune, and therefore that it cannot last long. Vain are the thoughts of man, who when he is young or healthful thinks he hath a long thread of life to run over, and that it is violent and strange for young persons to die, and natural and proper only for the aged. It is as natural for a man to die by drowning as by a fever: and what greater violence or more unnatural thing is it that the horse threw his rider into the river, than that a drunken meeting cast him into a fever? And the strengths of youth are as soon broken by the strong sicknesses of youth, and the stronger intemperance, as the weakness of old age by a cough, or an asthma, or a continual rheum. Nay, it is more natural for young men and women to die than for old; because that is more natural which hath more natural causes, and that is more natural which is most common: but to die with age is an extreme rare thing; and there are more persons carried forth to burial before the five and thirtieth year of their age than after it. And therefore let no vain confidence make you hope for long life: if you have lived but little, and are still in youth, remember that now you are in your biggest throng of dangers both of body and soul; and the proper sins of youth, to which they rush infinitely and without consideration, are also the proper and immediate instruments of death. But if you be old you have escaped long and wonderfully, and the time of your escaping is out: you must not for ever think to live upon wonders, or that God will work miracles to satisfy your longing follies, and unreasonable desires of living longer to sin and to the world. Go home and think to die, and what you would choose to be doing when you die, that do daily: for you will all come to that pass to rejoice that you did so, or wish that you had: that will be the condition of every one of us; for "God regardeth no man's person[o]."

Well; but all this you will think is but a sad story. What? we must die, and go to darkness and dishonour; and we must die

[m] [Eccles. xii. 5.] [n] [Hom. Il. γ'. 308.] [o] [Gal. ii. 6.]

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quickly, and we must quit all our delights, and all our sins, or do worse, infinitely worse; and this is the condition of us all, from which none can be excepted; every man shall be spilt and fall into the ground, and 'be gathered up no more.' Is there no comfort after all this? shall we 'go from hence and be no more seen[p],' and have no recompence?

> — Miser, o miser, aiunt, omnia ademit
> Una dies infausta mihi[q] tot præmia vitæ.

Shall we exchange our fair dwellings for a coffin, our softer beds for the moistened and weeping turf, and our pretty children for worms; and is there no allay to this huge calamity? Yes, there is: there is a 'yet' in the text,—For all this, "yet doth God devise means that His banished be not expelled from Him." All this sorrow and trouble is but a phantasm, and receives its account and degrees from our present conceptions, and the proportion to our relishes and gust.

When Pompey saw the ghost of his first lady Julia, who vexed his rest and his conscience for superinducing Cornelia upon her bed within the ten months of mourning, he presently fancied it either to be an illusion, or else that death could be no very great evil:

> Aut nihil est sensus animis in morte relictum,
> Aut mors ipsa nihil[r],———

either my dead wife knows not of my unhandsome marriage and forgetfulness of her; or if she does, then the dead live.

> ——— Longæ, canitis si cognita, vitæ
> Mors media est[s];———

death is nothing but the middle point between two lives, between this and another: concerning which comfortable mystery the holy scripture[t] instructs our faith and entertains our hope in these words. 'God is still the God of Abraham, Isaac, and Jacob, .. for all do live to Him:' and the souls of saints are with Christ; "I desire to be dissolved," saith S. Paul, "and to be with Christ, for that is much better; and, "Blessed are the dead which die in the Lord; they rest from their labours, and their works follow them:" "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens:" and this state of separation S. Paul calls 'a being absent from the body, and being present with the Lord:' this is one of God's means which He hath devised, that although our dead are like persons banished from this world, yet they are not expelled from God: they are 'in the hands of Christ;' they are 'in His presence;' they are, or shall be 'clothed with a house of God's

[p] [Ps. xxxix. 15.]
[q] [leg. 'infesta tibi.'—Lucret. iii. 911.]
[r] [Lucan. iii. 39.]
[s] [Id. i. 456.]
[t] [vide 1 Cor. xv. 18; 1 Thess. iv. 16; Rev. xiv. 13; John v. 24; 2 Cor. v. 8 and 6.]

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making;' 'they rest from all their labours;' 'all tears are wiped from their eyes,' and all discontents from their spirits; and in the state of separation, before the soul be re-invested with her new house, the spirits of all persons are with God, so secured, and so blessed, and so sealed up for glory, that this state of interval and imperfection is, in respect of its certain event and end, infinitely more desirable than all the riches, and all the pleasures, and all the vanities, and all the kingdoms of this world.

I will not venture to determine what are the circumstances of the abode of holy souls in their separate dwellings; and yet possibly that might be easier than to tell what or how the soul is and works in this world, where it is in the body *tanquam in aliena domo*, as in a prison, in fetters and restraints; for here the soul is discomposed and hindered; it is not as it shall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom and proper operation; so that all that we can understand of it here, is that it is so incommodated with a troubled and abated instrument, that the object we are to consider cannot be offered to us in a right line, in just and equal propositions; or if it could, yet because we are to understand the soul by the soul, it becomes not only a troubled and abused object, but a crooked instrument; and we here can consider it just as a weak eye can behold a staff thrust into the waters of a troubled river; the very water makes a refraction, and the storm doubles the refraction, and the water of the eye doubles the species, and there is nothing right in the thing; the object is out of its just place, and the *medium* is troubled, and the organ is impotent. *At cum exierit et in liberum cœlum quasi in domum suam venerit*, 'when the soul is entered into her own house, into the free regions of the rest, and the neighbourhood of heavenly joys,' then its operations are more spiritual, proper, and proportioned to its being; and though we cannot see at such a distance, yet the object is more fitted, if we had a capable understanding; it is in itself in a more excellent and free condition.

Certain it is that the body does hinder many actions of the soul: it is an imperfect body, and a diseased brain, or a violent passion, that makes fools; no man hath a foolish soul; and the reasonings of men have infinite difference and degrees, by reason of the body's constitution. Among beasts, which have no reason, there is a greater likeness than between men, who have: and as by faces it is easier to know a man from a man, than a sparrow from a sparrow, or a squirrel from a squirrel; so the difference is very great in our souls; which difference because it is not originally in the soul (and indeed cannot be in simple and spiritual substances of the same species or kind) it must needs derive wholly from the body, from its accidents and circumstances. From whence it follows, that because the body casts fetters and restraints, hindrances and impediments upon the soul, that the soul is much freer in the state of separation; and if it hath any act of life, it is much more noble and expedite.

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That the soul is alive after our death, S. Paul[u] affirms, "Christ died for us, that whether we wake or sleep, we should live together with Him." Now it were strange that we should be alive, and live with Christ, and yet do no act of life: the body when it is asleep does many; and if the soul does none, the principle is less active than the instrument; but if it does any act at all in separation, it must necessarily be an act or effect of understanding; there is nothing else it can do, but this it can. For it is but a weak and an unlearned proposition to say that the soul can do nothing of itself, nothing without the phantasms and provisions of the body: for,

1. In this life the soul hath one principle clearly separate, abstracted, and immaterial; I mean the Spirit of grace, which is a principle of life and action, and in many instances does not at all communicate with matter, as in the infusion, superinduction and creation of spiritual graces.

2. As nutrition, generation, eating and drinking, are actions proper to the body and its state; so ecstasies, visions, raptures, intuitive knowledge, and consideration of its self, acts of volition, and reflex acts of understanding, are proper to the soul.

3. And therefore it is observable, that S. Paul[x] said that 'he knew not whether his visions and raptures were in or out of the body;' for by that we see his judgment of the thing, that one was as likely as the other, neither of them impossible or unreasonable; and therefore that the soul is as capable of action alone as in conjunction.

4. If in the state of blessedness there are some actions of the soul which do not pass through the body, such as contemplation of God, and conversing with spirits, and receiving those influences and rare immissions which coming from the holy and mysterious Trinity make up the crown of glory; it follows, that the necessity of the body's ministry is but during the state of this life, and as long as it converses with fire and water, and lives with corn and flesh, and is fed by the satisfaction of material appetites; which necessity and manner of conversation when it ceases, it can be no longer necessary for the soul to be served by phantasms and material representations.

5. And therefore when the body shall be re-united, it shall be so ordered that then the body shall confess it gives not any thing, but receives all its being and operation, its manner and abode from the soul; and that then it comes not to serve a necessity, but to partake a glory. For as the operations of the soul in this life begin in the body, and by it the object is transmitted to the soul; so then they shall begin in the soul, and pass to the body: and as the operations of the soul by reason of its dependence on the body are animal, natural, and material; so in the resurrection the body shall be spiritual by reason of the pre-eminence, influence, and prime operation of the soul. Now between these two states stands the state of separation, in which the operations of the soul are of a middle nature, that

[u] [1 Thess. v. 10.] [x] [2 Cor. xii. 2 sq.]

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is, not so spiritual as in the resurrection, and not so animal and natural as in the state of conjunction.

To all which I add this consideration, that our souls have the same condition that Christ's soul had in the state of separation, because He took on Him all our nature, and all our condition; and it is certain Christ's soul in the three days of His separation did exercise acts of life, of joy and triumph, and did not sleep, but visited the souls of the fathers, trampled upon the pride of devils, and satisfied those longing souls which were "prisoners of hope[7]:" and from all this we may conclude that the souls of all the servants of Christ are alive, and therefore do the actions of life, and proper to their state; and therefore it is highly probable that the soul works clearer, and understands brighter, and discourses wiser, and rejoices louder, and loves noblier, and desires purer, and hopes stronger than it can do here.

But if these arguments should fail, yet the felicity of God's saints cannot fail, for,

1. Suppose the body to be a necessary instrument, but out of tune and discomposed by sin and anger, by accident and chance, by defect and imperfections, yet that it is better than none at all; and that if the soul works imperfectly with an imperfect body, that then she works not at all when he hath none. And suppose also that the soul should be as much without sense or perception in death as it is in a deep sleep, which is the image and shadow of death; yet then God 'devises' other 'means that His banished be not expelled from Him.' For,

2. God will restore the soul to the body, and raise the body to such a perfection that it shall be an organ fit to praise Him upon; it shall be made spiritual to minister to the soul, when the soul is turned into a spirit; then the soul shall be brought forth by angels from her incomparable and easy bed, from her rest in Christ's holy bosom, and be made perfect in her being, and in all her operations. And this shall first appear by that perfection which the soul shall receive as instrumental to the last judgment; for then she shall see clearly all the records of this world, all the register of her own memory. For all that we did in this life is laid up in our memories; and though dust and forgetfulness be drawn upon them, yet when God shall lift us from our dust, then shall appear clearly all that we have done, written in the tables of our conscience, which is the soul's memory. We see many times, and in many instances, that a great memory is hindered and put out, and we thirty years after come to think of some thing that lay so long under a curtain; we think of it suddenly, and without a line of deduction, or proper consequence: and all those famous memories of Simonides and Theodectes, of Hortensius and Seneca, of Sceptius Metrodorus, and Carneades, of Cyneas the embassador of Pyrrhus, are only the records better kept,

[7] [Zech. ix. 12.]

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and less disturbed by accident and disease. For even the memory of Herod's son of Athens, of Bathyllus, and the dullest person now alive, is so great, and by God made so sure a record of all that ever he did, that as soon as ever God shall but tune our instrument, and draw the curtains, and but light up the candle of immortality, there we shall find it all, there we shall see all, and the whole world[y] shall see all; then we shall be made fit to converse with God after the manner of spirits, we shall be like to angels.

In the mean time, although upon the persuasion of the former discourse it be highly probable that the souls of God's servants do live in a state of present blessedness, and in the exceeding joys of a certain expectation of the revelation of the day of the Lord and the coming of Jesus; yet it will concern us only to secure our state by holy living, and leave the event to God, that (as S. Paul[z] said) 'whether present or absent, whether sleeping or waking, whether perceiving or perceiving not, we may be accepted of Him; that when we are banished this world, and from the light of the sun, we may not be expelled from God, and from the light of His countenance, but that from our beds of sorrows our souls may pass into the bosom of Christ, and from thence to His right hand in the day of sentence. "For we must all appear before the judgment-seat of Christ[a]," and then if we have done well in the body, we shall never be expelled from the beatifical presence of God, but be domestics of His family, and heirs of His kingdom, and partakers of His glory. Amen.

I have now done with my text, but yet am to make you another sermon. I have told you the necessity and the state of death, it may be, too largely for such a sad story; I shall therefore now with a better *compendium* teach you how to live, by telling you a plain narrative of a life, which if you imitate, and write after the copy, it will make that death shall not be an evil, but a thing to be desired, and to be reckoned amongst the purchases and advantages of your fortune. When Martha and Mary went to weep over the grave of their brother, Christ met them there, and preached a funeral sermon, discoursing of the resurrection, and applying to the purposes of faith, and confession of Christ, and glorification of God. We have no other, we can have no better precedent to follow: and now that we are come to weep over the grave of our dear sister, this rare personage, we cannot choose but have many virtues to learn, many to imitate, and some to exercise.

1. I chose, not to declare her extraction and genealogy; it was indeed fair and honourable; but having the blessing to be descended from worthy and honoured ancestors, and herself to be adopted and ingraffed into a more noble family; yet she felt such outward appendages to be none of hers, because not of her choice, but the purchase of the virtues of others, which although they did engage her

[y] ['all the world,' A, B.] [z] [1 Thess. v. 10.] [a] [Rom. xiv. 10.]

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to do noble things, yet they would upbraid all degenerate and less honourable lives than were those which began and increased the honour of the families. She did not love her fortune for making her noble; but thought it would be a dishonour to her if she did not continue a nobleness and excellency of virtue fit to be owned by persons relating to such ancestors. It is fit for us all to honour the nobleness of a family: but it is also fit for them that are noble to despise it, and to establish their honour upon the foundation of doing excellent things, and suffering in good causes, and despising dishonourable actions, and in communicating good things to others. For this is the rule in nature; those creatures are most honourable which have the greatest power, and do the greatest good: and accordingly myself have been a witness of it, how this excellent lady would by an act of humility and christian abstraction strip herself of all that fair appendage and exterior honour which decked her person and her fortune, and desired to be owned by nothing but what was her own, that she might only be esteemed honourable according to that which is the honour of a Christian and a wise person.

2. She had a strict and severe education, and it was one of God's graces and favours to her: for being the heiress of a great fortune, and living amongst the throng of persons in the sight of vanities and empty temptations, that is, in that part of the kingdom where greatness is too often expressed in great follies and great vices, God had provided a severe and angry education to chastise the forwardnesses of a young spirit and a fair fortune, that she might for ever be so far distant from a vice, that she might only see it and lothe it, but never taste of it, so much as to be put to her choice whether she be virtuous or no. God, intending to secure this soul to Himself, would not suffer the follies of the world to seize upon her by way of too near a trial or busy temptation.

3. She was married young; and besides her businesses of religion, seemed to be ordained in the providence of God to bring to this honourable family a part of a fair fortune, and to leave behind her a fairer issue, worth ten thousand times her portion: and as if this had been all the public business of her life, when she had so far served God's ends, God in mercy would also serve hers, and take her to an early blessedness.

4. In passing through which line of providence, she had the art to secure her eternal interest, by turning her condition into duty, and expressing her duty in the greatest eminency of a virtuous, prudent, and rare affection, that hath been known in any example. I will not give her so low a testimony, as to say only that she was chaste; she was a person of that severity, modesty, and close religion, as to that particular, that she was not capable of uncivil temptation; and you might as well have suspected the sun to smell of the poppy that he looks on, as that she could have been a person apt to be sullied by the breath of a foul question.

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5. But that which I shall note in her, is that which I would have exemplar to all ladies, and to all women: she had a love so great for her lord, so entirely given up to a dear affection, that she thought the same things, and loved the same loves, and hated according to the same enmities, and breathed in his soul, and lived in his presence, and languished in his absence; and all that she was or did, was only for and to her dearest lord:

> Si gaudet, si flet, si tacet, hunc loquitur;
> Cœnat, propinat, poscit, negat, innuit; unus
> Nævius est [b];———

And although this was a great enamel to the beauty of her soul, yet it might in some degrees be also a reward to the virtue of her lord: for she would often discourse it to them that conversed with her, that he would improve that interest which he had in her affection to the advantages of God and of religion; and she would delight to say, that he called her to her devotions, he encouraged her good inclinations, he directed her piety, he invited her with good books; and then she loved religion, which she saw was not only pleasing to God, and an act or state of duty, but pleasing to her lord, and an act also of affection and conjugal obedience; and what at first she loved the more forwardly for his sake, in the using of religion, left such relishes upon her spirit, that she found in it amability enough to make her love it for its own. So God usually brings us to Him by instruments of nature and affections, and then incorporates us into His inheritance by the more immediate relishes of heaven, and the secret things of the Spirit. He only was (under God) the light of her eyes, and the cordial of her spirits, and the guide of her actions, and the measure of her affections, till her affections swelled up into a religion, and then it could go no higher, but was confederate with those other duties which made her dear to God: which rare combination of duty and religion I choose to express in the words of Solomon [c], "She forsook not the guide of her youth, nor brake the covenant of her God."

6. As she was a rare wife, so she was an excellent mother: for in so tender a constitution of spirit as hers was, and in so great a kindness towards her children, there hath seldom been seen a stricter and more curious care of their persons, their deportment, their nature, their disposition, their learning, and their customs: and if ever kindness and care did contest, and make parties in her, yet her care and her severity was ever victorious; and she knew not how to do an ill turn to their severer part, by her more tender and forward kindness. And as her custom was, she turned this also into love to her lord: for she was not only diligent to have them bred nobly and religiously, but also was careful and solicitous that they should be taught to observe all the circumstances and inclinations, the desires and wishes of their father; as thinking that virtue to have no good circumstances,

[b] [vid. Martial., lib. i. epigr. 69.]

[c] [Prov. ii. 17.]

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which was not dressed by his copy, and ruled by his lines, and his affections. And her prudence in the managing her children was so singular and rare, that whenever you mean to bless this family, and pray a hearty and a profitable prayer for it, beg of God that the children may have those excellent things which she designed to them, and provided for them in her heart and wishes, that they may live by her purposes, and may grow thither whither she would fain have brought them. All these were great parts of an excellent religion, as they concerned her greatest temporal relations.

7. But if we examine how she demeaned herself towards God, there also you will find her not of a common, but of an exemplar piety. She was a great reader of scripture, confining herself to great portions every day; which she read not to the purposes of vanity and impertinent curiosities, not to seem knowing or to become talking, not to expound and rule; but to teach her all her duty, to instruct her in the knowledge and love of God and of her neighbours; to make her more humble, and to teach her to despise the world and all its gilded vanities; and that she might entertain passions wholly in design and order to heaven. I have seen a female religion that wholly dwelt upon the face and tongue; that like a wanton and an undressed tree spends all its juice in suckers and irregular branches, in leaves and gum, and after all such goodly outsides you should never eat an apple, or be delighted with the beauties or the perfumes of a hopeful blossom. But the religion of this excellent lady was of another constitution; it took root downward in humility, and brought forth fruit upward in the substantial graces of a Christian, in charity and justice, in chastity and modesty, in fair friendships and sweetness of society. She had not very much of the forms and outsides of godliness, but she was hugely careful for the power of it, for the moral, essential, and useful parts; such which would make her be, not seem to be, religious.

8. She was a very constant person at her prayers, and spent all her time which nature did permit to her choice, in her devotions, and reading and meditating, and the necessary offices of household government; every one of which is an action of religion, some by nature, some by adoption. To these also God gave her a very great love to hear the word of God preached; in which because I had sometimes the honour to minister to her, I can give this certain testimony, that she was a diligent, watchful, and attentive hearer: and to this had so excellent a judgment, that if ever I saw a woman whose judgment was to be revered, it was hers alone: and I have sometimes thought that the eminency of her discerning faculties did reward a pious discourse, and placed it in the regions of honour and usefulness, and gathered it up from the ground, where commonly such homilies are spilt, or scattered in neglect and inconsideration. But her appetite was not soon satisfied with what was useful to her soul: she was also a constant reader of sermons, and seldom missed to read one every

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day; and that she might be full of instruction and holy principles, she had lately designed to have a large book, in which she purposed to have a stock of religion transcribed in such assistances as she would choose, that she might be 'readily furnished and instructed to every good work.' But God prevented that, and hath filled her desires, not out of cisterns and little aqueducts, but hath carried her to the fountain, where she 'drinks of the pleasures of the river,' and is full of God.

9. She always lived a life of much innocence, free from the violences of great sins: her person, her breeding, her modesty, her honour, her religion, her early marriage, the guide of her soul, and the guide of her youth, were as so many fountains of restraining grace to her, to keep her from the dishonours of a crime. *Bonum est portare jugum ab adolescentia* [d], 'it is good to bear the yoke of the Lord from our youth;' and though she did so, being guarded by a mighty providence, and a great favour and grace of God from staining her fair soul with the spots of hell, yet she had strange fears and early cares upon her, but these were not only for herself, but in order to others, to her nearest relatives. For she was so great a lover of this honourable family of which now she was a mother, that she desired to become a channel of great blessings to it unto future ages, and was extremely jealous lest any thing should be done, or lest any thing had been done, though an age or two since, which should entail a curse upon the innocent posterity [e]; and therefore (although I do not know that ever she was tempted with an offer of the crime) yet she did infinitely remove all sacrilege from her thoughts, and delighted to see her estate of a clear and disentangled interest: she would have no mingled rights with it; she would not receive any thing from the church, but religion and a blessing: and she never thought a curse and a sin far enough off, but would desire it to be infinitely distant; and that as to this family God had given much honour and a wise head to govern it, so He would also for ever give many more blessings: and because she knew the sins of parents descend upon children, she endeavoured by justice and religion, by charity and honour to secure that her channel should convey nothing but health, and a fair example and a blessing.

10. And though her accounts to God was [f] made up of nothing but small parcels, little passions, and angry words, and trifling discontents, which are the allays of the piety of the most holy persons; yet she was early at her repentance; and toward the latter end of her days, grew so fast in religion, as if she had had a revelation of her approaching end, and therefore that she must go a great way in a little time: her discourses more full of religion, her prayers more frequent, her charity increasing, her forgiveness more forward, her friendships more communicative, her passion more under discipline; and so she trimmed her lamp, not thinking her night was so near,

[d] [Lam iii. 27.] [e] [See vol. iv. p. 369 sqq. and vii. 270 sqq.] [f] ['were' C.]

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but that it might shine also in the day-time, in the temple, and before the altar of incense.

But in this course of hers, there were some circumstances, and some appendages of substance, which were highly remarkable.

1. In all her religion, and in all her actions of relation towards God, she had a strange evenness and untroubled passage, sliding toward her ocean of God and of infinity with a certain and silent motion. So have I seen a river deep and smooth passing with a still foot and a sober face, and paying to the *fiscus*, the great exchequer of the sea, the prince of all the watery bodies, a tribute large and full: and hard by it a little brook skipping and making a noise upon its unequal and neighbour bottom: and after all its talking and bragged motion, it payed to its common audit no more than the revenues of a little cloud, or a contemptible vessel. So have I sometimes compared the issues of her religion to the solemnities and famed outsides of another's piety; it dwelt upon her spirit, and was incorporated with the periodical work of every day; she did not believe that religion was intended to minister to fame and reputation, but to pardon of sins, to the pleasure of God, and the salvation of souls. For religion is like the breath of heaven; if it goes abroad into the open air, it scatters and dissolves like camphire: but if it enters into a secret hollowness, into a close conveyance, it is strong and mighty, and comes forth with vigour and great effect at the other end, at the other side of this life, in the days of death and judgment.

2. The other appendage of her religion, which also was a great ornament to all the parts of her life, was a rare modesty and humility of spirit, a confident despising and undervaluing of herself. For though she had the greatest judgment, and the greatest experience of things and persons that I ever yet knew in a person of her youth, and sex, and circumstances; yet as if she knew nothing of it, she had the meanest opinion of herself; and like a fair taper, when she shined to all the room, yet round about her own station she had cast a shadow and a cloud, and she shined to every body but herself. But the perfectness of her prudence and excellent parts could not be hid; and all her humility and arts of concealment, made the virtues more amiable and illustrious. For as pride sullies the beauty of the fairest virtues, and makes our understanding but like the craft and learning of a devil: so humility is the greatest eminency and art of publication in the whole world; and she in all her arts of secrecy and hiding her worthy things, was but "like one that hideth the wind, and covers the ointment of her right hand[f]."

I know not by what instrument it happened; but when death drew near, before it made any show upon her body, or revealed itself by a natural signification, it was conveyed to her spirit: she had a strange secret persuasion that the bringing this child should be her last scene

[f] [Prov. xxvii. 16.]

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of life: and we have known, that the soul when she is about to disrobe herself of her upper garment, sometimes speaks rarely,

Magnifica verba mors prope admota excutit[g];

sometimes it is prophetical; sometimes God by a superinduced persuasion wrought by instruments or accidents of His own, serves the ends of His own providence and the salvation of the soul. But so it was, that the thought of death dwelt long with her, and grew from the first steps of fancy and fear, to a consent, from thence to a strange credulity and expectation of it; and without the violence of sickness she died, as if she had done it voluntarily, and by design, and for fear her expectation should have been deceived, or that she should seem to have had an unreasonable fear, or apprehension; or rather (as one said of Cato) *sic abiit e vita ut causam moriendi nactam se esse gauderet*[h], 'she died, as if she had been glad of the opportunity.'

And in this I cannot but adore the providence, and admire the wisdom and infinite mercies of God. For having a tender and soft, a delicate and fine constitution and breeding, she was tender to pain, and apprehensive of it, as a child's shoulder is of a load and burden. *Grave est teneræ cervici jugum:* and in her often discourses of death, which she would renew willingly and frequently, she would tell, that she feared not death, but she feared the sharp pains of death. *Emori nolo, me esse mortuam non curo;* the being dead, and being freed from the troubles and dangers of this world, she hoped would be for her advantage, and therefore that was no part of her fear: but she believing the pangs of death were great, and the use and aids of reason little, had reason to fear lest they should do violence to her spirit and the decency of her resolution. But God, that knew her fears and her jealousy concerning herself, fitted her with a death so easy, so harmless, so painless, that it did not put her patience to a severe trial. It was not (in all appearance) of so much trouble as two fits of a common ague; so careful was God to remonstrate to all that stood in that sad attendance that this soul was dear to Him: and that since she had done so much of her duty towards it, He that began would also finish her redemption, by an act of a rare providence, and a singular mercy. Blessed be that goodness of God, who does so careful actions of mercy for the ease and security of His servants. But this one instance was a great demonstration that the apprehension of death is worse than the pains of death; and that God loves to reprove the unreasonableness of our fears, by the mightiness, and by the arts of His mercy.

She had in her sickness (if I may so call it, or rather in the solemnities and graver preparations towards death) some curious and well-becoming fears, concerning the final state of her soul: but from thence she passed into a *deliquium*, or a kind of trance, and as soon as she came forth of it, as if it had been a vision, or that she had

[g] [Sen. Troad. act. iii. sc. 1. 575.] [h] [Cic., Tusc. quæst., lib. i. cap. 30.]

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conversed with an angel, and from his hand had received a label or scroll of the book of life, and there seen her name enrolled, she cried out aloud, "Glory be to God on high; now I am sure I shall be saved." Concerning which manner of discoursing we are wholly ignorant what judgment can be made: but certainly there are strange things in the other world; and so there are in all the immediate preparations to it; and a little glimpse of heaven, a minute's conversing with an angel, any ray of God, any communication extraordinary from the Spirit of comfort, which God gives to His servants in strange and unknown manners, are infinitely far from illusions; and they shall then be understood by us, when we feel them, and when our new and strange needs shall be refreshed by such unusual visitations.

But I must be forced to use summaries and arts of abbreviature in the enumerating those things in which this rare personage was dear to God and to all her relatives.

If we consider her person, she was in the flower of her age,

Jucundum quum ætas florida ver ageret[k];

of a temperate, plain and natural diet, without curiosity or an intemperate palate; she spent less time in dressing than many servants; her recreations were little and seldom, her prayers often, her reading much: she was of a most noble and charitable soul; a great lover of honourable actions, and as great a despiser of base things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality; so free in all acts of favour, that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again: she was an excellent friend, and hugely dear to very many, especially to the best and most discerning persons; to all that conversed with her, and could understand her great worth and sweetness: she was of an honourable, a nice, and tender reputation; and of the pleasures of this world, which were laid before her in heaps, she took a very small and inconsiderable share, as not loving to glut herself with vanity, or take her portion of good things here below.

If we look on her as a wife, she was chaste and loving, fruitful and discreet, humble and pleasant, witty and compliant, rich and fair; and wanted nothing to the making her a principal and precedent to the best wives of the world, but a long life, and a full age.

If we remember her as a mother, she was kind and severe, careful and prudent, very tender, and not at all fond, a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of honour and proper worth, than by their relation to herself.

Her servants found her prudent, and fit to govern, and yet open-

[k] [Catull. lxvii. 16.]

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handed, and apt to reward; a just exactor of their duty, and a great rewarder of their diligence.

She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

But as she related to God in the offices of religion, she was even and constant, silent and devout, prudent and material; she loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect: her fears went beyond all her evil; and yet the good which she hath received was, and is, and ever shall be beyond all her hopes.

She lived as we all should live, and she died as I fain would die;

> Et cum supremos Lachesis perneverit annos,
> Non aliter cineres mando jacere meos[l].

I pray God I may feel those mercies on my death-bed that she felt, and that I may feel the same effect of my repentance which she feels of the many degrees of her innocence. Such was her death, that she did not die too soon; and her life was so useful and so excellent, that she could not have lived too long. *Nemo parum diu vixit qui virtutis perfectæ perfecto functus est munere.* And as now in the grave it shall not be enquired concerning her, how long she lived, but how well; so to us who live after her, to suffer a longer calamity, it may be some ease to our sorrows, and some guide to our lives, and some security to our conditions, to consider that God hath brought the piety of a young lady to the early rewards of a never ceasing and never dying eternity of glory. And we also, if we live as she did, shall partake of the same glories; not only having the honour of a good name, and a dear and honoured memory, but the glories of these glories, the end of all excellent labours, and all prudent counsels, and all holy religion, even the salvation of our souls in that day when all the saints, and amongst them this excellent woman, shall be shewn to all the world to have done more, and more excellent things than we know of or can describe. *Mors illos consecrat, quorum exitum et qui timent, laudant*[m], 'death consecrates and makes sacred that person whose excellency was such, that they that are not displeased at the death, cannot dispraise the life; but they that mourn sadly, think they can never commend sufficiently.

[l] [vid. Martial., lib. i. epigr. 89.]
[m] [Sen. de provid., cap. ii.—tom. i. p. 309.]

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A

SERMON

PREACHED IN

SAINT MARY'S CHURCH IN OXFORD,

UPON THE

ANNIVERSARY

OF THE

GUNPOWDER-TREASON.

By JEREMY TAYLOR, D.D.

Noli tangere christos meos. [Ps. cv. 15.]

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TO THE

MOST REVEREND FATHER IN GOD

WILLIAM,

BY DIVINE PROVIDENCE

LORD ARCHBISHOP OF CANTERBURY

HIS GRACE,

PRIMATE OF ALL ENGLAND, AND METROPOLITAN,
CHANCELLOR OF THE UNIVERSITY OF OXFORD,
AND ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL.

MY MOST HONOURABLE GOOD LORD.

MAY IT PLEASE YOUR GRACE,

IT was obedience to my superior that engaged me upon this last anniversary commemoration of the great goodness of God almighty to our king and country in the discovery of the most damnable powder-treason. It was a blessing which no tongue could express, much less mine, which had scarce learned to speak, at least, was most unfit to speak in the schools of the prophets. *Delicata autem est illa obedientia quæ causas quærit.* It had been no good argument of my obedience to have disputed the inconvenience of my person, and the unaptness of my parts for such an employment. I knew God out of the mouth of infants could acquire His praise, and if my heart were actually as votive as my tongue should have been, it might be one of God's *magnalia* to perfect His own praise out of the weakness and imperfection of the organ. So as I was able, I endeavoured to perform it, having my obedience ever ready for my excuse to men, and my willingness to perform my duty, for the assoilment of myself before God; part of which I hope was accepted, and I have no reason to think that the other was not pardoned.

When I first thought of the barbarism of this treason, I wondered not so much at the thing itself as by what means it was possible for the devil to gain so strong a party in men's resolutions, as to move them to undertake a business so abhorring from christianity, so evidently full of extreme danger to their lives, and so certainly to incur the highest wrath of God almighty. My thoughts were thus rude at

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first; but after a strict inquisition I found it was apprehended as a business (perhaps full of danger to their bodies, but) advantageous to their souls, consonant to the obligation of all Christians, and meritorious of an exceeding weight of glory, for now it was come to pass which our dear Master foretold, 'men should kill us, and think they did God good service in it.' I could not think this to be a part of any man's religion, nor do I yet believe it. For it is so apparently destructive of our dear Master his royal laws of charity and obedience, that I must not be so uncharitable as to think they speak their own mind truly, when they profess their belief of the lawfulness and necessity in some cases of rebelling against their lawful prince, and using all means to throw him from his kingdom, though it be by taking of his life. But it is but just that they who break the bonds of duty to their prince, should likewise forfeit the laws of charity to themselves, and if they say not true, yet to be more uncharitable to their own persons than I durst be, though I had their own warrant. Briefly (most reverend father) I found amongst them of the Roman party such prevailing opinions, as could not consist with loyalty to their prince, in case he were not the pope's subject, and these so generally believed, and somewhere obtruded under peril of their souls, that I could not but point at these dangerous rocks, at which I doubt not but the loyalty of many hath suffered shipwreck, and of thousands more might, if a higher star had not guided them better than their own pilots.

I could not therefore but think it very likely that this treason might spring from the same fountain, and I had concluded so in my first meditations, but that I was willing to consider whether or no it might not be that these men were rather exasperated than persuaded, and whether it were not that the severity of our laws against them might rather provoke their intemperate zeal, than religion thus move their settled conscience. It was a material consideration, because they ever did and still do fill the world with outcries against our laws for making a rape upon their consciences, have printed catalogues of their English martyrs, drawn schemes of most strange tortures imposed on their priests, such as were unimaginable by Nero, or Diocletian, or any of the worst and cruelest enemies of christianity, endeavouring thus to make us partly guilty of our own ruin, and so washing their hands in token of their own innocency, even then when they were dipping them in the blood royal, and would have emptied the best veins in the whole kingdom to fill their lavatory. But I found all these to be but calumnies, strong accusations upon weak presumptions, and that the cause did rest where I had begun, I mean upon the pretence of the 'catholic cause,' and that the imagined iniquity of the laws of England could not be made a veil to cover the deformity of their intentions, for our laws were just, honourable, and religious.

Concerning these and some other *appendices* to the business of the

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day, I expressed some part of my thoughts, which because happily they were but a just truth, and this truth not unseasonable for these last times, in which (as S. Paul[a] prophesied) 'men would be fierce, traitors, heady, and high minded, creeping into houses, leading silly women captive,' it pleased some who had power to command me, to wish me to a publication of these my short and sudden meditations, that (if it were possible) even this way I might express my duty to God and the king.

Being thus far encouraged, I resolved to go some thing further, even to the boldness of a dedication to your grace, that since I had no merit of my own to move me to the confidence of a public view, yet I might dare to venture under the protection of your grace's favour. But since my boldness doth as much need a defence, as my sermon a patronage, I humbly crave leave to say, that though it be boldness, even to presumption, yet my address to your grace is not altogether unreasonable.

For since all know that your grace thinks not your life your own, but when it spends itself in the service of your king, opposing your great endeavours against the zealots of both sides who labour the disturbance of the church and state, I could not think it *ἀπροσδιόνυσον* to present to your grace this short discovery of the king's enemies, *ὡς ἐπικουρίαν βασιλικὴν φιλοβασιλεῖ*, and proper to your grace, who is so true, so zealous a lover of your prince and country. It was likewise appointed to be the public voice of thanksgiving for your University (though she never spake weaker than by so mean an instrument) and therefore is accountable to your grace, to whom under God and the king we owe the blessing and prosperity of all our studies. Nor yet can I choose but hope that my great obligations to your grace's favour may plead my pardon, (since it is better that my gratitude should be bold than my diffidence ingrateful,) but that is so far from expressing the least part of them, that it lays a greater bond upon me, either for a debt of delinquency in presenting it, or of thankfulness, if your grace may please to pardon it.

I humbly crave your grace's benediction, pardon, and acceptance of the humblest duty and observance of

your grace's
most observant and obliged
chaplain,
JEREMY TAYLOR.

[a] [2 Tim. iii. 6.]

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SERMON IX.

A SERMON PREACHED UPON THE ANNIVERSARY OF THE GUNPOWDER TREASON.

LUKE ix. 54.

But when James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?

I SHALL not need to strain much to bring my text and the day together: here is fire in the text, consuming fire, like that whose *antevorta* we do this day commemorate. This fire called for by the disciples of Christ: so was ours too; by Christ's disciples at least, and some of them intitled to our great Master by the compellation of His holy name of JESUS.

I would say the parallel holds thus far, but that the persons of my text, however *Boanerges*, 'sons of thunder,' and of a reprovable spirit, yet are no way considerable in the proportion of malice with the persons of the day. For if I consider the cause that moved James and John to so inconsiderate a wrath, it bears a fair excuse: the men of Samaria turned their Lord and Master out of doors, denying to give a night's lodging to the Lord of heaven and earth[a]. It would have disturbed an excellent patience to see Him, whom but just before they beheld transfigured, and in a glorious epiphany upon the mount, to be so neglected by a company of hated Samaritans, as to be forced to keep His vigils where nothing but the welkin should have been His roof, not any thing to shelter His precious head from the descending dew of heaven.

——— Quis talia fando
. . . .
Temperet[b]?

It had been the greater wonder if they had not been angry. But now if we should level our progress by the same line, and guess that in the present affair there was an equal cause, because a greater fire was intended, we shall too much betray the ingenuity of apparent truth, and the blessing of this anniversary. They had not half such a cause[c] for an excuse to a far greater malice; it will prove they had

[a] [ver. 53.] [b] [Virg. Æn. ii. 6.] [c] ['case' A.]

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none at all, and therefore their malice was so much the more malicious because causeless and totally inexcusable.

However, I shall endeavour to join their consideration in as near a parallel as I can; which if it be not exact (as certainly it cannot, where we have already discovered so much difference in degrees of malice,) yet by laying them together we may better take their estimate, though it be only by seeing their disproportion.

The words as they lay in their own order, point out,—

1) The persons that asked the question.

2) The cause that moved them.

3) The person to whom they propounded it.

4) The question itself; and

5) The precedent they urged to move a grant, drawn from a very fallible topic, a singular example, in a special and different case.

1. The persons here were Christ's disciples; and so they are in our case, designed to us by that glorious sir-name[b] of christianity; they will be called catholics, but if our discovery perhaps rise higher, and that the see apostolic prove sometimes guilty of so reprovable a spirit, then we are very near to a parallel of the persons, for they were disciples of Christ, and apostles.

2. The cause was the denying of toleration of abode upon the grudge of an old schism, religion was made the instrument. That which should have taught the apostles to be charitable, and the Samaritans hospitable, was made a pretence to justify the unhospitableness of the one, and the uncharitableness of the other. Thus far we are right, for the malice of this present treason stood upon the same base.

3. Although neither side much doubted of the lawfulness of their proceedings; yet S. James and S. John were so discreet as not to think themselves infallible, therefore they asked their Lord: so did the persons of the day ask the question too, but not of Christ, for He was not in all their thoughts; but yet they asked of Christ's delegates, who therefore should have given their answer *ex eodem tripode*, from the same Spirit. They were the fathers confessors who were asked.

4. The question is of both sides concerning a consumptive sacrifice, the destruction of a town there, of a whole kingdom here, but differing in the circumstance of place whence they would fetch their fire. The apostles would have had it from heaven, but these men's conversation was not there: τὰ κάτωθεν, 'things from beneath,' from an artificial hell, but breathed from the natural and proper, were in all their thoughts.

5. The example, which is the last particular, I fear I must leave quite out, and when you have considered all, perhaps you will look for no example.

[b] [sic edd.]

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I. First of the persons; they were disciples of Christ, and apostles. "But when James and John saw this."—When first I considered they were apostles, I wondered they should be so intemperately angry, but when I perceived they were so angry, I wondered not that they sinned. Not the privilege of an apostolical spirit, not the nature of angels, not the condition of immortality can guard from the danger of sin, but if we be over-ruled by passion, we almost subject ourselves to its necessity. It was not therefore without reason altogether, that the Stoics affirmed wise men to be void of passions, for sure I am, the inordination of any passion is the first step to folly. And although of them, as of waters of a muddy residence, we may make good use, and quench our thirst, if we do not trouble them, yet upon any ungentle disturbance we drink down mud instead of a clear stream, and the issues of sin and sorrow, certain consequents of temerarious or inordinate anger. And therefore when the apostle[c] had given us leave to 'be angry,' as knowing the condition of human nature, he quickly enters a *caveat* that we 'sin not;' he knew sin was very likely to be handmaid where anger did domineer, and this was the reason why S. James and S. John are the men here pointed at, for the scripture notes them for *Boanerges*, 'sons of thunder,' men of an angry temper, *Et quid mirum est filios tonitrui fulgurasse voluisse?* said S. Ambrose[d]. But there was more in it than thus. Their spirits, of themselves hot enough, yet met with their education under the law, (whose first tradition was in fire and thunder, whose precepts were just but not so merciful,) and this inflamed their distemper to the height of a revenge. It is the doctrine of S. Hierome[e], and Titus Bostrensis[f]; the law had been their school-master and taught them the rules of justice both punitive and vindictive: but Christ was the first that taught it to be a sin to retaliate evil with evil, it was a doctrine they could not read in the killing letter of the law. There they might meet with precedents of revenge and anger of a high severity, "an eye for an eye, and a tooth for a tooth[g]," and "let him be cut off from his people[h]:" but forgiving injuries, praying for our persecutors, loving our enemies, and relieving them, were doctrines of such high and absolute integrity, as were to be reserved for the best and most perfect lawgiver, the bringer of the best promises, to which the most perfect actions have the best proportion; and this was to be when Shiloh came. Now then the spirit of Elias is out of date.

——— Jam ferrea primum
Desinit, ac toto surgit gens aurea mundo[i].

[c] [Eph. iv. 26.]
[d] [vid. in Luc. lib. vii. § 27.—tom. i. col. 1417.]
[e] Epist. ad Algas. [cap. v.—tom. iv. part. 1. col. 194.]
[f] In Lucam. [ix. 54. In bibl. vett. patr. per Fr. Ducæum, tom. ii. græco-lat. p. 791.—fol. Par. 1624.]
[g] [Exod. xxi. 24; Levit. xxiv. 20; Deut. xix. 21.]
[h] [Exod. xxx. 33 et passim.]
[i] [vid. Virg. eclog. iv. 8.]

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And therefore our blessed Master reproved them of ignorance, not of the law, but of His spirit, which had they but known or could but have guessed at the end of His coming, they had not been such *abecedarii* in the school of mercy.

And now we shall not need to look far for persons, disciples professing at least in Christ's school, yet as great strangers to the merciful spirit of our Saviour, as if they had been sons of the law, or foster-brothers to Romulus, and sucked a wolf; and they are Romanists too: this day's solemnity presents them to us, πῆλος αἵματι συμπεφυρμένος [k], and yet were that washed off, underneath they write 'christian,' and 'jesuit.'

One would have expected that such men, set forth to the world's acceptance with so merciful a *cognomentum*, should have put a hand to support the ruinous fabric of the world's charity, and not have pulled the frame of heaven and earth about our ears. But yet,

—— Ne credite Teucri [l]!

Give me leave first to make an inquisition after this anti-christian pravity, and try who is of our side, and who loves the king, by pointing at those whose sermons do blast loyalty, breathing forth treason, slaughters and cruelty, the greatest imaginable contrariety to the spirit and doctrine of our dear Master. So we shall quickly find out more than a pareil for S. James and S. John, the *Boanerges* of my text.

"It is an act of faith, by faith to conquer the enemies of God and holy church," saith Sanders [m], our countryman. Hitherto nothing but well; if James and John had offered to do no more than what they could have done with "the sword of the Spirit" and "the shield of faith [n]," they might have been inculpable, and so had he if he had said no more; but the blood boils higher, the manner spoils all. "For it is not well done unless a warlike captain be appointed by Christ's vicar to bear a croisade in a field of blood [m]." And if the other apostles did not proceed such an angry way as James and John, it was only that discretion detained them, not religion. "For so they might, and it were no way unlawful for them to bear arms to propagate religion, had they not wanted an opportunity," if you believe the same author [o]; "for fighting is proper for S. Peter and his successors, therefore because Christ gave him commission to feed His lambs." A strange reason! I had thought Christ would have His lambs fed with the sincere milk of His word, not like to cannibals,

—— Solitisque cruentum
Lac potare Getis, et pocula tingere venis [p],

to 'mingle blood in their sacrifices,' as Herod to the Galileans, and

[k] [Sueton. in vita Tiberii, lvii.]
[l] [Virg. Æn. ii. 48.]
[m] Sanderus de clave David, lib. ii. cap. 15. [p. 47. fol. Wirceb. 1592.]
[n] [Eph. vi. 16.]
[o] [Sanderus] ibid. cap. 14. [p. 46.]
[p] [vid. Sidon. Apollinar., carm. vii. 83.]

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quaff it off for an *auspicium* to the propagation of the christian faith. Methinks here is already too much clashing of armour and effusion of blood for a christian cause: but this were not altogether so unchristian-like, if the sheep, though with blood, yet were not to be fed with the blood of their shepherd Cyrus, I mean their princes. But I find many such *nutritii* in the nurseries of Rome, driving their lambs from their folds unless they will be taught to worry the lion.

Emanuel Sà, in his aphorisms[q], affirms it lawful to kill a king, indeed not every king, but such a one as rules with tyranny, and not then, unless the pope hath sentenced him to death, but then he may, though he be his lawful prince. Not the necessitude which the law of nations hath put between prince and people, not the obligation of the oath of allegiance, not the sanctions of God almighty himself, must reverse the sentence against the king when once passed, but any one of his subjects, of his own sworn subjects may kill him. This perfidious treasonable position of Sà is not a single testimony. For 1) it slipt not from his pen by inadvertency; it was not made public until after forty years' deliberation, as himself testifies in his preface[r]. 2) After such an *avisamente* it is now the ordinary received manual for the fathers confessors of the jesuits' order.

This doctrine, although

—— titulo res digna sepulchri[s],

yet is nothing if compared with Mariana[t]. For 1) he affirms the same doctrine in substance. 2) Then he descends to the very manner of it, ordering how it may be done with the best convenience; he thinks poison to be the best way but yet that for the more secrecy, it be cast upon the chairs, saddles, and garments of his prince: 'it was the old laudable custom of the Moors of Spain[u].' 3) He adds examples of the business, telling us that this was the device, to wit, by poisoned boots, that old Henry of Castile was cured of his sickness. 4) Lastly, this may be done, not only if the pope judge the king a tyrant (which was the utmost Emanuel Sà affirmed), but it is sufficient proof of his being a tyrant, if learned men, though but few, and those seditious too, do but murmur it, or begin to call him so[x]. I hope this doctrine was long since disclaimed by the whole society,

[q] Tyrannice gubernans juste acquisitum dominium, non potest spoliari sine publico judicio; lata vero sententia, potest quisque fieri executor. Potest autem deponi a populo, etiam qui juravit ei obedientiam perpetuam, si monitus non vult corrigi.—Verb. 'Tyrannus.' [p. 371.]

[r] Præsertim cum in hoc opus per annos fere quadraginta diligentissime incubuerim.—[in præfatione.]

[s] [Juv. vi. 230.]

[t] De Rege et R. institut., lib. i. cap. 6. [p. 51. 8vo. 1611.]

[u] Qui est l' artifice dont je trouve que les roys Mores ont souvent usé.—cap. 7. [p. 67. Taylor read the words in French, probably in 'Anticoton, ou Refutation de la lettre declaratoire du père Coton,' by Pierre Coignet, chap. i. p. 11.—8vo. 1610.]

[x] Postquam a paucis seditiosis, sed doctis, cœperit tyrannus appellari.

[The reader will find some additional particulars bearing on the subject of this sermon in the 'Dissuasive from popery,' part i. chap. 3.—vol. vi. p. 280 sqq.]

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and condemned *ad umbras Acherunticas*. Perhaps so, but yet these men who use to object to us an infinity of divisions among ourselves, who boast so much of their own union and consonancy in judgment, with whom nothing is more ordinary than to maintain some opinions quite throughout their order (as if they were informed by some common *intellectus agens*) should not be divided in a matter of so great moment, so much concerning the monarchy of the see apostolic, to which they are vowed liegemen. But I have greater reason to believe them united in this doctrine, than is the greatness of this probability. For first, there was an apology printed in Italy, *permissu superiorum*, in the year 1610, that says 'they were all enemies of that holy name of Jesus that condemned Mariana for any such doctrine.' I understand not why, but sure I am that the jesuits do or did think his doctrine innocent; for secondly, in their apology put forth in the name of the whole society against the accusations of Anticoton, they deny that the assassin of Henry the fourth, I mean Ravaillac, was moved to kill the king by reading of Mariana, and are not ashamed to 'wish that he had read him[v].' Perhaps they mean it might have wrought the same effect upon him which the sight of a drunkard did upon the youth of Lacedæmon, else I am sure it is not very likely he should have been dissuaded from his purpose by reading in Mariana that it was lawful to do what he intended. Thirdly I add, they not only thought it innocent, and without positive hurt, but good and commendable; so that it is apparent that it was not the opinion of Mariana alone, but that the Moors of Spain had more disciples than Mariana.—First, He says it himself, for commending the young monk that killed Henry the third, he says he did it "having been informed by several divines that a tyrant might lawfully be killed[w]." Secondly, the thing itself speaks it, for his book was highly commended by Gretser[x] and Bonarscius[y] both for style and matter, higher yet by Petrus de Onna, provincial of Toledo, who was so highly pleased with it, he was sorry he wanted leisure[z] to read it the second and third time over, and with this censure prefixed was licensed to the press. Thirdly, further yet; for Stephen Hoyeda, visitor of the jesuits for the same province, approved it not only from his own judgment, but as being before approved by grave and learned men of the jesuits' order[a], and so with a special commission from Claudius Aquaviva

[v] Quodammodo optandum esse ut ille alastor Marianam legisset. [Vide 'Respons. apologet.' &c. apol. ii. p. 37 fin. 8vo. Lugd. 1611.]

[w] Cap. 6. [p. 53.] Cognito a theologis quos erat sciscitatus, tyrannum jure interimi posse.

[x] Chauvesouris polit. ['Vespertilio hæreticus' is the title of Gretser's book, quoted by Anticoton, p. 9, as 'Chauvesouris hæretico-politique.'—P. 162. 4to. 1610.]

[y] [Carolus Scribanius, by transposition of the letters Clarus Bonarscius] Amphith. honoris, lib. i. cap. 12. [read, lib. ii. cap. 13, (see p. 476 below) and see, for the origin of the mistake, Anticoton, p. 7.]

[z] Iterum et tertio facturus, si per otium et tempus licuisset. [In the Censura prefixed to the book.]

[a] Ut approbatos prius a viris doctis et gravibus ex eodem nostro ordine. [Anticoton, p. 12.]

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their general, with these approbations and other solemn privileges, it was printed at Toledo [b] and Mentz [c]; and lastly inserted into the catalogues of the books of their order by Petrus Ribadineira.

What negligence is sufficient that such a doctrine as this should pass so great supra-visors, if in their hearts they disavow it? The children of this world are not such fools in their generations. The fathers of the society cannot but know how apt these things of themselves are to public mischief, how invidious to the christian world, how scandalous to their order; and yet they rather excuse than condemn Mariana; speaking of him at the hardest but very gently, as if his only fault had been his speaking a truth *in tempore non opportuno*, something 'out of season,' or as if they were forced to yield to the current of the times, and durst not profess openly of what in their hearts they were persuaded. I speak of some of them, for others you see are of the same opinion. But I would fain learn why they are so sedulous and careful to procure the decrees of the rector and deputies of Paris, rescripts of the bishop, revocation of Arrest of the parliament which had been against them, and all to acquit the fathers of the society from these scandalous opinions; as if these laborious devices could make what they have said and done to be unspoken and undone, or could change their opinions from what indeed they are, whereas they never went *ex animo* to refute these theorems, never speak against them in the real and serious dialect of an adversary, never condemned them as heretical, but what they have done they have been shamed to, or forced upon, as père Coton by the king of France, and Servin to a confutation of Mariana (from which he desired to be excused, and after the king's death, writ his declaratory letter to no purpose;) the apologists of Paris by the outcries of christendom against them; and when it is done, done so coldly in their reprehensions with a greater readiness to excuse all, than condemn any; I say these things to a considering man do increase the suspicion, if at least that may be called suspicion for which we have had so plain testimonies of their own.

I add this more, to put the business past all question, that when some things of this nature were objected to them by Arnald the French king's advocate, they were so far from denying them or excusing them, that they maintained them in spite of opposition, putting forth a book entitled, *Veritas defensa contra actionem Antonii Arnaldi*. What the things were for which they stood up patrons, hear themselves speaking[d], *Tum enim id non solum potest papa, sed etiam debet se ostendere superiorem illis* (*principibus.*) *Exceptio hæc stomachum tibi commovet, facit ut ringaris, sed oportet haurias, et de cætero fatearis tibi nec rationem esse, nec conscientiam.* Hard words these; the advocate is affirmed to be void both of reason and honesty for denying the pope's dominion over kings. The reason follows, "The pope could not keep them to their duties, unless he

[b] By Petrus Rhodriques, 1599. [c] By Balth. Lippius, 1605. [d] Pag. 7. 1 edit.

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kept them in awe with threatening them the loss of their kingdoms." But this is but the least part of it. They add[e], "If the subjects had been but disposed as they should have been, there was no time but it might have been profitable to have exercised the sword upon the persons of kings." Let them construe their meaning, those are their words.—But see farther;—

The damned act of Jacques Clement the monk upon the life of Henry the third of France, of Jean Chastel and Ravaillac upon Henry the fourth, are notorious in the christian world, and yet the first of these was commended by F. Guignard[f] in a discourse of purpose, and by Mariana as I before cited him. The second had two apologies made for him, the one by Constantinus Veruna[g], the other[h] without a name indeed, but with the mark and cognizance of the jesuits' order, and the last was publicly commended in a sermon by a monk of Cologne, as it is reported by the excellent Thuanus.

Not much less than this is that of Baronius[i], just I am sure of the same spirit with James and John, for he calls for a ruin upon the Venetians for opposing of his holiness[k], "Arise Peter, not to feed these wandering sheep, but to destroy them, throw away thy pastoral staff and take thy sword." I confess here is some more ingenuity, to oppose murdering to feeding, than to make them all one, as Sanders[l] doth, but yet the same fiery spirit inflames them both, as if all Rome were on fire, and would put the world in a combustion.

Farther yet. Guignard, a jesuit of Clerimont college in Paris, was executed by command of the parliament, for some conclusions he had writ[m] which were of a high nature treasonable, and yet as if either there were an infallibility in every person of the society, or as if the parliament had done injustice in condemning Guignard, or lastly as if they approved his doctrine, he was apologized for by Lewis Richeome[n], and Bonarscius[o]. I know they will not say that every jesuit is infallible, they are not come to that yet, it is plain then they are of the same mind with Guignard, or else (which I think they dare not say) the parliament was unjust in the condemnation of him, but if they do, they thus proclaim their approbation of these doctrines he was hanged for; for that he had such, was under his own hand, by his own confession, and of itself evident; as is to be seen in the Arrest of the parliament against him.

Lastly, more pertinent to the day is the fact of Garnet, who because

[e] Pag. 67. 1 edit.

[f] Voyez le procès de Parliam. de Paris contre le père Guignard prêtre Jesuit. [See Anticoton, chap. i. p. 15.]

[g] [Al. Franciscus de Verone Constantinus; which however was an assumed name, 'Ce libelle est attribué au trop célèbre J. Boucher, curé de Saint-Benoît,' says Brunet.] vid. cap. iii.

[h] Lugduni, De justa abdicatione Hen. III. 1610. [Anticoton, chap. i. p. 17.]

[i] [See vol. v. p. 500.]

[k] [See Ranke, history of the popes, book vi. § 12.]

[l] De clave David, [lib. ii.] cap. 14. Vide p. 7. [al. p. 46; see p. 460 above.]

[m] Arrest. de Parliam. 7. de Janv. 1595.

[n] Expostul. apologet. pro societ. Jesu. [cap. xxxvi.]

[o] Amphith. honor., lib. i. [see p. 462. above.]

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a jesuit, could have done nothing for which he should not have found an apologist, for even for this his last act of high treason he was apologized for by Bellarmine[p], Gretser[q], and Eudæmon Johannes[r].

Thus far we have found out persons fit enough to match any malice; *Boanerges* all, and more than a pareil for James and John: but I shall anon discover the disease to be more epidemical, and the pest of a more catholic infection, and yet if we sum up our accounts, we shall already find the doctrine to be too catholic. For we have already met with Emanuel Sà, a Portugal,—Mariana and Ribadineira, Spaniards,—Bonarscius, a bas-Almain,—Gretser, a German,—Eudæmon Johannes, a false Greek,—Guignard, Richeome and the apologists for Chastel, Frenchmen,—Bellarmine and Baronius, Italians,—Garnet and Sanders, English.

The doctrine you see they would fain make 'catholic,' now if it prove to be but 'apostolic' too, then we have found out an exact parallel for James and John, great disciples and apostles; and whether or no the see apostolic may not sometime be of a fiery and consuming spirit, we have so strange examples, even in our own home, that we need seek no further for resolution of the *Quære*.

In the bull of excommunication put forth by Pius quintus against queen Elizabeth[s] of blessed memory, there is more than a naked encouragement, as much as comes to a *Volumus et jubemus ut adversus Elizabetham Angliæ reginam subditi arma capessant. Bone Jesu! in quæ nos reservasti tempora?* Here is a command to turn rebels, a necessity of being traitors. *Quid eo infelicius, cui jam esse malum necesse est?*

The business is put something further home by Catena[t] and Gabutius[u], who writ the life of Pius quintus, were resident at Rome, one of them an advocate in the Roman court: their books both printed at Rome, *con licenza*, and *con privilegio*. And now hear their testimonies of the whole business between the queen and his holiness.—'Pius quintus[v] published a bull against queen Elizabeth, declared her a heretic, and deprived her of her kingdom, absolved her subjects from their oath of allegiance, excommunicated her, and gave power to any one to rebel against her,' &c. This was but the first step, he therefore thus proceeds, 'he procures a gentleman of Florence to move her subjects to a rebellion against her for her destruction.'

[p] Apol. adv. R. Angliæ. [cap. xiii. tom. vii. col. 804.]

[q] Stigm. Misenic. [cap. vi. sqq.—p. 414. 8vo. Ingoldst. 1606.]

[r] Apol. pro Garnetto. [8vo. Col. Agr. 1610.]

[s] [A.D. 1570.—Vide Bullarium, ed. Cocquelines, tom. iv. part. 3. p. 98 sq.]

[t] 1588.

[u] 1605.

[v] Pio publicò una bolla, et sentenza contra Elisabetta, dichiarandola heretica, et priva del regno, . . in tal forma concedendo, che ciascuno andar contra le potesse, &c.—Girolamo Catena, p. 114. [8vo. Rom. 1587.]

Il quale . . muovesse gli animi al sollevamento per distruttione d' Elisabetta. [p. 113.]

D' andare in persona, impegnar tutte le sostanze della sede apostolica, et calici, . . e i proprii vestimenti.—[p. 117.]

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Further yet, he thought this would be such a real benefit to christendom to have her 'destroyed,' that the pope was ready 'to aid in person, to spend the whole revenue of the see apostolic, all the chalices and crosses of the church, and even his very clothes, to promote so pious a business as was the destruction of queen Elizabeth.'—The witnesses of truth usually agree in one. The same story is told Antonius Gabutius[w], and some more circumstances added. First, he names the end of the pope's design, it was to 'take her life away, in case she would not turn Roman catholic. To achieve this, because no legate could come into England, nor any public messenger from the see apostolic, he employed a Florentine merchant to stir her subjects to a rebellion for her perdition[x].' Nothing but *sollevamento*, rebellion, perdition and destruction to the queen could be thought upon by his holiness.—More yet; for when the duke of Alva had seized upon the English merchants' goods which were at Antwerp, the pope took the occasion, 'instigated the king of Spain to aid the pious attempts of those who conspired against the queen:' they are the words of Gabutius[y]. This rebellion was intended to be under the conduct of the duke of Norfolk, *viro catholico*, 'a Roman catholic,' Gabutius notes it, for fear some heretic might be suspected of the design, and so the catholics lose the glory of the action. However, 'Pius quintus intended to use the utmost and most extreme remedies to cure her heresy, and all means to increase and strengthen the rebellion.' I durst not have thought so much of his holiness, if his own had not said it; but if this be not worse than the fiery spirit which our blessed Saviour reproved in James and John, I know not what is.

I have nothing to do to specify the spirit of Paulus quintus in the Venetian cause; this only, Baronius propounded the example of Gregory the seventh[z] to him, of which how far short he came, the world is witness. Our own business calls to mind the bull of pope Clement the eighth, in which the catholics in England were commanded to see that however the right of succession did entitle any man to the crown of England, yet if he were not a catholic, they should have none of him, but with all their power they should hinder his coming in. This bull Bellarmine[a] doth extremely magnify, and indeed it was for his purpose, for it was, if not author, yet the main encourager of Catesby to the powder-treason. For when Garnet would willingly have known the pope's mind in the business, Catesby eased him of the trouble of sending to Rome, since the pope's mind was clear. "I doubt not," said Catesby[b], "at all of the pope's mind,

[w] De vita et gestis Pii V., lib. iii. cap. 9. [p. 102 sqq.]

[x] Qui incolarum animos ad Elizabethæ perditionem rebellione facta commoveret. [p. 103 init.]

[y] Efflagitabat ab rege ut Anglorum in Elizabetham pie conspirantium studia foveret. [ibid.]

[z] Hildebrand.

[a] Apol. adv. R. Angl. [cap. xv. tom. vii. col. 818.]

[b] Proceedings against Traitors. [sign. R 4.—4to. Lond. 1606.]

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but that he, who commanded our endeavours to hinder his coming in, is willing enough we should throw him out." It was but a reasonable collection.

I shall not need to instance in the effects which this bull produced; the treason of Watson and Cleark, two English seminaries, are sufficiently known; it was as a *præludium* or warning piece to the great *fougade*, the discharge of the powder-treason. Briefly, the case was so, that after the publication of the bull of Pius quintus, these catholics in England durst not be good subjects till F. Parsons and Campian got a dispensation that they might for a while do it, and *rebus sic stantibus* with a safe conscience profess a general obedience in causes temporal: and after the bull of Clement a great many of them were not good subjects, and if the rest had not taken to themselves the privilege which the pope[c] sometimes gave to the archbishop of Ravenna, 'either to do as the pope bid them, or to pretend a reason why they would not:' we may say as Cresswell[d] in defence of cardinal Allen, "Certainly we might have had more bloody tragedies in England, if the moderation of some more discreetly tempered had not been interposed." However it is no thank to his holiness, his spirit blew high enough.

But I will open this secret no further, if I may have but leave to instance once more. If I mistake not, it was Sixtus quintus who sometimes pronounced a speech in full consistory[e], in which he compares the *assassinat* of Jacques Clement upon Henry the third, to the exploits of Eleazar[f] and Judith, where after having aggravated the faults of the murdered king, concluded him to have died impenitent, denied him the solemnities of mass, dirge and requiem for his soul, at last he ends with a prayer 'that God would finish what in this (bloody) manner had been begun.' I will not aggravate the foulness of the thing by any circumstances (though I cannot but wonder that his holiness should say a prayer of so much abomination), it is of itself too bad.

If his holiness be wronged in the business I have no hand in it; the speech was printed[g] at Paris three months after the murder of the king, and avouched for authentic by the approbation of three doctors, Boucher, Decreil, and Ancelein[h]; let them answer it, I wash my hands of the accusation, and only consider the danger of such doctrines, if set forth with so great authority, and practised by so uncontrollable persons.

If the disciples of Christ, if apostles, if the see apostolic, if the fathers confessors prove *boutefeus* and incendiaries, I'le no more

[c] Innoc. Decretal. de rescript., cap. 'Si quando.' [vid. lib. i. tit. 3. cap. 5.]

[d] Philop. [8vo. Lugd. 1598.] p. 212. n. 306.

[e] Sep. 11, 1589. [See vol. vi. p. 283. The reader may see the speech at full length in Warmington's 'Moderate defence of the oath of allegiance,' p. 128. 4to. 1612.]

[f] [1 Macc. vi. 43.]

[g] By Nichol. Nivelle, and Rollin Thierry, [Anticoton, chap. i. p. 15.]

[h] [vid. ibid.]

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wonder if the people call for fire to consume us, but rather wonder if they do not. And indeed although it be no rare or unusual thing for a papist to be *de facto* loyal and duteous to his prince, yet it is a wonder that he is so, since such doctrines have been taught by so great masters, and at the best he depends but upon the pope's pleasure for his loyalty, which upon what security it rests, you may easily guess from the antecedents.

Thus much for consideration of the persons who asked the question; they were Christ's disciples, they were James and John.

II. "But when James and John SAW THIS."—Our next enquiry shall be of the cause of this their angry question. This we must learn from the foregoing story. Christ was going to the feast at Jerusalem, and passing through a village of Samaria asked lodging for a night[h]; but they perceiving that He was a Jew, would by no means entertain Him, as being of a different religion. For although God appointed that all of the seed of Jacob should go up to Jerusalem to worship, *ἀνερήθη* [?] *γὰρ ἐν ἐνὶ τόπῳ προσκύνησις*[i], yet the tribes of the separation first under Jeroboam worshipped in groves and high places, and after the captivity being a mixed people, half Jew, half gentile, procured a temple to be built them by Sanballat their president, near the city Sichem upon the mountain Gerizim[j], styling themselves *pertinentes ad montem benedictum*, by allusion to the words of God by Moses[k], 'they shall stand upon the mount Gerizim to bless the people, and these upon mount Ebal to curse.' And in case arguments should fail to make this schism plausible, they will make it good by turning their adversaries out of doors. They shall not come near their blessed mount of Gerizim, but fastening an *anathema* on them let them go to Ebal, and curse there. And now I wonder not that these disciples were very angry at them who had lost the true religion, and neglected the offices of humanity to them that kept it. They might go near now to make it a cause of religion; *σεμνότερον ὄνομα τῆς εὐσεβείας*, as Nazianzen[l] speaks, might seem to apologize for them, and so it might if it had not led them to indiscreet and uncharitable zeal. But men care not how far they go, if they do but once think they can make God a party of their quarrel. For when religion which ought to be the antidote of our malice, proves its greatest incentive, our uncharitableness must needs run faster to a mischief, by how much that which stopped its course before drives it on with the greater violence. And therefore as it is ordinary for charity to be called coldness in religion, so it is as ordinary for a pretence of religion to make cold charity.

The present case of the disciples, and the same spirit which for

[h] ver. 50.

[i] Chrysost. in hunc locum. [?]

[j] Josephi antiq., lib. xi. cap. 6. [al. 8. § 4.]—Postellus de linguis, lib. xii. [lege, De linguis duodecim, &c. Vid. lib. 'De originibus,' &c. cap. de lingua Samaritana.]

[k] [Deut. xxvii. 12 sq.]

[l] Orat. xii. [lege xxii. vid. cap. 5.—tom. i. p. 417 A.]

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the same pretended cause is taken up by the persons of the day, proves all this true; with whom fire and faggot is esteemed the best argument to convince the understanding, and the inquisitors of heretical pravity, the best doctors and subtilest disputants, determining all with a *viris ignem, fossam mulieribus*[m]. For thus we had like to have suffered, it was mistaken religion that moved these traitors to so damnable a conspiracy, not for any defence of their own cause, but for extirpation of ours. For else what grievances did they groan under? *In quos eorum populum exæstuantem sollicitavimus? quibus vitæ periculum attulimus?* it was Nazianzen's[n] question to the apostate. Give me leave to consider it as appliable to our present case, and try if I can make a just discovery of the cause that moved these traitors to so accursed a conspiracy.

First then, there was no cause at all given them by us; none put to death for being a Roman catholic, nor any of them punished for his religion.

This hath been the constant attestation[o] of our princes and state since the first laws made against recusants, and the thing itself will bear them record.

From *primo* of Elizabeth to *undecimo*, the papists made no scruple of coming to our churches; recusancy was not then so much as a chrisome, not an embryo. But when Pius quintus sent forth his breves of excommunication and deposition of the queen, then first they forbore to pray with us, or to have any religious communion. This although every where known, yet being a matter of fact, and so as likely to be denied by others as affirmed by us without good evidence; see it therefore affirmed expressly by an act of parliament in *decimo tertio* of Elizabeth, which specifies this as one inconvenience and ill consequence of the bull, **Whereby hath grown great disobedience and boldness in many, not only to withdraw and absent themselves from divine service, now most godly set forth and used within this realm, but also have thought themselves discharged of all obedience,** &c.—Not only recusancy, but likewise disobedience; therefore both recusancy and disobedience.

Two years therefore after this bull, this statute was made if it was possible to nullify the effects of it, to hinder its execution, and if it might be, by this means to keep them, as they had been before, in communion with the church of England, and obedience to her majesty. This was the first statute that concerned them in special, but yet their religion was not meddled with; for this statute against

[m] Decret. Carol. quinti pro Flandris. [vide decret. contr. anabapt. Spiræ promulgata, A.D. 1529. apud Goldast., constit. imperial., t. ii. p. 155, et iv. 494.]

[n] Orat. ii. in Julian. [orat. iv. cap. 98. —tom. i. p. 131.]

[o] Vid. L. Burleigh's book called 'Execution for treason, and not for religion.' [4to. 1583.] King James his 'Declaration to all christian kings and princes,' [p. 289 sqq.—Works, fol. Lond. 1616.] and the lord archbishop of Canterbury his speech in Star-chamber in Burton's case. [June 14, 1637.—For the history of the case see Heylin's life of Laud, book iv. p. 329 sqq.—fol. Lond. 1668.]

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execution of the pope's bulls was no more than what had been established by act of parliament in the sixteenth year of Richard the second, by which it was made *præmunire* to purchase bulls from Rome, and the delinquents in this kind with all their **abettors, fautors, procurators, and maintainers, to be referred to the king's council for further punishment.** There was indeed this severity expressed in the act of 13° of the queen, that the putting them in execution should be capital; and yet this severity was no more than what was inflicted upon the bishop of Ely in Edward the third's time for publishing of a bull against the earl of Chester without the king's leave, and on the bishop of Carlisle in the time of Henry the fourth for the like offence. Thus far our laws are innocent.

But when this statute did not take the good effect for which it was intended, neither keeping them in their ancient communion nor obedience, but for all this, Mayne, Campian, and many others, came as the pope's emissaries for execution of the bull, the state proceeded to a further severity, making laws 1) against recusancy, 2) against seditious and traitorous books, and 3) against the residence of Romish priests in England, making the first finable with a pecuniary mulct; the two latter, capital, as being made of a treasonable nature. Of these in order.

1. The mulct which was imposed for recusancy, was not soul-money, or paid for religion; and that for these reasons.—First, because it is plain religion did not make them absent themselves from our churches, unless they had changed their religion since the bull came over. For if religion could consist with their communion with us before the bull (as it's plain it did) then why not after the bull, unless it be part of their religion to obey the pope, rather than to obey God commanding us to obey our prince?—Secondly, their recusancy was an apparent mischief to our kingdom, and it was the prevention or diversion of this that was the only or special end of these laws.—The mischief is apparent these two ways;—

a) Because by their recusancy they gave attestation that they held the bull to be valid; for else why should they after the bull deny their communion, which before they did not? Either they must think the queen for a just cause, and by a just power, excommunicate, or why did they separate from her communion? Now if the queen by virtue of the bull was excommunicate, why should they stop here? She was by the same deposed, they absolved from all allegiance to her, and commanded to take arms against her. I confess it is no good argument of itself, to say, the pope might excommunicate the queen, therefore depose her from her kingdom; but this concludes with them sufficiently, with whom excommunication not only drives from spirituals, but deprives of temporals, and is not to mend our lives but to take them away; I speak how it is in the case of princes, (and I shall anon prove it) for they being public persons from whose

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deposition more may be gotten, are like to suffer more, *ut extunc ipse (pontifex) vassallos ab ejus fidelitate denunciet absolutos, et terram exponat catholicis occupandam*, as they are taught by pope Innocent the third, in the eighth[p] Lateran council: such is their excommunication for matter of heresy, as was this pretended in the queen's case, so that in respect of them the danger was apparent.

β) It is plain that recusancy and disobedience came actually hand in hand; I say not that the one was the issue of the other, but that they were coetaneous, for the same persons that moved them to recusancy by virtue of the bull, moved them to the execution of it *per omnia*. Now see whither this would tend. They by recusancy were better able to judge of their forces in England, and what party they were able to make for execution of the bull, whilst by that, as by a discriminative cognizance, they were pointed at as abettors of the catholic cause.

Thus far they suffered not for their religion or conscience, unless it were against their conscience to be good subjects, and then it was not religion, at least not christian, that was inconsistent with their loyalty, and so hitherto in respect of us, their machination was altogether causeless.

2. For the second (of which sometimes they accuse our laws) I mean the writing and publishing of seditious and traitorous books, I shall not need to say any thing in defence of its being made capital, for they were ever so[q], and of a high nature treasonable, and the publishers of them by the canons of the church were *ipso facto* excommunicate. This I noted, because the same censure involves more, by virtue of the same canon: I mean, not only the seditious libellers, but impugners of the king's regalties, as also the bringers, publishers, and executioners of the bull; as is to be seen in the constitution of archbishop Stephen[r], in a council held at Oxford. But secondly, whether they were or were not, it matters nothing; this I suppose was no part of their religion, therefore this might be made treason, and yet their religion and peace of conscience undisturbed.

3. But the next is the main out-cry of all, the very *conclamatum est* of the catholic cause, if suffered; it was made treason to be a priest, or at least if any of their priests should be found in England he should be adjudged a traitor, and these laws were not yet repealed, but then in execution.

When certain sycophants told Philip of Macedon[s] that some of his discontented subjects called him tyrant, his answer was, *Rudes sunt Macedones, et scapham vocant scapham*. I wish these men who

[p] [al. 'fourth'; can. iii.—tom. vii. col. 19.]

[q] ['2. For the second (I mean the writing and publishing of seditious and traitorous books) I shall not need to say any thing in defence of its being made capital (though sometimes they accuse our laws for it) for they were ever so,' &c. A.]

[r] Apud Linwood [lib. v. tit. 17. p 345. fol. Oxon. 1679.] 'De senten. excommunicat.' Item omnes illos excommunicationis innodamus sententia, qui pacem et tranquillitatem domini regis et regni injuriose perturbare præsumunt, et qui jura domini regis injuste detinere contendunt.

[s] [Plut. apophthegm., t. vi. p. 678.]

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object this, had the same ingenuity, and would acknowledge that the rudeness of a Macedonian tell-troth is no apparent calumny. And truly, as the case then stood, it was no worse. For consider that the statute against priests was not made till sixteen years after the bull of Pius quintus, and after much evidence both by the confession of some priests themselves, and divers lay persons, that at least many of them came into England with this errand, that they might instigate the queen's liege people to the execution of it. This is very plain in the case of Mayne the jesuit and M. Tregion, who were executed at Launston for the same business[t].

The state could not certainly know what would be the issue, but yet could not but think it likely to produce more and worse consequences for the future. *Leges autem justæ in facta constituuntur*[u] *quia futura in incerto sunt.* The queen then providing for her safety, banished these priests out of her dominions. This was all, and this done with so much lenity and moderation, as if of purpose to render good for their evil, such was her innocence; and yet to provide for her safety, such was her prudence. She gave them forty days' time of preparation for their journey, imposed no penalty for their longer stay in case that any of them were less healthful, or that the winds were cross, or that the weather served not; provided that during their stay they gave security for their due obedience to her laws, and that they should attempt nothing against her person or government, for this was all she aimed at; but if they obeyed not the proscription, having no just cause to the contrary, such as were expressed in the act, then it should be adjudged their errand was not right, and therefore (not their religion, but) their disobedience treasonable.

This was the highest ἀκμὴ of the severity of this state against them. Now first, I shall briefly shew that this proscription, which was the highest penalty, was for just cause, as the case then stood, and deserved on their part; secondly, it was but reasonable, in case they obeyed not the proscription, their stay should be made treason.

1. First, because the priests did generally preach the pope's power either directly over temporals, or else in order to spirituals, of which the pope being judge it would come to the same issue, and this was dangerous to the peace of the kingdom, and intrenched too much upon the regalty. In particular, the case of bringing from the see of Rome and publishing of bulls, was by the lords of the parliament in the sixteenth year of Richard the second[v], judged to be **clearly in derogation of the king's crown and of his regalty, as it is well known and hath been of a long time known,** and therefore they protested together and **every one** severally **by himself, that they would be with the same crown and regalty in these cases specially, and in all other cases which shall be attempted against the same crown and regalty**

[t] 1577.
[u] ['Ideo leges in facta constitui,' &c.] Tac. ann. iii. [cap. 69.]
[v] [cap v. § 2.]

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in all points with all their power. I hope then if the state in the time of queen Elizabeth having far greater reason than ever, shall judge that these bulls, the publishing of them, the preaching of their validity, and reconciling by virtue of them her subjects to the see of Rome, be derogatory to her crown and regalty, I see no reason she should be frighted from her just defence with the bugbear of pretended religion; for if it was not against religion then, why is it now? I confess there is a reason for it, to wit, because now the pope's power is an article of faith (as I shall shew anon) but then it was not with them, any more than now it is with us; but whether this will convince any man of reason, I leave it to himself to consider.

But one thing is observable in that act of parliament of Richard the second, I mean this clause, **as it is well known, and hath been of a long time known.** The pope's encroachments upon the state of England had been an old sore, and by its eld almost habituate; but yet it grieved them nevertheless, nor was the less a fever for being hectical: but so it is, that I am confident upon very good grounds it may be made as apparent as the noon sun, for these six hundred years and upwards, that the bishops of Rome have exercised so extreme and continual tyranny and exactions in this kingdom, that our condition was under him worse than the state of the Athenians under their thirty tyrants, or than our neighbours are now under their Belgic tributes. So many grievances of the people, expilations of the church, abuses to the state, intrenchments upon the royalties of the crown were continued, that it was a great blessing of almighty God our kingdom was delivered from them upon so easy terms, which Grosthead bishop of Lincoln thought would never be done but *in ore gladii cruentandi:* and now to have all these mischiefs return with more strength upon us by the attempts of these priests, had been the highest point of indiscretion and sleepiness. I said 'with more strength,' because what anciently at the highest was thought but a privilege of the church, began now to be an article of faith, and therefore if admitted, would have bound stronger, and without all possibility of redress.

And now if after all this any man should doubt of the justice of these laws against the priest's obtruding upon the state of the pope's power, I only refer him to the parliament of Paris[v], where let him hold his plea against those great sages of the law, for their just censures upon Florentinus Jacobus, Thomas Blanzius, and John Tanquerell, who were all condemned to a solemn honorary penance and satisfaction to the state, and not without extreme difficulty escaped death, for the same cause. But this is not all: I add,

Secondly, the pope had his agent in England to stir up the subjects to rebel against the queen, as I proved before by the testimonies of Catena and Gabutius. It is not then imaginable that he should so poorly intend his own designs, to employ one on purpose, and he but

[v] 1561.

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a merchant, and that the priests, who were the men, if any, most likely to do the business, should be unemployed. I speak not of the argument from matter of fact, (for it is apparent that they were employed, as I shewed but now,) but it is plain also that they must have been employed, if we had had no other argument but a presumption of the pope's ordinary discretion. Things then remaining in this condition, what security could the queen or state have without the absence of those men who must be the instruments of their mischief?

Thirdly, there was great reason those men might be banished who might from their own principles plead immunity from all laws, and subordination to the prince. But that so these priests might, I only bring two witnesses, leading men of their own side. Thus Bellarmine, "The pope hath exempted all clerks from subjection to princes[x]." The same is taught by Emanuel Sà in his aphorisms, *verbo 'Clericus*[y].' I must not dissemble that this aphorism however it passed the press at first, yet in the edition of Paris it was left out. The cause is known to every man: for that it was merely to serve their ends is apparent; for their French freedom was there taken from them, they durst not *parler tout* so near the parliament; but the aphorism is to this day retained in the editions of Antwerp and Cologne.

If this be their doctrine, as it is plain it is taught by these leading authors, I mean Sà and Bellarmine, I know no reason but it may be very just and most convenient to deny those men the country from whose laws they plead exemption.

2. Secondly, it was but reasonable, in case they obeyed not the proscription, their disobedience should be made capital. For if they did not obey, then either they sinned against their conscience in disobeying their lawful prince, and so are *αὐτοκατάκριτοι*, and inexcusable from the law's penalty, which may be extended at the pleasure of the law-giver, where there is no positive injustice in the disproportion; or if they did not sin against their conscience, then of necessity must they think her to be no lawful prince, or not their lawful prince nor they her subjects, and so *ipso facto* are guilty of high treason, and their execution was for treason, not religion, and so the principal[z] is evicted which I shall beg leave to express in S. Cyprian's[a] language, *Non erat*[b] *illi fidei corona, sed pœna perfidiæ; nec religiosæ virtutis exitus gloriosus, sed desperationis interitus.*

For if Valentius[c] banish Eusebius from Samosata, and Eusebius obey not the edict, if Valentius puts him to death, it is not for his being a Christian that he suffers death, but for staying at Samosata against the command of Valentius. Such was the case of the priests,

[x] Lib. i. cap. 28. De clericis. [tom. ii. col. 402 C.]
[y] [But see vol. vi. p. 278, note.]
[z] [sic edd.]
[a] De simplic. prælat. [sive De unit. eccles., p. 114.]
[b] ['erit,' S. Cypr.]
[c] Theodoret., lib. iv. cap. 14. [al. 13. —tom. iii. p. 970 sq.]

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whom for just cause (as I have proved) and too apparent proof of seditious practices, the queen banished. Now if the queen was their lawful sovereign, then were they bound to obey her decree of exile, though it had been unjust, as was the case of Eusebius; or if they did not obey, not to think the laws unjust for punishing their disobedience. I say again, their disobedience, not their religion: for that it was not their religion that was struck at by the justice of these laws, but the security of the queen and state only aimed at, (besides what I have already said) is apparent to the evidence of sense. For when Hart and Bosgrave, jesuits both, came into England against the law, they were apprehended and imprisoned, (for the laws without just execution were of no force for the queen's safety:) but when these men had acknowledged the queen's legitimate power, and put in their security for their due obedience, they obtained their pardon and their liberty. The same proceedings were in the case of Horton and Rishton, all which I hope were not apostates from their order or religion, but so they must have been or not have escaped death in case that their religion had been made capital. Lastly, this statute extended only to such priests who were made priests since *primo* of Elizabeth, and were born in England. It was not treason for a French priest to be in England, but yet so it must have been if religion had been the thing they aimed at. But it is so foul a calumny, I am ashamed to stand longer to refute it. The proceedings of the church and state of England were just, honourable, and religious, full of mercy and discretion, and unless it were that as C. Fimbria complained of Q. Scævola, we did not open our breasts wide enough to receive the danger, there is no cause imaginable, I mean on our parts, to move them to so damned a conspiracy, or indeed to any just complaint.

SECONDLY, if these were not the causes (as they would fain abuse the world into a persuasion that they were), what was? I shall tell you, if you will give me leave ἄνωθεν τὴν πήγην διορύττειν, 'to derive it from its very head,' and then I will leave it to you to judge whether or no my augury fails me.

First, I guess that the traitors were encouraged and primarily moved to this treason from the prevailing opinion which is most generally received on that side, of the lawfulness of deposing princes that are heretical. I say generally received, and I shall make my words good, or else the blame shall lie on themselves for deceiving me when they declare their own minds. I instance first in the fathers of the society. Bellarmine[c] teacheth that kings "have no wrong done them if they be deprived of their kingdoms when they prove heretics." Creswell in his Philopater goes further, saying, that "if his heresy

[c] Nec ulla eis injuria fiet si deponantur.—Lib. v. de Rom. pontif., cap. 7. [tom. i. col. 1085 B.]

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be manifest, he is deposed without any explicit judicial sentence of the pope, the law itself hath passed the sentence of deposition [d]." And therefore

Bonarscius[e] is very angry at Arnald the French king's advocate, for affirming that religion could be no just cause to depose a lawful prince; if he had been brought up in their schools he might have learnt another lesson; *Papa potest mutare regna, et uni auferre atque alteri conferre, tanquam summus princeps spiritualis, si id necessarium sit ad animarum salutem,* saith Bellarmine[f]. He gives his reason too[g], *quia alioqui possent mali principes impune fovere hæreticos,* which is a thing not to be suffered by his holiness.

This doctrine is not the private opinion of these doctors, but *est certa, definita, atque indubitata virorum clarissimorum sententia,* saith F. Creswell[h]; I suppose he means in his own order; and yet I must take heed what I say, for Eudæmon Johannes is very angry with sir Edward Cook for saying it is the doctrine of the jesuits. Do they then deny it? No surely, but *Non est Jesuitarum propria*[i], it is not theirs alone, *sed ut Garnettus respondit, totius ecclesiæ, et quidem ab antiquissimis temporibus consensione recepta doctrina nostra est,* and there he reckons up seven and twenty famous authors of the same opinion. Creswell in his Philopater[k] says as much, if not more: *Hinc etiam infert universa theologorum et jurisconsultorum ecclesiasticorum schola, et est certum et de fide, quemcunque principem christianum, si a religione catholica manifeste deflexerit, et alios avocare voluerit, excidere statim omni potestate ac dignitate ex ipsa vi juris tum humani tum divini.* You see how easily they swallow this great camel. Add to this that Bellarmine[l] himself proves that the pope's temporal power, or of disposing of princes' kingdoms, is a catholic doctrine, for he reckons up of this opinion one and twenty Italians, fourteen French, nine Germans, seven English and Scotch, nineteen Spaniards, and these not *e fæce plebis,* but *e primoribus,* all very famous and very leading authors.

You see it is good divinity amongst them, and I have made it good that it is a general opinion received by all their side if you will believe themselves; and now let us see if it will pass for good law as well as good divinity.

It is not for nothing that the church of France protests against some of their received canons: if they did not, I know not what would become of their princes. Their 'lilies[m]' may be to-day, and

[d] Ex ipsa vi juris et ante omnem sententiam supremi pastoris ac judicis contra ipsum prolatam.—Lugduni impres. 1593. p. 106. [n. 157.]

[e] Amphith. honor. [lib. i. cap. 12.] p. 117. [4to. Palæop. 1605.] Sed heus Arnalde, a cujus institutione hausisti nullam posse intercidere causam quæ regem cogat abire regno? non religionis?

[f] De pontif. Rom., lib. v. cap. 6. [tom. i. col. 1081 A.]

[g] Cap. 7. [vid. col. 1085 C.]

[h] Ubi supra, p. 107. [n. 158.]

[i] Apol. pro Garnet., cap. 3. [p. 59. 8vo. Col. Agr. 1610.]

[k] [p. 106.] num. 157.

[l] Contra Barclaium in princip. fere. [tom. vii. col. 831 sqq.]

[m] [vid. p. 482, med. infra.]

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to-morrow be cast into the oven, if the pope either call their prince Huguenot, as he did Henry the fourth,—or tyrant, as Henry the third,—or unprofitable for the church or kingdom, as he did king Childeric, whom pope Zechary, *de facto*, did depose for the same cause, and inserted his act into the body of the law [n] as a precedent for the future, *quod etiam ex auctoritate frequenti agit sancta ecclesia;* it is impaled in a parenthesis in the body of the canon, lest deposition of princes should be taken for news. The law is clear for matter of fact: the lawfulness follows.

Hæreticis licitum est auferri quæ habent [o], and this not only from a private man, but even from princes, *nam qui in majore dignitate est plus punitur.* Or take it if you please in more proper terms, *Dominus papa principem sæcularem deponere potest propter hæresim* [p], and so another may be chosen, like the Palatines and Castellans in Poland, just as if the king were dead, *nam per hæresim plusquam civiliter mortuus censetur*, saith Simancha [q]; and that by virtue of a constitution of Gregory the ninth, by which every man is freed from all duty, homage, allegiance or subordination whatsoever due to a heretic, whether due by a natural, civil, or political right; *aliquo pacto, aut quacunque firmitate vallatum* [r]. *Et sic nota*, saith the gloss [s], *quod papa potest absolvere laicum de juramento fidelitatis.*

I end those things with the attestation of Bellarmine [t], *Est res certa et explorata posse pontificem maximum justis de causis de temporalibus judicare, atque ipsos temporales principes aliquando deponere.* And again, that we may be sure to know of what nature this doctrine is, he repeats it, *Sic igitur de potestate in temporalibus, quod ea sit in papa, non opinio sed certitudo apud catholicos est.* And now let any man say if this be not a catholic doctrine, and a likely antecedent to have treason to be its consequent.

But I fix not here, only this, it is plain that this proposition is no friend to loyalty; but that which follows is absolutely inconsistent with it, in case our prince be of a different persuasion in matters of religion. For,

Secondly, it is not only lawful to depose princes that are heretical, but it is necessary, and the catholics are bound to do it *sub mortali.* I know not whether it be so generally, I am sure it is as confidently taught as the former, and by as great doctors.

Ecclesia nimis graviter erraret si admitteret aliquem regem qui vellet impune fovere quamlibet sectam, et defendere hæreticos, so Bellarmine [u]. And again [x], *Non licet christianis tolerare regem hære-*

[n] Can. 'Alius.' caus. xv. q. 6. [cap. 3. Gratian. decret., col. 1177.]

[o] Cl. 1. in Summa 23. q. 7. [Gratian. decret. part. ii. caus. 23. qu. 7. in marg., col. 1482. 'Nunc autem.']

[p] Gl. cap. 'Excommunicamus,' tit. 'De hæreticis.' l. 5. [Decretal. Gregor. ix. lib. v. tit. 7. ('De hæreticis') cap. 13. Gloss. 'Si qui vero.']

[q] Cap. xlv. de pœnis. [not found.]

[r] [Decretal. ubi supra, cap. 16.]

[s] [Gloss. ibid.]

[t] Contra Barclaium, cap. iii. [tom. vii. col. 852 B.]

[u] Lib. v. de Rom. pontif., c 7. [tom. i. col. 1085 C.]

[x] Ibid. [col. 1084 A.]

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ticum, si ille conetur pertrahere subditos ad suam hæresim. But F. Cresswell[y] puts the business home to purpose, *Certe non tantum licet, . . sed summa etiam juris divini necessitate ac præcepto, imo conscientiæ vinculo arctissimo, et extremo animarum suarum periculo ac discrimine, christianis omnibus hoc ipsum incumbit, si præstare rem possint;* under peril of their souls they must not suffer an heretical prince to reign over them; *possunt et debent . . . eum arcere ex hominum christianorum dominatu ne alios inficiat*[z], *&c.*

Thirdly, he that saith subjects may and are bound to depose their princes, and to drive them from all rule over Christians, if they be able, means something more. For what if the prince resist? still he is bound to depose him if he be able. How if the prince make a war? the catholic subject must do his duty nevertheless, and war too, if he be able. He that says he may wage a war with his prince, I doubt not but thinks he may kill him; and if the fortune of the war lights so upon him, the subject cannot be blamed for doing of his duty.

It is plain that killing a prince is a certain consequent of deposing him, unless the prince be bound in conscience to think himself a heretic when the pope declares him so, and be likewise bound not to resist, and besides all this will perform these his obligations, and as certainly think himself heretical, and as really give over his kingdom quietly as he is bound. For in case any of these should fail, there can be but very slender assurance of his life. I would be loth to obtrude upon men the odious consequences of their opinions, or to make any thing worse which is capable of a fairer construction; but I crave pardon in this particular, the life of princes is sacred, and is not to be violated so much as in thought, or by the most remote consequence of a public doctrine: but here indeed it is so immediate and natural a consequent of the former, that it must not be dissembled. But what shall we think if even this blasphemy be taught *in terminis?* See this too.

In the year 1407[a], when the duke of Orleans had been slain by John of Burgundy, and the fact notorious beyond a possibility of concealment, he thought it his best way to employ his chaplain to justify the act, pretending that Orleans was a tyrant. This stood him in small stead; for by the procurement of Gerson it was decreed in the council of Constance that tyranny was no sufficient cause for a man to kill a prince. But yet I find that even this decree will not stand princes in much stead. First, because the decree runs, *Ut nemo privata auctoritate, &c.*, but if the pope commands it, then it is *judicium publicum,* and so they are never the more secure for all this. Secondly, because Mariana[b] tells us that this decree is nothing; *namque id decretum (concilii Constantiensis) Romano pon-*

[y] Philopat., p. 110. [n. 162.]
[z] Pag. 107. [n. 157.]
[a] [Anticoton, chap. i. p. 1.]
[b] De Reg. et R. instit., lib. i. c. 6. [p. 62.]

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tifici Martino quinto probatum non invenio, non Eugenio aut successoribus, quorum consensu conciliorum ecclesiasticorum sanctitas stat. Thirdly, because though the council had forbidden killing of tyrannical princes even by public authority, though this decree had been confirmed by the pope, which yet it was not, yet princes are never the more secure if they be convict of heresy, and therefore let them but add heresy to their tyranny, and (this council *non obstante*) they may be killed by any man; for so it is determined in an apology made for Chastel[c], *Licitum esse privatis et singulis reges et principes hæreseos et tyrannidis condemnatos occidere, non obstante decreto concilii Constantiensis;* and the author of the book *De justa abdicatione Henrici III.*[d] affirms it not only lawful but meritorious.

How much less than this is that of Bellarmine[e]? *Si temporalia obsint fini spirituali, spiritualis potestas potest et debet coercere temporalem omni ratione ac via.* If *omni ratione*, then this of killing him in case of necessity or greater convenience, must not be excluded. But to confess the business openly and freely; it is known that either the consent of the people, or the sentence of the pope, or consent of learned men, is with them held to be a *publicum judicium*, and sufficient to sentence a prince and convict him of heresy or tyranny. That opinion which makes the people judge is very rare amongst them, but almost generally exploded[f]; that opinion which makes the learned to be their judge, is I think proper to Mariana or to a few more with him; but that the sentence of the pope is a sufficient conviction of him, and a complete judicial act, is the most catholic opinion on that side, as I shall shew anon. Now whether the pope, or learned men, or the people be to pass this sentence upon the prince, it is plain that it is an universal doctrine amongst them, that after this sentence (whosesoever it be) it is then without question lawful to kill him, and the most that ever they say is, that it is indeed not lawful to kill a king, not lawful for a private man, of his own head, without the public sentence of his judge, but when this judge (whom they affirm to be the pope) hath passed his sentence, then they doubt not of its being lawful. That I say true I appeal to Gregory de Valentia[g], Tolet[h], Bellarmine[i], Suarez[k], Salmeron[l], Serarius[m], Molina[n], Emanuel Sà[o], Azorius[p], Martinus Delrius[q], Lessius[r], Gretser[s], Becanus[t],

[c] Franc. Verun. Const., part. ii. cap. 2. [vid. capp. 12—4.]
[d] [See p. 464, above.]
[e] De pontif. Rom., lib. v. cap. 6. [tom. i. col. 1080 D.]
[f] Vide P. D. M. [Mathew Patenson, doctor of medicine] 'Image of both Churches.' [8vo. Tornay, 1623.]
[g] Tom. iii. disp. 5. q. 8. punct. 3. [col. 986 B.]
[h] In sum., lib. v. cap. 6. [p. 738 sqq.]
[i] Apol. ad R. Angl., c. 13. [tom. vii. col. 797 sqq.]
[k] Defens. fidei, lib. vi. cap. 4. [p. 412 sqq.—fol. Mogunt. 1619.]
[l] In xiii. cap. ad Rom. disp. 5. [tom. xiv. p. 681.]
[m] Quæst. p. [scil. 'prima'] in c. iii. Jud. [p. 75.—fol. Mogunt. 1609.]
[n] De just. et jure, tom. iv. tr. 3. d. 6. [col. 1729.]
[o] Aphorism. verb. 'Tyrannus,' [p. 461, above.]
[p] Instit. moral., part. ii. lib. 11. c. 5. q. 10. [col. 1231.]
[q] In [Senecam] Hercul. furent. [lin. 920.]
[r] De justit. et jure, c. ix. dub. 4. [p. 78.—fol. Par. 1606.]
[s] Chauvesouris polit. [p. 462, above.]

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Sebastan Heissius[u], Richeome[x], Eudæmon Johannes[y], Salianus[z], Filliucius[a], Adam Tanner[b], and their great Thomas Aquinas[c].

All these and many more that I have seen, teach the lawfulness of killing kings after public sentence, and then to beautify the matter, profess that they deny the lawfulness of *regicidium* by a private authority. For if the pope sentence him, then he is no longer a king, and so the killing of him is not *regicidium;* and if any man doth kill him after such sentence, then he kills him not *privata auctoritate*, or *sine judicio publico*, which is all they affirm to be unlawful.

And thus they hope to stop the clamour of the world against them, yet to have their opinions stand entire; the way to their own end is fair, but the prince no jot the more secure of his life. I do them no wrong, I appeal to the authors themselves, there I will be tried. For that either the people, or that a company of learned men, or to be sure the pope, may license a man to kill the king, they speak it with one voice and tongue. And now after all this we may better guess what manner of counsel or threatening (for I know not which to call it) that was which Bellarmine[d] gave sometimes to king James of blessed memory, *Si rex secure regnare, et vitæ suæ ac suorum consulere cupiat, sinat catholicos frui antiqua possessione religionis suæ.* If this be good counsel, then in case the catholics were hindered from the free profession of their religion, at the best it was full of danger if not certain ruin. But I will no more rake this Augean stable; in my first part I shewed it was too catholic a doctrine, and too much practised by the great Cisalpine prelate. I add no more, lest truth itself should blush, fearing to become incredible.

Now if we put all these things together, and then we should prove to be heretics in their account, we are in a fair case, both prince and people; if we can but guess rightly at this, we shall need I think to look no further why fire was called for to consume both our king and country, nor why we may fear it another time.

The author of the 'Epistle of comfort to the catholics in prison,' printed by authority in the year of the powder-treason, is very earnest to persuade his catholics not to come to our churches or communicate with us in any part of our divine service[e], affrighting them with the strange *terriculamenta* of 'half-christians,' 'hypocrites,' 'deniers of Christ,' in

[t] In resp. ad aphorism. Calvinistarum. [aphor. ix. sqq.—p. 96. 8vo. Lond. 1606.]

[u] Contr. Calvinist. aphorism., c. iii. ad aphor. 1. [p. 156 sqq.—8vo. Ingoldst. 1609.]

[x] In expostul. ad Henric. reg. pro societate. [p. 464, above.]

[y] In apolog. pro Henrico Garnetto. [p. 476, above.]

[z] Ad annum mundi 2669, n. 7. [tom. ii. p. 688.—fol. Lut. Par. 1619—24.]

[a] Tract. xxix. p. 2, de quinto præcepto decal., n. xii. [p. 356.—fol. Lugd. 1622.]

[b] Tom. iii. disp. 4. q. 8. dub. 3. n. 32. [col. 1236.]

[c] Opusc. xx. et lib. i. [lege, 'scil. lib. i.'] de regim. princip. c. 6. [f. 162 b sqq. —fol. Venet. 1593.]

[d] In lib. sub nomine Torti, edit. Col. Agr. p. 21. [al. tom. vii. col. 644 D.]

[e] Εἴτις κληρικὸς ἢ λαικὸς εἰσέλθῃ εἰς τὴν συναγωγὴν Ἰουδαίων ἢ αἱρετικῶν συνεύξασθαι, καθαιρείσθω, καὶ ἀφοριζέσθω. xxxvi. [leg. lviii.] can. apost.

Laod. xxxiii. Ὅτι οὐ δεῖ αἱρετικοῖς συνεύχεσθαι. [tom. i. col. 787.]

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case they joined with us in our liturgy. Strange affrightments these, yet not much more than what is true if they esteem us heretics. For if they think us so, we are so to them, and they communicating with us do as much sin as if we were so indeed.

But if we be not heretics, what need all this stir *permissu superiorum?* The counsel of recusancy was unreasonable, dangerous, schismatical, and as the case then stood, very imprudent. In charity to their discretion we cannot but think them uncharitable in their opinion of us.

But there is no need we should dispute ourselves into a conjecture, themselves speak out and plain enough. Hear Bellarmine[f] under the visor of Tortus, affirming that the king's edict commanded the catholics to go to 'heretics'' churches, speaking of ours. But more plain is that of Champ[g] the Sorbonist in his treatise of Vocation of bishops[h], "Therefore as Arianism is a condemned heresy, and the professors thereof be heretics, so likewise is protestantism a condemned heresy, and those that profess it be also heretics."

By this time we see too plainly that the state of protestant princes is full of danger where these men have to do. They may be deposed and expelled from the government of their kingdoms, they must be deposed by the catholics under peril of their souls, it may be done any way that is most convenient, they may be rebelled against, fought with, slain. For all this, it were some ease if here we might fix a *non ultra.* For perhaps these princes might put in a plea for themselves, and go near to prove themselves to be no heretics. All's one, for though they do, yet unless they can persuade his holiness not to judge them so, or declare them heretics, all is to no purpose, for to him they must stand or fall; *nam judicare an rex pertrahat ad hæresin necne, pertinet ad pontificem,* so Bellarmine; they need not stay till his heresy be of itself manifest, he is then to be used like a heretic 'when by the pope of Rome he shall be judged heretical.'

But what matter is it if the pope be judge, for if they may be deposed, as good he as any else. What grievance then can this be to the state of princes more than the former? Yes, very much. 1) Because the pope by his 'order to spirituals' may take away kingdoms upon more pretences than actual heresy. It is a large title, and may do any thing. Bellarmine[i] expresses it handsomely, and it is the doctrine of their great Aquinas[j], "The pope," saith he, "by his spiritual power may dispose of the temporalties of all the Christians in the world, when it is requisite to the end of the spiritual power." The words are plain that he may do it for his own ends (for his is the 'spiritual power') that is for the advancement of the see apostolic, and thus (to be sure) he did actually with Frederick Barba-

[f] Apol. ad reg. angl. [per totam; tom. vii. col. 705 sqq.]
[g] [al. 'Champney.']
[h] Cap. xi. [§ 8.] p. 149. Douay 1616.
[i] Ubi supra.
[j] De regim. princip. [vid. lib. iii. cap. 10.]

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rossa, John of Navarre, the earl of Tholouse, and our own king John. 2) The pope pretends to a power that to avoid the probable danger of the increase of heresy he may take away territory from the right owner, as is reported by the cardinal D'Ossat, and this is soon pretended, for who is there that cannot make probabilities, especially when a kingdom is at stake? 3) We find examples that the pope hath excommunicated princes and declared them heretics, when all the heresy hath been a not laying their crowns at the feet of S. Peter. The case of Lewis the fourth is every where known, whom John the twenty-third excommunicated: Platina[k] tells the reason; he called himself emperor without the pope's leave, and aided the Italian deputies to recover Milan: doubtless a most damnable and fundamental heresy. 4) How if it proves in the pope's account to be a heresy to defend the immediate right of princes to their kingdoms, dependent only on God, not on the see apostolic? If this be no heresy nor like heresy to say it, I would fain learn the meaning of Baronius[l] concerning the book of Johannes de Roa, who sometimes had been a jesuit, but then changed his order, and became Augustinian, saying, "it was sentenced to the fire before it had escaped the press." And good reason, *nihil enim tale a patribus societatis didicit.* Good men, they never taught him any such doctrine as is contained in that pestilent book *De juribus principalibus defendendis et moderandis juste.* Now if this be heresy or like it, to preach such a doctrine, then likely it will be judged heresy in princes to do so, that is, to hold their crowns without acknowledgment of subordination to S. Peter's chair. And if it be not heresy to do so, it is in their account as bad, for so the jesuits in their *Veritas defensa* against the action of Arnald the advocate affirm *in terminis* that the actions of some kings of France against the pope in defence of their regalties[m], were but "examples of rebellion, and spots to disgrace the purity of the French lilies." 5) Put case the pope should chance to mistake in his sentence against a prince for the cause of heresy, yet for all this mistake he can secure any man to take away the prince's life or kingdom. His lawyers will be his security for this point. For although in this case the deposition of the prince should be, and be acknowledged to be, against God's law, the prince being neither tyrant nor heretic, yet his holiness commanding it takes away the unlawfulness of it by his dispensation. So D. Marta[n], and for this doctrine he quotes Hostiensis, Felinus, Gratus, the abbat, the archbishop of Florence, Ancharanus, Johannes Andreas, Laurentius de Pinu, and some others. Indeed his divines deny this, *sed contrarium tamen observatur,* as it's very well observed by the same doctor, for he brings the practice and example[o] of pope Martin the fifth, Julius the second, Celestine the third, Alexander the third, and Sixtus

[k] In Clemente quinto. [lege, In Joanne iii. p. 196.]

[l] Baron. tom. vi. annal., An. Dom. ccccxlvii. [n. 8.]

[m] ['regalities' B.]

[n] De jurisd. [part. iv. cent. 1.] cas. lxiv. n. 14. [p. 132.]

[o] Num. 17. [lege 16; ibid.]

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quintus, all which dispensed in cases acknowledged to be expressly against God's law. 6) Lastly, how if the pope should lay a claim to all the kingdoms of the world, as belonging to S. Peter's patrimony by right of spiritual pre-eminence? I know no great security we have to the contrary. For first, it is known he hath claimed the kingdom of England, as feudatory to the see apostolic[p]. Which when I considered I wondered not at that new and insolent title which Mosconius[q] gives his holiness of *defensor fidei*. He might have added the title of *rex catholicus*, and *christianissimus*. For D. Marta in his treatise of jurisdiction[r], which he dedicated to Paulus quintus, hath that for an argument why he dedicated his book to him, because forsooth the pope is the only monarch of the world. But of greater authority is that of Thomas Aquinas[s] affirming the pope to be the vertical top of all power ecclesiastical and civil. So that now it may be true which the bishop of Patara told the emperor, in behalf of pope Sylverius[t], *Multos esse . . reges, sed nullum talem qualis ille qui est papa super ecclesiam mundi totius.*

For these reasons I think it is true enough that the constituting the pope the judge of princes in the matter of deposition, is of more danger than the thing itself.—The sum is this. However schism or heresy may be pretended, yet it is but during the pope's pleasure that kings or subjects shall remain firm in their mutual necessitude. For if our prince be but excommunicate or declared heretic, then to be a good subject will be accounted no better than irreligion and anti-catholicism. If the conclusion be too hard and intolerable, then so are the premises, and yet they pass for good catholic doctrine among themselves.

But if truly and *ex animo* they are otherwise affected, they should do well to unsay what hath been said, and declare themselves by public authority against such doctrines. And say whether or no their determinations shall be *de fide?* If they be, then all those famous catholic doctors, Thomas Aquinas, Bellarmine, Creswell, Mariana, Emanuel Sà, &c., are heretics, and their canons teach heresy, and many of their popes to be condemned as heretical, for practising and teaching deposition of princes by an authority usurped against and in prejudice of the christian faith. But if their answers be not *de fide*, then they had as good say nothing, for the danger is not at all decreased, because if there be doctors on both sides, by their own as-

[p] Rex Anglorum est subditus Romano pontifici ratione directi dominii quod in regnum Angliæ et Hiberniæ Romana habet ecclesia.—Bellarm. apol. adv. R. Angl. c. 3. [tom. vii. col. 721.]

[q] De majest. milit. eccles., cap. i. p. 25. [4to. Venet. 1602.]

[r] Tibi a quo emanat omnis jurisdictio, unicus in orbe pontifex, imperator et rex, omnium principum superior, rerumque et personarum supremus et dominus. [Epist. dedicat.]

[s] 2 Sent. dist. xliv. [ad fin.] et lib. iii. [cap. 10.] de regim. princip.

[t] Liberat. in breviar. de causa Nestorian., cap. 21. [p. 151. 4to. Par. 1575. 'Multos esse dicens in hoc mundo reges, et non esse unum, sicut ille papa est super ecclesiam mundi totius, a sua sede expulsus.']

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sertion[u] they may without sin follow either, but yet more safely if they follow the most received and the most authorized, and whither this rule will lead them, I will be judged by any man that hath considered the premises. Briefly, either this thing must remain in the same state it is, and our princes still exposed to so extreme hazards, or else let his holiness seat himself in his chair, condemn these doctrines, vow against their future practice, limit his *ordo ad spiritualia*, contain himself within the limits of causes directly and merely ecclesiastical, disclaim all power, so much as indirect, over princes' temporals, and all this with an intent to oblige all christendom. Which when I see done, I shall be most ready to believe that nothing in popery doth either directly or by a necessary consequence destroy loyalty to our lawful prince, but not till then, having so much evidence to the contrary.

Thus much was occasioned by consideration of the cause of the disciples' *quære*, which was, "when they saw this," that their Lord and Master[v] for His difference in religion was turned forth of doors; which when they saw,

III. "They said, LORD." It was well they asked at all, and would not too hastily act what they too suddenly had intended, but it was better that they asked Christ, it had been the best warrant they could have had, could they have obtained but a *magister dixit*. But this was not likely, it was too strange a question to ask of such a Master[w]. *A Magistro mansuetudinis licentiam crudelitatis?* Nothing could have come more cross to His disposition. His spirit never was addicted to blood, unless it were to shed His own. He was a prince of peace, and set forth to us by all the symbols of peace and gentleness, as of 'a sheep,' 'a lamb,' 'a hen,' a gentle twining vine, the healing olive. And is it likely that such a one should give His *placet* to the utter ruin of a company of poor villagers for denying Him a night's lodging, moved thereto by the foregoing scandal of a schism? He knew better what it cost to redeem a man, and to save his life from destruction, than to be so hasty for his ruin. And if the fathers confessors who were to answer the question of the day had but reflected upon this gospel, they might have informed their penitents better than to have engaged them upon such antichristian and treasonable practices, as to destroy an assembly of Christians, as to depose or kill a king.

It is the proper cognizance of Mahumetanism by fire and sword to maintain their cause, and to propagate their religion by ruin of princes and conquering their kingdoms; but it is the excellency of christianity that by humility and obedience it made princes tributary to our dear Master, and homagers to His kingdom. When Valenti-

[u] ['Mercy and Truth, or] Charity maintained by Catholics,' [by Mat. Wilson, al. Nic. Smith, al. Edward Knott, a Jesuit; pt. i.] cap. 7. [p. 287. 4to. 1634.]

[v] ['their L. and M.,' A.]

[w] ['such a Mr.' A.]

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nian[x] sent Calligonus his chamberlain to S. Ambrose to threaten him from his faith, his answer was, *Deus permittit tibi ut impleas quod minaris; ego patiar quod est episcopi, tu facies quod est spadonis.* He did not stir up the numerous people of his diocese to rebel against the emperor, or depose him, employed no agent in his court to undermine his security, nor assassin to take his life. He and the rest of those good fathers would not have lost their possibility of being martyrs, for the world, unless it were by persuading the emperors to the christian faith. "We pray for all our governors, that they might have long life, a secure government, a safe house, strong armies, good subjects, quiet world;" so Tertullian[y].

I had thought that the doctrine and example of our B. Saviour, the practice apostolical and primitive, had been ties enough to keep us in our obedience to God and the king, and in christian charity to all: but I find that all these precepts come to nothing, for 'the apostles and primitive Christians did not actually depose kings, nor alter states, nor call for fire to consume their enemies, not because it was simply unlawful so to do, or any way adverse to the precepts of Christ, but because they wanted power.' So Bellarmine[z], "The church gave leave that the faithful should obey Julian because then they wanted forces." And F. Cresswell[a] is very confident of the business, "they might without all question have appointed to themselves other kings and princes, if the Christians had been strong enough to bring their intendments to pass." But because they could not, therefore it was not lawful for them to go about it, nor is it for us in the same case, "especially if the prince hath quiet possession, and a strong guard about him, then by no means is it lawful for a single man by his own authority to assault his prince that rules tyrannically;" so Salmeron[b]. But who sees not that this way murder may be lawful? For true it is God commanded us, saying, "Thou shalt not kill," that is, if thou art not able to lift up thy hand, or strike a stroke; thou shalt not blaspheme, that is, if thou beest speechless; thou must be obedient to thy prince, that is, if thou canst not tell how to help it. Good doctrine this! And indeed it might possibly be something if God had commanded our subordination to princes only "for wrath," for then *si vires adsint,* 'if we can defend ourselves,' we are secure, we need not fear His wrath; but when He adds, "also for conscience sake," I cannot sufficiently wonder that any man should obtrude so senseless, so illiterate, and so impious an interpretation upon the christian world, under the title of catholic doctrine.

Christ when He was betrayed and seized upon by His murderers could have commanded twelve legions of angels for His guard; *non*

[x] [S. Ambros. epist. xx. § 28.]

[y] Apologet. [vid. § 30. p. 27 A.]

[z] [Quod si christiani olim non deposuerunt .. Julianum, .. id fuit quia deerant vires temporales christianis.] De pontif. Rom., lib. v. cap. 7. [tom. i. col. 1084.]

[a] Philopater, p. 107. [n. 158.]

[b] Disp. v. in cap. xiii. ad Rom. [tom. xiii. p. 681.]

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defuerunt vires; and in all human likelihood such a *satellitium* as that would have moved them to a belief in Him, or else I am sure might have destroyed the unbelievers. Shall I say more against this rude *glossema?* Then thus. It is false that the primitive christians had not power to defend themselves against their persecutors. Hear S. Cyprian[c], *Nemo nostrum quando apprehenditur reluctatur, nec se adversus injustam violentiam vestram, quamvis nimius et copiosus noster sit populus, ulciscitur.* They could have resisted and that to blood, but they had not so learned Christ. Prayers and tears were the arms of Christians, and then they had a defence beyond all this, when they were hard put to it, *mori potuerunt,* a submission of their bodies to martyrdom was their last refuge.

Thus S. Agnes, Lucia, Agatha, Christina, Domitilla, saved both their faith and chastity, *non armis sed ignibus et carnificis manu,* the tormentor's last cruelty defended them from all succeeding danger.

I will not yet conclude that that which these men obtrude for catholic doctrine is flat and direct heresy; I will instance but once more, and then I shall. In the fourth council of Toledo, which was assembled when the usurping and tyrannizing Goths did domineer in Europe, the most whereof were tyrants, usurpers, or Arians; the council decreed, that if any man did violate the life or person of his king, *aut potestate regni exuerit,* 'kill him or depose him,' *anathema sit, &c.,* 'he should be accursed in the sight of God and His holy angels, and together with all the companions of his iniquity, he should be separated from the catholic church.' And now I hope I may say that these men who either practise or advise such practices as killing or deposing kings, are as formally condemned for heresy, and anathematized, as ever was Manichee or Cataphrygian. I know not but perhaps this might be thought of when the jesuits were inscribed heretics upon the public pillar before the Louvre in Paris, upon their banishment: however, let them answer it as they may, it concerns them as much as their being catholics comes to. *Et considerent quia*[d] *quæ prædicant tantopere verba, aut ipsorum summorum pontificum sunt suas fimbrias extendentium, aut illorum qui eis adulantur,* as said Æneas Sylvius[e], but at no hand can it be christian doctrine.

I instanced in these things to shew the antithesis between the spirit of our blessed Saviour, who answered the question of the text, and the fathers confessors of whom was asked the question of the day.

But give me leave to consider them not only as misinforming their penitents, but as concealing their intended purpose, for even this way the persons to whom the question was propounded made themselves guilty of the intended machination. For by all law ecclesiastical[f]

[c] [Ad Demetrian, p. 192.]
[d] ['Nec considerant miseri, quia,' ed.]
[e] De gestis concil. Basil., lib. i. [p. 12 D.]
[f] Cap. 'Quantæ,' De sentent. excom. &c. [Decretal. Greg, lib. v. tit. 39. cap.

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and civil[g] he that conceals an intended murder or treason makes himself as much a party for concealing as is the principal for contriving.

Object. But these fathers confessors could not be accused by virtue of these general laws, as being exempt by virtue of a special case, for they received notice of these things only in confession, the seal of which is so sacred and inviolable, that he is sacrilegious who in any case doth break it open, though it be to avoid the greatest evil that can happen, so Bellarmine[h]; to save the lives of all the kings in christendom, so Binet[i]; though to save a whole commonwealth from damage, temporal or spiritual, of body or soul, so Suarez[k].

A considerable matter: on the one side we are threatened by sacrilege, on the other by danger of princes and commonwealths, for the case may happen, that either the prince and whole state may be suffered to perish bodily and ghostly, or else the priest must certainly damn himself by the sacrilegious breach of the holy seal of confession. Give me leave briefly to consider it, and, both for the acquittance of our state in its proceedings against these traitors, and for the regulating of the case itself, to say these two things.

1) This present treason was not revealed to these fathers confessors in formal confession.

2) If it had, it did not bind to secrecy in the present case.

Of the FIRST, only a word.

1. It was only propounded to them in way of question or consultation (like this in the text) as appeared by their own confessions, and the attestation of then sir Henry Mountague recorder of London to Garnet himself. It could not therefore be a formal confession, and therefore not bind to the seal. It is the common opinion of their own doctors[l], *Non enim inducitur obligatio sigilli in confessione quam quis facit sine ullo animo accipiendi absolutionem, sed solum consilii petendi causa.*

2. It was propounded to these fathers confessors as a thing not subjicible to their penitential judicature, because it was a fact not repented of, but then in agitation, and resolved upon for the future. How then could this be a confession, whose institution must certainly be in order to absolution, and how could this be in any such order, when it

47.] et c. 'Delicto,' ibid. in 6. 13. q. 3. q. 3. [? c. 'Dilecto filio,' sext. decretal. lib. v. tit. 11. cap. 6.]

[g] L. i. 'Occisorum,' ad S. C. Silanian. et l. i. [leg. ix.] ad l. Cornel. de falsis. [Digest., lib. xxix. tit. 5. l. 1. p. 768, et lib. xlviii. tit. 10. l. 9. part. 1. p. 1529.] L. 'Quisquis,' ad l. Jul. majest. [Cod., lib. ix. tit. 8. l. 5. col. 792.]

[h] Apol. adv. R. Angl. [cap. xiii. tom. vii. col. 804; sed vide locum.]

[i] Casaub. ad Front. Duc. [p. 140. 4to. Lond. 1611.]

[k] In 3 part. D. Thom. disp. xxxiii. sect. 1. n. 2. [tom. iv. p. 484 D.]

[l] Vide Casaub. epist. ad Front. Duc. p. 133. [ed. ut supra.]

D. Soto in iv. lib. sent., d. 18. q. 4. art. v. concl. 5. [Ita Coninck, sed legendum videtur, art. vi. concl. 2. p. 475.]

Navar. [enchirid.] c. viii. n. 18. [tom. iii. p. 44 C.]

Suarez [ubi supra] disp. xxxiii. sect. 2. [n. 7. p. 489 D.]

Coninck [disp. ix. scil.] de sigill. conf., dub. i. n. 7. [p. 492. fol. Antuerp. 1616.]

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was a business of which they could not expect to be absolved, unless they hoped to sin with a pardon about their necks; and on condition God would be merciful to them in its remission, would come and profess that they were resolved to anger Him? In reason this could be no act of repentance, neither could it by confession of their own side. It is the doctrine of Hostiensis; and Navarre[m] and cardinal Alban[n] confess it to be most commonly received.

3. It was not only not repented of, but by them reputed to be a good action, and so could not be a matter of confession. I appeal to any of their own manuals and penitentiary books. It is culpable, say they,—I am sure it is ridiculous in any man,—to confess and shrive himself of a good action, and that this was such in their opinion it's plain by that impious answer of Garnet[o], affirming it a business greatly meritorious if any good might thence accrue to the catholic cause.

4. By this their pretended confession they endeavoured to acquire new complices, as is evident in the 'Proceedings against the traitors.' They were therefore bound to reveal it, for it neither was nor could be a proper and formal confession. That this is the common opinion of their own schools, see it affirmed by Ægidius Coninck[p].

The first particular then is plain. Here neither was the form of confession, nor yet could this thing be a matter of confession, therefore supposing the seal of confession to be sacredly inviolable in all cases, yet they were highly blameable for their concealment in the present.

But the truth of the SECOND particular is more to be enquired of. That is, that though these things had been only revealed in confession, and this confession had been formal and direct, yet they were bound in the present case to reveal it, because the seal of confession is not so inviolable as that in no case it is to be broken up, and if in any, especially it may be opened in the case of treason.

I never knew any thing cried up with so general a voice upon so little ground, as is the over-hallowed seal of confession.

True it is, that an ordinary secret committed to a friend in civil commerce, is not to be revealed upon every cause, nor upon many, (but upon some it may, as they all confess.) If thus, then much rather is this to be observed in the revelation of the secrets of our consciences, not only from the ordinary tie to secrecy, but likewise lest sins should grow more frequent, if so great a remedy of them be made so odious, as to expose us to a public infamy or danger of the law. The council therefore that first introduced this obligation was very prudent and reasonable, pleads a thousand years' prescription, and relies upon good conveniences. This is all that ever could be

[m] Cap. ['Pen.] sacerdos,' iii. q. n. 116. [tom. i. p 574.]

[n] ['Allen' B, sed male; vid. Mazzuchelli.] In lucubrat. ad Bartolum in l. 'Ut vim,' n. 22. ff. de justitia et jure.

[o] See 'Proceed. against late Traitors.' [sign. R. 3.—see p. 466 above.]

[p] Ubi supra.

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proved of it (as may appear anon) but these are too weak a base to build so great a structure on it, as to make it sacrilege, or any sin at all, to reveal confessions in some cases.

1. For first, if because it is delivered as a secret, and such a secret, it is the more closely and religiously to be kept; it is true, but concludes no more but that it must be a greater cause that must authorize a publication of this, than of the secrets of ordinary commerce between friend and friend.

2. If the licensing of publication of confession be a way to make confession odious, and therefore that it may not be published, I say if this concludes, then on the contrary it concludes far more strongly that therefore in some cases it may be published, because nothing can make a thing more odious and intolerable than if it be made a cover for grand impieties, so as to engage a true subject quietly and knowingly to see his prince murdered.

3. If it be discouragement to the practice of confession that some sins revealed in it must be published though with peril to the delinquent's fame and life, then it will be a far greater discouragement to the sin, when that it shall by an universal judgment be so detested, that its concealment may not be permitted though it be with the hazard of discouraging the holy duty of confession; and when the being guilty of such a sin shall reduce men into such straits, that either they shall want the benefit of absolution, or submit themselves to a public satisfaction, and so even in this particular the benefit is far greater than the imaginary inconvenience.

The conveniences of the seal force no more than that it is convenient to be observed, not simply and absolutely in all cases necessary. And perhaps Suarez[q], the great patron of it, perceived it, however he lays the burden *super communi consensu ecclesiæ, ejusque perpetua traditione.* If then I can shew, 1) that there is no such catholic consent of the present church, 2) nor any universal tradition of the ancient church for the inviolable seal, but plainly the contrary, then our church in her permission of the priests to reveal some confessions is as inculpable as those of the present church, who (besides herself) teach and practise it, and as the primitive church, whose example in this (as in other things) she strictly follows.

Of the FIRST. The church of England, which observes the seal of confession as sacredly as reason or religion itself can possibly permit, yet forbids not disclosure in case of murder or treason[r], but in these particulars leaves us entire in our obedience to the common laws of England, and these command it. That the church of England gives leave in some cases to reveal confessions, is argument enough to prove that the seal is not founded upon the consent of the present catholic church; for it is no more a begging of the question (nor

[q] In 3 part. D. Thom. disp. 33. sect. 1. n. 2. [ubi supra, F.]

[r] Can. 113. A.D. 1604. [ad fin.]

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apparently so much) to say, the church of England is a part of the catholic church, and therefore her consent is required to make a thing universal, than to say, the church of Rome is the whole catholic church, therefore her consent is sufficient to make a thing catholic. But I shall not need to proceed this way: for,

First, it is apparent that of their own side Altisidiorensis largely and professedly proves the lawfulness of publication in some cases, as is to be seen, *lib.* 4. *Summæ, tract.* 6. *cap.* [3.—*vid.* Suarez *ubi supra* p. 484 D.] *q.* 7[s]; and Garnet himself, the man who if any had most need to stand in defence of the seal, that the pretence of it might have defended him, yet confessed of his own accord[t] *leges quæ celare hæc prohibent apprime esse justus et salutares.* He adds his reason (and that is more than his authority), for (saith he) it is not fitting that the life and safety of a prince should depend upon the private niceties of any man's conscience. If two, nay if one dissent, it is enough to destroy a consent. But see farther;—

There are many cases, generally confessed amongst themselves, in which the seal of formal and (as they love to speak) sacramental confession may be broken open. I instance but in two or three.

1. Confession may be revealed to clear a doubtful case of marriage. It is the opinion of many great canonists, as you may see them quoted by Suarez de Paz[u], and Covaruvias[x]; and the case of the Venetian[y] who married a virgin that was both his sister and daughter, and that at Rome under pope Paul the third almost to like purpose, were long disputed on both sides whether they were to be revealed or not, so that at most it is but a doubtful matter in such cases whether the tie of secrecy doth oblige. Now if for the proof of marriage the seal may be broken up, that man and wife might live contentedly and as they ought, strange it should be unlawful to reveal confessions in case of treason, for the safety of a prince or state!

2. In case of heresy the seal binds not, by their own general confession. It is a rule amongst them,

Hæresis est crimen quod non confessio celat[z].

Now I would fain learn why treason is not as revealable as heresy? Is heresy dangerous to souls? then surely so is treason, unless it be none, or a very small crime. May heresy infect others? so may treason, as it did in the present. It may then as well be revealed as heresy. Now that it may something rather, I have these reasons.

[s] [vid. lib. iv. summæ, fo. cclxx. b.]

[t] Actio in prodit. lat. p. 99. [vide apud Eudæm. Joan., apol. pro Garneto, cap. xi. § 2. p. 296; cf. cap. i. init.—8vo. Col. Agr. 1610.]

[u] [Lege, Ign. Lopez de Salsedo, in scholiis ad J. B. Diaz] Practic. crim. ecclesiast. [al. canon.] cap. 109. [The two works which Taylor here confuses are bound up together in one volume in the Bodleian library; and Taylor, writing in Oxford, possibly used that volume, and imagined the first title page to apply to the whole of it.]

[x] Resol. de matrimon. [legendum videtur (vide Suarez ubi supra) In lib. iv. Decretal. part. 2. cap. 8. § 12. n. 8 sqq. —tom. ii. p. 219. fol. Lugd. 1606.]

[y] [Comitol., resp. mor. i. 112.]

[z] [vid. Navar., p. 488 supra.]

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First, because it is not so certain that such an opinion is heresy, as that such a fact is treason. Secondly, because although both treason and real heresy be damnable and dangerous to souls, yet heresy kills no kings as treason doth. I confess that heresy may, and doth teach it, but then it degenerates into treason. Now if some heresy may be treason, then that treason is heresy, and so a case of treason may occur, in which from their own confession, treason is revealable.

3. By the most general voice of their own side any man may license his confessor to reveal his confession. It is the doctrine of Scotus, Durandus, Almain, Navarre, Medina, and generally of all the Thomists. I infer, if a private man may license his confessor to reveal his confession, then the seal of confession is not founded upon any divine commandment, for if it were, the penitent could not give the priest licence to break it. But if the penitent may give his confessor leave, because the tie of secrecy is a bond in which the priest stands bound to the penitent[a], and he giving him leave, remits of his own right, then much rather may a whole state authorize this publication; for whatever personal right a private man hath, that the whole state hath much rather, for he is included in it as a part of the whole, and in such cases as concern the whole commonwealth (as this of treason doth most especially) the rule of the law holds without exception, *Refertur ad universos quod publice fit per majorem partem*[b]; the delinquent gives leave to the publication of confession, therefore because the whole state doth, whereof he is one member. I add, that in the case of treason this is much rather true, for here the delinquent loseth all his right whatsoever, prædial, personal, and of privilege, and therefore the commonwealth can the better license the publication, and the breach of the bond of secrecy, in which the confessor stood tied to the penitent by virtue of implicit stipulation.

4. Lastly, even in special, in the very case of treason confessed, many of their own do actually practise a publication, when either they are loyal of themselves, or dare not be otherwise.

I instance first in the church of France. For this see Bodinus[c], who reports of a Norman gentleman whom his confessor discovered for having confessed a treasonable purpose he sometimes had, of killing Francis the first, of which he was penitent, did his penance, craved absolution, obtained it, but yet was sentenced to the axe by express commission from the king to the parliament of Paris. The like confession was made by the lord of Hauteville[d] when he was in danger of death, which when he had escaped, he incurred it with the

[a] L. 'Quod major.' ff. ad Municipalem. [Digest., lib. 1. tit. i. l. 19. p. 1602.]

[b] ff. 'De regul. juris' ad sect. 'Refertur.' [ibid. tit. 17. in l. (160) 'Aliud,' p. 1663.]—L. 7. sect. ult. ff. 'De pact.' [ibid. lib. ii. tit. 14. l. 7. § 8, 'Hodie.' p. 54.]

[c] De republ., lib. ii. cap. 5. [p. 210 D. —fol. Par. 1586.]

[d] Histoire de la paix.

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disadvantage of public infamy upon the scaffold. I instance not in the case of Barrière, it is every where known as it is reported partly by Thuanus[e], but more fully by the author of *Histoire de la paix*. Nor yet is France singular in the practice of publication of confessed treason. For at Rome there have been examples of the like[f], I mean of those who confessed their purpose of killing the pope, who were revealed by their confessors, and accordingly punished.

Thus then the first pretence proves a nullity, and either our laws are just in commanding publication of confession in case of treason, or themselves very culpable in teaching and practising it in the same, and in cases of less moment.

The SECOND is like the first, for it is extremely vain to pretend that the seal of confession is founded upon catholic tradition. Judge by the sequel.

The first word I hear of concealing confessions is in Sozomen[g], relating how the Greek church about the time of Decius the emperor, set over the penitents a public penitentiary priest, who was bound to be *vir bonæ conversationis, servansque secretum*, 'a good man and a keeper of secrets;' for indeed he was bound to conceal some crimes, in particular those which an adulteress had confessed, I mean concerning her adultery; as appears in the canons of S. Basil[h]. But yet this priest who was so tied to a religious secrecy did publish many of them in the congregation before the people, that they might reprove the delinquent and discountenance the sin. The same story is reported by Cassiodore[i], and Nicephorus[k] from the same author.

The lawfulness and practice of publication in some cases is as clear in Origen[l]. "If," saith he, "the physician of thy soul perceives thy sins to be such as to need so harsh a remedy as to have them published before the assemblies of the people, that others may be admonished, and thou the better cured; he need be very deliberate, and skilful in the application of it." Hitherto no such thing as an universal tradition for the pretended inviolable sacramental seal; for Origen plainly, and by them confessedly speaks of such sins as first were privately confessed to the priest; how else should he deliberate of their publication? but yet he did so, and for all the seal of confession, sometimes opened many of them, to no fewer witnesses than a whole assembly. Thus it was in the Greek church both law and custom. But now if we look into the Latin church we shall find that it was taken up from example of the Greeks, and somewhile practised, that some particular sins should be published in the church

[e] [lib. cvii. cap. 13.]

[f] Dominic. a Soto, memb. iii. q. 4. concl. 2. [Relectio] de rat. tegendi secret. [p. 338.—8vo. Venet. 1590.]

[g] Hist. eccles., lib. vii. cap. 16. [p. 299 sq.]

[h] Τὰς μοιχευθείσας γυναῖκος καὶ ἐξαγορευούσας δι' αἰδήμειαν .. δημοσιεύειν οὐκ ἐκέλευσαν οἱ πατέρες ἡμῶν.—Epist. ad Amphil. [can. xxxiv.—tom. iii. p. 295.]

[i] [Hist. tripart. ix. 35.]

[k] [Hist. eccles. xii. 28.]

[l] Homil. ii. in psal. xxxvii. [§ 6.—tom. ii. p. 688.]

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before the congregation, as it is confessed in the council of Mentz[m], and inserted by Burchard[n] into his decree.

But when the lay piety began to cool, and the zeal of some clergymen wax too hot, they would needs heighten this custom of publication of some sins to a law of the publishing of all sins. This being judged to be inconvenient, expressed the first decree for the seal of confession in the Latin church. Now see how it is uttered, and it will sufficiently inform us both of the practice and the opinion which antiquity had of the obligation to the seal.

Illam contra apostolicam regulam præsumptionem[o], &c., that is, 'it was against the apostolical ordinance that a law should enjoin that the priest should reveal all those sins which had been told him in confession.' It might be done, so it were not required and exacted, and yet might be so required, so it were not a publication of all. *Non enim omnium hujusmodi sunt peccata*, saith S. Leo, 'some sins are inconvenient to be published, it is not fit the world should know all,' therefore some they might, or else he had said nothing. The reason which he gives makes the business somewhat clearer, for he derives it not from any simple necessity of the thing or a divine right, but lest men out of inordinate love to themselves, 'should rather refuse to be washed than buy their purity with so much shame.' The whole epistle hath many things in it excellently to the same purpose.

I say no more, the doctrine and practice of antiquity is sufficiently evident, and that there is nothing less than an universal tradition for the seal of confession to be observed in all cases, even of sins of the highest malignity.

Thus these fathers confessors are made totally inexcusable by concealing a treason which was not revealed to them in a formal confession, and had been likewise culpable though it had, there being, as I have shewn, no such sacredness of the seal as to be inviolable in all cases whatsoever.

I have now done with the several considerations of the persons to whom the question was propounded, they were the fathers confessors in the day, but it was Christ the Lord in my text: the question itself follows;—

IV. Shall we command FIRE to come from heaven and consume them?

The question was concerning the fate of a whole town of Samaria, in our case it was more; of the fate of a whole kingdom. It had been well if such a question had been silenced by a direct negative or (as the judges of the Areopage used to do) put off *ad diem longissimum*, that they might have expected the answer three ages after.

[m] Cap. 10 et 21. [Rather, in the second council of Rheims, A.D. 813; (can. xxxi.) which comes next in the collection of councils to the first of Mentz, in the same year.—tom. iv. col. 1020 D.]

[n] Lib. xix. cap. 37. [fo. 287 b.]

[o] Decret. S. Leonis. p. m. Epist. lxxx. ad episc. Campan. [Concil. reg., tom. vii. p. 167.]

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— De morte hominis nulla est cunctatio longa[p],

No demur had been too long in a case of so much and so royal blood, the blood of a king, of a king's children, of a king's kingdom.

— Πριαμὸς Πριαμοῖό τε παῖδες[q],

king and kingdom should have been made a solemn sacrifice to appease their solemn deliberate malice. I said deliberate, for they were loth to be malicious without good advice, and therefore they asked their question, worthy of an oracle, even no less than Delphic, where an evil spirit was the *numen*, and a witch the prophet. For the question was such of which a Christian could not doubt, though he had been fearfully scrupulous in his resolutions. For who ever questioned the unlawfulness of murder, of murdering innocents, of murdering them who were confessed righteous? For such was their proposal, being rather willing that catholics should perish with those whom they thought heretics, than that there should be no blood spilt. But to the question: it was fire they called for. The most merciless of all the elements. No possibility of relenting when once kindled and had its object. It was the fittest instrument for merciless men, men of no bowels, whose malice like their instrument, did *agere ad extremum suarum virium*, work to the highest of its possibility. Secondly, it was fire indeed they called for, but not like that in my text, not fire from heaven. They might have called as long and as loud as those priests did who contested with Elisha[r], no fire would have come from heaven to have consumed what they had intended for a sacrifice. God's *anathema*'s post not so fast as ours do. *Deus non est sicut homo.* Man curseth often when God blesseth, men condemn whom God acquits, and therefore they were loth to trust God with their cause, they therefore take it into their own hands. And certainly if to their *anathema*'s they add some faggots of their own, and gunpowder, 'tis odds but then we may be consumed indeed; and so did they, their fire was not from heaven.

V. Lastly, it was a fire so strange, that it had no EXAMPLE.—The apostles indeed pleaded a mistaken precedent for the reasonableness of their demand, they desired leave to do but "even as Elias did." The Greeks only retain this clause, it is not in the bibles of the church of Rome; and really these *Romano-barbari* could never pretend to any precedent for an act so barbarous as theirs. Adrimelech[s] indeed killed a king, but he spared the people; Haman[t] would have killed the people, but spared the king; but that both king and people, princes and judges, branch and rush and root should die at once (as if Caligula's[u] were actuated and all England upon one head) was never

[p] [Juv. vi. 221.]
[q] [Hom. il. α'. 255.]
[r] [? 'Elijah.'—1 Kings xviii. 26.]
[s] [sic edd.—vid. Is. xxxvii. 38.]
[t] [Esther iii. sqq.]
[u] ['Caligula's wish,' B.—Sueton. in vita Caligulæ, c. 30.]

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known till now, that all the malice in the world met in this as in a centre. The Sicilian even-song[v], the matins of S. Bartholomew[x], known for the pitiless and damned massacres, were but κάπνου σκίας ὄναρ[y], 'the dream of the shadow of smoke,' if compared with this great fire. *In tam occupato sæculo fabulas vulgaris nequitiæ non invenit.* This was a busy age; Herostratus[z] must have invented a more sublimed malice than the burning of one temple, or not have been so much as spoke of since the discovery of the powder-treason. But I must make more haste, I shall not else climb the sublimity of this impiety. Nero was sometimes the *populare odium*, was 'popularly hated,' and deserved it too, for he slew his master, and his wife, and all his family once or twice over, opened his mother's womb, fired the city, laughed at it, slandered the Christians for it, but yet all these were but *principia malorum*, the very first rudiments of evil. Add then to these, Herod's master-piece at Ramah[a], as it was deciphered by the tears and sad threnes of the matrons in an universal mourning for the loss of their pretty infants, yet this of Herod will prove but an infant wickedness, and that of Nero, the evil but of one city. I would willingly have found out an example, but I see I cannot, should I put into the scale the extract of all the old tyrants famous in antique stories,

> Bistonii stabulum regis, Busiridis aras,
> Antiphatæ mensas et Taurica regna Thoantis[b].

Should I take for true story the highest cruelty as it was fancied by the most hieroglyphical Egyptian, this alone would weigh them down, as if the Alps were put in scale against the dust of a balance. For had this accursed treason prospered, we should have had the whole kingdom mourn for the inestimable loss of its chiefest glory, its life, its present joy, and all its very hopes for the future. For such was their destined malice, that they would not only have inflicted so cruel a blow, but have made it incurable, by cutting of our supplies of joy, the whole succession of the line royal. Not only the vine itself, but all the *gemmulæ*, and the tender olive branches should either have been bent to their intentions, and made to grow crooked, or else been broken.

And now after such a sublimity of malice, I will not instance in the sacrilegious ruin of the neighbouring temples, which needs must have perished in the flame; nor in the disturbing the ashes of our entombed kings, devouring their dead ruins like sepulchral dogs; these are but minutes, in respect of the ruin prepared for the living temples.

[v] [Spondanus in A.D. 1282. For other authorities see Russell's Modern Europe, part i. letter 40.]
[x] [Mezeray, hist. de France, tom. iii. p. 254 sqq.—fol. Par. 1685.]
[y] [See vol. iii. p. 266.]
[z] [Strabo, lib. xiv. p. 949.]
[a] [Matt. ii. 16 sqq.]
[b] [Sidon. Apollin. xxii. 1.]

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Stragem sed istam non tulit
Christus cadentum principum
Impune, ne forsan sui
Patris periret fabrica.

Ergo quæ poterit lingua retexere
Laudes Christe tuas, qui domitum struis
Infidum populum cum duce perfido[c]?

Let us then return to God 'the cup of thanksgiving,' He having poured forth so largely to us of 'the cup of salvation.' We cannot want wherewithal to fill it, here is matter enough for an eternal thankfulness, for the expression of which a short life is too little; but let us here begin our hallelujahs, hoping to finish them hereafter, where the many quires of angels will fill the consort[d].

"Praise the Lord ye house of Levi, ye that fear the Lord, praise the Lord. Praise the Lord out of Sion, which dwelleth at Jerusalem[e]."

[c] Prudent. hymn. [cathem. xi. 41—v. 81.] [d] [sic edd.] [e] [Ps. cxxxv. 20, 21.]

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THE

WHOLE DUTY OF THE CLERGY

IN

LIFE, BELIEF, AND DOCTRINE:

DESCRIBED, AND PRESSED EFFECTUALLY UPON THEIR CONSCIENCES IN TWO SERMONS ON TIT. ii. 7, 8.

PREACHED IN SO MANY SEVERAL VISITATIONS.

BY THE RIGHT REVEREND FATHER IN GOD

JEREMY,

LATE LORD BISHOP OF DOWN AND CONNOR.

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SERMON X.

THE MINISTER'S DUTY IN LIFE AND DOCTRINE.

TIT. ii. 7, 8.

In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity;
Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.

As God in the creation of the world first produced a mass of matter, having nothing in it but an obediential capacity and passivity; which God separating into classes of division, gave to every part a congruity to their respective forms, which in their distinct orbs and stations they did receive in order, and then were made beauteous by separations and a new economy; and out of these He appointed some for servants, and some for government; and some to eat, and some to be eaten; some above, and some below; some to be useful to all the rest, and all to minister to the good of man, whom He made the prince of the creation, and a minister of the divine glory: so God hath also done in the new creation; all the world was concluded under sin, it was a corrupt mass, all mankind 'had corrupted themselves[a];' but yet were capable of divine influences, and of a nobler form, producible in the new birth: here then God's spirit moves upon the waters of a divine birth, and makes a separation of part from part, of corruption from corruption; and first chose some families to whom He communicated the divine influences and the breath of a nobler life; Seth and Enoch, Noah and Abraham, Job and Bildad: and these were the special repositories of the divine grace, and prophets of righteousness to glorify God in themselves, and in their sermons unto others. But this was like enclosing of the sun; he that shuts him in, shuts him out; and God who was and is an infinite goodness, would not be circumscribed and limited to a narrow circle; goodness is His nature, and infinite is His measure, and communication of that goodness is the motion of that eternal being: God *g.*[b], breaks forth as out of a cloud, and picks out a whole

[a] [vid. Gen. vi. 12.]

[b] [i. e. 'ergo.']

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nation; the sons of Israel became His family, and that soon swelled into a nation, and that nation multiplied till it became too big for their country, and by a necessary dispersion went, and did much good, and gained some servants to God out of other parts of mankind. But God was pleased to cast lots once more, and was like the sun already risen upon the earth, who spreads His rays to all the corners of the habitable world, that all that will open their eyes and draw their curtains, may see and rejoice in His light. Here God resolved to call all the world; He sent into the high-ways and hedges, to the corners of the gentiles, and the high-ways of the Jews, all might come that would; for 'the sound of the gospel went out into all lands[b]:' and God chose all that came, but all would not; and those that did, He gathered into a fold, marked them with His own mark, sent His Son to be the great 'Shepherd and bishop of their souls[c];' and they became 'a peculiar people' unto God, a 'little flock,' a 'new election.'

And here is the first separation and singularity of the gospel; all that hear the voice of Christ's first call, all that profess themselves His disciples, all that take His signature, they and their children are the church, an ἐκκλησία, 'called out' from the rest of the world, the 'elect' and the 'chosen of God.'

Now these being thus chosen out, culled and picked from the evil generations of the world, He separates them from others, to gather them to Himself; He separates them and sanctifies them to become holy; to come out (not of the companies so much, as) from the evil manners of the world: God chooses them unto holiness, they are τεταγμένοι εἰς ζωὴν αἰώνιον[d], 'put in the right order to eternal life.'

All Christians are 'holy unto the Lord,' and *g.* must not be unholy in their conversation; for nothing that is unholy shall come near to God: that's the first great line of our duty, but God intends it further; all Christians must not be only holy, but eminently holy. For "John indeed baptized with water[e]," but that's but a dull and unactive element, and moves by no principle, but by being ponderous; Christ 'baptizes with the holy Ghost and with fire[e],' and God hates lukewarmness; and when He chooses to Him a 'peculiar people,' He adds, they must be 'zealous of good works[f].'

But in this affair, there are many steps and great degrees of progression;—

1. All God's people must be delivered from all sin; for as Christ came wholly 'to destroy the works of the devil[g],' so He intends also to present 'His church as a pure virgin unto Christ[h];' ἄσπιλον, ἀπρόσκοπον, εἰλικρινῆ, without scandal, without hypocrisy, 'without spot or wrinkle, or any such thing[i].' For to be quit from sin, that is, from all affection to it, is supposed in the Christian's life: 'denying ungod-

[b] [vid. ps. xix. 4.] [c] [1 Pet. ii. 25.] [d] [Acts xiii. 48.]
[e] [Matt. iii. 11.] [f] [Tit. ii. 14.] [g] [1 John iii. 8.]
[h] [2 Cor. xi. 2.] [i] [Eph. v. 27.]

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liness and worldly lusts[j],' and 'being cleansed from all filthiness of flesh and spirit[k],' and 'having escaped from all corruption that is in the world through lust[l];' this is not so much commanded as supposed: without this nothing can be done, nothing can be hoped; this is but the foundation of the Christian, who is intended to be 'a habitation of God,' 'a member of Christ,' 'a temple of the holy Spirit of God:' the building follows.

2. All Christians must acquire all the graces of the holy Spirit of God; S. Peter[m] gives the catalogue, 'faith,' and 'virtue,' and 'knowledge,' and 'temperance,' and 'patience,' and 'godliness,' and 'brotherly kindness,' and 'charity:' and that you may see what is the spirit of a Christian, what an activity and brisk principle is required to the acquisition of these things; the apostle gives this precept, that for the acquiring these things, 'we should give *πᾶσαν σπουδην*, all diligence;' no lazy worker is a good Christian, he must be diligent; and not every diligence, nor every degree of good diligence, but it must be 'all,' *omnem omnino diligentiam*, 'give all diligence.'

3. There is yet another degree to be added here too: it is not enough for a Christian to be free from corruption, and to have these graces; and *g.* to be diligent, very diligent to obtain them; but they 'must be in us and abound[n].' *Nota bene*, *α*) they must be in us; these graces and this righteousness must be inherent; it is not enough for us that Christ had them for us; for it is true, if He had not had them, we should never have received those or any thing else that is good: but He had them that we might have them, and follow His steps who knew no sin and fulfilled all righteousness. They must 'be in us,' saith S. Peter; and not only so, *β*) they must also abound in us, that's the end of Christ's death, that's the fruit of His spirit: they must be plentiful like a full vintage, or like Euphrates in the time of ripe fruits; they must swell over the banks: for when they are but *in gradu virtutis*, in the lowest step of sincerity, they may fall from the tree like unripe fruit, and be fit for nothing but for prodigals and swine; they must be in their season and period, great and excellent, and eminent; they must take up all our faculties, fill up all our time, spend all our powers, satisfy the will, and be adequate to all the powers of our choice; that is, as S. Peter[o] adds, they must be so that we 'make our calling and election sure;' so as that we shall never any more depart from God. Well, thus far you see how severe and sacred a thing it is to be a Christian.

4. But there are yet three steps more beyond this: God requires of us perseverance; a thrusting all this forward, even unto the end: 'without peace and holiness no man shall see God,' saith the author to the Hebrews[p]; but that's not all, *διώκετε εἰρήνην καὶ ἁγιασμὸν*, 'follow after peace and holiness with all men,' *ἀνεὺ οὗ*, without which; it is not *ἀνεὺ ἧς εἰρήνης*, 'without which peace,' but *ἀνεὺ*

[j] [Tit. ii. 12.] [k] [2 Cor. vii. 1.] [l] [2 Pet. i. 4.] [m] [ver. 5.]
[n] [ver. 8.] [o] [ver. 10.] [p] [Heb. xii. 14.]

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οὗ διώκειν, 'without which following of peace and holiness;' that is, unless we endure all contradiction of sinners and objections; without following it close and home to the utmost issue, to the end of all righteousness, tending even to comprehension, to consummation and perfection, no man shall see God; διοίκειν ἐν ἁγιασμῷ, is good and great, 'to dwell in holiness:' but that's not enough, it must be διώκειν too, we must still 'pursue' it, and that unto the end; for "he that endureth unto the end shall be saved[q]."

5. And what more? Yes, there is something yet; for besides this extension of duration, there must be *intensio graduum*: for *nondum comprehendimus, nondum perfecti sumus*[r], 'we have not yet comprehended, we are not yet made perfect;' but that must be aimed at, "be ye perfect as your heavenly Father is perfect[s];" be ye 'meek as Christ is;' 'be ye holy as God is holy;' 'pure as your Father in heaven is pure;' and who can be so? No man can be so in degree; but so in kind, every man must desire, and every man must contend to be, and *g.* it is possible, else it had never been required.

6. And now after all this, one thing more is to be done: you must be so for yourselves, and you must be so for others: you must be so as to please God, and you must be so to edify your brethren: "Let your light so shine before men, that they may glorify your Father which is in heaven[t];" let it be so eminent and conspicuous, that all that see your conversation, and all that come into your congregations may be 'convinced,' and 'falling down and worshipping, may say, of a truth the Spirit of the Lord is in you[u].' And *g.* our blessed Saviour in His sermon upon the mount, which is the summary of a Christian's life, at the end of the eight beatitudes, tells all His followers and disciples, "Ye are the salt of the world," "ye are the light of the world;" and *g.* the kingdom of heaven, or the gospel is compared "to a woman that hid in three measures of meal," the Jews, the Turks, the heathen idolaters, "her leaven, till all was leavened[v]:" our light must be so shining, our conversation so exemplar, as to draw all the world after us; that they that will not, may be ashamed, and they that will may be allured by the beauty of the flame. These are the proportions and measures of every Christian, for "from the days of John the baptist, the kingdom of heaven suffers violence, and the violent take it by force[x];" that although 'John the baptist was the greatest that ever was born of woman,' yet 'he that is least in the kingdom of heaven[y],' the meanest of the laity may be 'greater than he.' This is a great height, and these things I have premised, not only to describe the duty of all that are here present, even of all Christians whatsoever, that you may not depart without your portion of a blessing; but also as a foundation of the ensuing periods, which I shall address to

[q] [Matt. x. 22.] [r] [vid. Phil. iii. 12.] [s] [Matt. v. 48.]
[t] [Matt. v. 16.] [u] [vid. 1 Cor. xiv. 25.] [v] [Matt. xiii. 33.]
[x] [Matt. xi. 12.] [y] [ver. 11.]

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you my brethren of the clergy, the fathers of the people; for I speak in a school of the prophets, prophets and prophets' sons; to you who are or intend to be so.

For God hath made a separation of you even beyond this separation: He hath separated you yet again; He hath put you anew into the crucible[a], He hath made you to pass through the fire seven times more. For it is true that the whole community of the people is the church; *ecclesia sancta est communio sanctorum*, 'the holy catholic church is the communion of saints;' but yet by the voice and consent of all christendom, you are the church by way of propriety, and eminency, and singularity. 'Churchmen,' that's your appellative: all are ἀνδρὲς πνευματικοὶ[a], 'spiritual men,' all have received the Spirit, and all walk in the Spirit, and ye are all 'sealed by the Spirit unto the day of redemption,' and yet there is a spirituality peculiar to the clergy. "If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness[b]:" you who are spiritual by office and designation, of a spiritual calling, and spiritual employment; you who have the Spirit of the Lord Jesus, and minister the Spirit of God, you are more eminently spiritual; you have the Spirit in graces and in powers, in sanctification and abilities, in office and in person; the 'unction from above' hath descended upon your heads and upon your hearts; you are κατ' ἐξοχὴν, by way of eminency and prelation, 'spiritual men.' 'All the people of God were holy;' Corah and his company were in the right so far[c]; but yet Moses and Aaron were more holy, and stood nearer to God. All the people are prophets: it is now more than Moses' wish[d], for the Spirit of Christ hath made them so. "If any man prayeth or prophesieth with his head covered," or "if any woman prophesieth with her head uncovered[e]," they are dishonoured; but either man or woman may do that work in time and place; for "in the latter days I will pour out of My spirit, and your daughters shall prophesy[f]:" and yet God hath appointed in His church prophets above these, to whose spirit all the other prophets are subject; and as God said to Aaron and Miriam[g] concerning Moses, "To you I am known in a dream or a vision, but to Moses I speak face to face;" so it is in the church, God gives of His spirit to all men, but you He hath made the ministers of His spirit. Nay, the people have their portion of the keys of the kingdom of heaven, so said S. Paul[h], "to whom ye forgive any thing, to him I forgive also;" and to the whole church of Corinth he gave a commission, 'in the name of Christ, and by his spirit, to deliver the incestuous person unto Satan;' and when the primitive penitents stood in their penitential stations, they did *caris Dei adgeniculari, et toti populo legationem orationis suæ commendare*[i]; and yet the keys were not

[a] ['chrysoble' ed.] [a] [1 Cor. ii. 15; iii. 1.] [b] [Gal. vi. 1.] [c] [Num. xvi. 3.]
[d] [See Num. xi. 29.] [e] [1 Cor. xi. 5.] [f] [Joel ii. 28.]
[g] [Num. xii. 6 sqq.] [h] [2 Cor. ii. 10.] [i] [vid. Tert. de pœnit. ix.]

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only promised, but given to the apostles to be used then, and transmitted to all generations of the church; and we are 'ministers of Christ, and stewards of the manifold mysteries of God[j];' and 'to us is committed the word of reconciliation[k].' And thus in the consecration of the mysterious sacrament, the people have their portion; for the bishop or the priest blesses, and the people by saying 'Amen' to the mystic prayer is partaker of the power, and the whole church hath a share in the power of spiritual sacrifice; 'ye are a royal priesthood,' 'kings and priests unto God[l];' that is, so ye are priests as ye are kings; but yet kings and priests have a glory conveyed to them, of which the people partake but in minority, and allegory, and improper communication: but you are, and are to be respectively that considerable part of mankind by whom God intends to plant holiness in the world; by you God means to reign in the hearts of men; and *g.* you are to be the first in this kind, and consequently the measure of all the rest. To you *g.* I intend this, and some following discourses in order to this purpose; I shall but now lay the first stone, but it is the corner stone in this foundation.

But to you, I say, of the clergy, these things are spoken properly; to you these powers are conveyed really; upon you God hath poured His spirit plentifully; you are the choicest of His choice, the elect of His election, a church picked out of the church, vessels of honour for your Master's use, appointed to teach others, authorized to bless in His name; you are the ministers of Christ's priesthood, underlabourers in the great work of mediation and intercession, *medii inter Deum et populum*, you are 'for the people towards God[m],' and convey answers and messages from God to the people. These things I speak, not only to magnify your office, but to enforce and heighten your duty; you are holy by office and designation; for your very appointment is a sanctification and a consecration, and *g.* whatever holiness God requires of the people, who have some little portions in the priesthood evangelical, He expects it of you, and much greater, to whom He hath conveyed so great honours, and admitted so near unto Himself, and hath made to be the great ministers of His kingdom and His spirit: and now as Moses[n] said to the levitical schismatics, Corah and his company, so I may say to you, "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel to bring you to Himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister to them? And He hath brought thee near to Him." Certainly if of every one of the christian congregation God expects a holiness that mingles with no unclean thing; if God will not suffer of them a lukewarm and an indifferent service, but requires zeal of His glory, and that which S. Paul calls the πόνος τῆς ἀγάπης, the 'labour of love;' if He will have them to be without

[j] [vid. 1 Cor. iv. 1.] [k] [2 Cor. v. 19.] [l] [1 Pet. ii. 9; Rev. i. 6; v. 10.]
[m] [Exod. xviii. 19.] [n] [Num. xvi. 9.]

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spot or wrinkle, or any such thing; if He will not endure any pollution in their flesh or spirit; if He requires that their bodies, and souls, and spirits be kept blameless unto the coming of the Lord Jesus; if He accepts of none of the people unless they have within them the conjugation of all christian graces; if He calls on them to abound in every grace, and that in all the periods of their progression unto the ends of their lives, and to the consummation and perfection of grace; if He hath made them lights in the world, and the salt of the earth, to enlighten others by their good example, and to teach them and invite them by holy discourses, and wise counsels, and speech seasoned with salt; what is it think ye, or with what words is it possible to express what God requires of you? They are to be examples of good life to one another, but you are to be examples even of the examples themselves; that's your duty, that's the purpose of God, and that's the design of my text, that "in all things ye shew yourselves a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

Here then is,

1. Your duty. 2. The degrees and excellency of your duty.

The DUTY is double,

1. Holiness of Life. 2. Integrity of doctrine.

Both these have their heightenings in several degrees.

I. For your life and conversation,

1. It ought not only to be good, not only to be holy, but to be so up to the degrees of an excellent example; ye must be 'a pattern.'

2. Ye must be patterns, not only of knowledge and wisdom, not of contemplation and skill in mysteries, not of unprofitable notions, and ineffective wit and eloquence; but of something that is more profitable, of something that may do good, something by which mankind shall be better; of something that shall contribute to the felicity and comfort of the world; 'a pattern of good works.'

3. It must not be a τύπος, a type or pattern to be hidden or laid in tabernacles, like those images of *Molech* and *Remphan* [o], which the Spirit of God in the Old testament [p] calls סִכּוּת בְּנוֹת *succoth benoth*, little repositories or boots [q] to hide their images and patterns of their god; but παρεχόμενος τύπον, you must be exhibited and shewn forth, brought forth into action and visibility and notorious observation.

4. There is also another duty and mystery in this word; for *Molech* and *Remphan* they were patterns and figures, but they were τύποι οὓς ἐποιήσαντο, 'patterns which the people made;' but to Titus S. Paul commanded that he himself should be παρεχόμενος τύπον, he should 'give a pattern' to the people; that is, the ministers of Christ must not be framed according to the people's humour, they

[o] [Acts vii. 43.] [p] [2 Kings xvii. 30.] [q] [lege, 'booths.']

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must not give him rules, nor describe his measures; but he should be a rule to them; he is neither to live with them so as to please their humours, or to preach doctrines

Populo ut placerent quas fecissent fabulas[r];

but the people are to require the doctrine at his mouth, and he is to become exemplar to them according to the pattern seen in the mount, according to the laws of the religion and the example of Christ.

5. It must be ἐν πᾶσιν, he must be a pattern in all things: it is not enough that the minister be a loving person, a good neighbourly man, that he be hospitable, that he be not litigious, that he be harmless, and that he be diligent; but in every grace he must *præferre facem*, hold a torch, and shew himself a light in all the commands of God. These are the measures of his holiness, the pattern in his life and conversation.

II. Secondly, integrity of doctrine.—The matter of the doctrine you are to preach hath in it four qualifications.

1. It must be ἀδιάφθορος, 'incorrupt;' that is, it must be κατ' ἀναλογίαν πίστεως, it must be 'according to the analogy of faith,' no heretical mixtures, pure truths of God.

2. It must be σεμνὸς, 'grave,' and clean, and chaste; that is, ἄνευ φλυαρίας, 'no vain and empty notions,' little contentions, and pitiful disputes; but becoming the wisdom of the guides of souls and the ministers of Christ: and

3. It must be ὑγιὴς, 'sound' speech, so we read it; the word properly signifies salutary and wholesome; that is, such as is apt for edification, εἰς οἰκοδομὴν πίστεως καὶ ἀγάπης, 'for the building men up in a most holy faith, and a more excellent charity;' not feeding the people with husks and draffe[s], with colocynths and gourds, with gay tulips and useless daffodils, but with the bread of life, and medicinal plants springing from the margin of the fountains of salvation. This is the matter of their doctrine; and this also hath some heightenings, and excellencies, and extraordinaries: for,

4. It must be ἀκατάγνωστος, so evidently demonstrated that no man shall be able to reprove it, so certainly holy that no man shall be willing to condemn it: and

5. It must be ἄφθαρτος, sincere, not polluted with foul intentions and little devices of secular interests, complying with the lusts of the potent or the humours of the time; not biassed by partiality, or bending in the flexures of human policy: it must be so conducted that your very enemies, schismatics and heretics and all sorts of gainsayers, may see that you intend God's glory and the good of souls; and *g*. that as they can say nothing against the doctrine delivered, so neither shall they find fault with him that delivers it: and he that observes all this will indeed be a pattern both of life and doctrine, both of good words and good works.

[r] [Terent. Andr. prolog. 3.]

[s] [So p. 84 above.]

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But I shall not be so minute in my discourse, as in the division; the duties and the manner or DEGREES of the duties I shall handle together, and give you the best measures I can both for institution of life and excellency of doctrine.

It is required of every one of you, that 'in all things you shew yourselves a pattern of good works.' That's the first thing required in a minister; and this is upon infinite accounts necessary; first, in general; secondly, in particular.

I. In general.—The very first words of the whole psalter are an argument of this necessity. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the chair of the mockers[t]," the seat of the scornful. The doctor's chair or pulpit must have nothing to do with the *irrisores*, that mock God, and mock the people; he must neither walk with them, nor stand with them, nor sit with them; that is, he must 'have no fellowship with the unfruitful workers of darkness, but rather reprove them[u];' for they that do preach one thing and do another are לֵצִים, 'mockers[x];' they destroy the benefit of the people, and diminish the blessings of God; and 'binding burdens on the people's shoulders which they will not touch with the top of their finger[y],' they secretly laugh and mock at the people, as at the asses of Issachar, fit to be cozened into unnecessary burdens. These words are greatly to be regarded: the primitive church would admit no man to the superior orders of the clergy, unless among other pre-required dispositions, they could say all David's psalter by heart[z]; and it was very well, besides many other reasons, that they might in the front read their own duty, so wisely and so mysteriously by the Spirit of God made preliminary to the whole office.

To the same purpose is that observation of S. Hierome made concerning the vesting of the priests in the levitical ministrations; the priest put on the humeral, beset with precious stones, before he took the λόγιον, or the *rationale*, upon his breast, to signify that first the priest must be a shining light, resplendent with good works, before he fed them with the γάλα λογικὸν[a], the 'rational milk' of the word: concerning which symbolical precept you may please to read many excellent things to this purpose in S. Hierome's epistle to Fabiola[b]. It will be more useful for us to consider those severe words of David in the fiftieth psalm[c], "But unto the wicked God saith, What hast thou to do to declare My statutes, or that thou shouldst take My covenant in thy mouth; seeing thou hatest instruction and casteth My words behind thee?" The words are a sad upbraiding to all ungodly ministers, and they need no commentary; for whatever their

[t] [Ps. i. 1.]
[u] [Eph. v. 11.]
[x] [Hos. vii. 5.]
[y] [Luke xi. 46.]
[z] [See authorities in Du Cange, 'Excorde.']
[a] [1 Pet. ii. 2.]
[b] [tom. ii. col. 574 sqq.]
[c] [ver. 16, sq.]

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office and employment be to teach God's people, yet unless they regard the commandments of God in their heart, and practise themselves, they having nothing to do with the word of God, they sin in taking the covenant, a testimony of God, into their mouth. God said to the sinner, רָשָׁע *raschaah*, that is, 'to him that had sinned and had not repented of his sins;' so the Chaldee paraphrase [d] reads it, *Impio autem qui non agit pœnitentiam et orat in prævaricatione, dixit Deus.* Indeed if none could be admitted to this ministry but those who had never sinned, the harvest might be very great, but the labourers would be extremely few, or rather none at all; but after repentance they must be admitted, and not before; *iniquitas oppilabit os eorum,* 'iniquity shall stop their mouths,' said David[e]; that ought to silence them indeed: and this was David's care when he had fallen into the foul crimes of murder and adultery; he knew himself unfit and unable, though he were a prophet, to teach others the laws of God; but when he prayed to God to restore him to a 'free spirit,' he adds, "Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee[f]:" till then it was to no purpose for him to preach. "But thou when thou art converted," said Christ to Peter, "strengthen the brethren[g]." The primitive church had a degree of severity beyond this, for they would not admit any man who had done public penance to receive holy orders: to which purpose they were excellent words which P. Hormisda [h] spake in his letter to the bishops of Spain, in which he exhorts them to the observation of the ancient canons of the church, telling them that "they who are promoted to the clergy ought to be better than others, *nam longa debet vitam suam probatione monstrare cui gubernacula committuntur ecclesiæ: non negamus, &c.*, we deny not but amongst the laity there are many whose manners are pleasing to God, but the faithful laws of God seek for Him soldiers that are approved, and they ought rather to afford to others by themselves an example of a religious life, than require it from them; *ideoque nullus ex pœnitentibus debet ordinari*[i]; . . *quis enim quem paulo ante vidit jacentem, veneretur antistitem?* none of the public penitents must be ordained, for who will esteem that priest venerable, whom a little before he saw dishonoured by scandalous and public crimes?" But this is to be understood of them only, as the prophet Amos expresses it, *qui corripiuntur in porta*[k], 'who are rebuked in the gate,' condemned by public sentence, and are blotted with the reproaches of the law. But in all cases,

Turpe est doctori cum culpa redarguit ipsum.

The guilt of the sin which a man reproves, quite spoils his sermon:

[d] [Ex versione Walton. in Polygl.]
[e] [Ps. cvii. 42.]
[f] [Ps. li. 13.]
[g] [Luke xxii. 32.]
[h] [Epist. xxv. cap. 1. p. 489.]
[i] ['nec de pœnitentibus quisquam . . ad hujusmodi gradum profanus temerator adspiret.']
[k] [Amos v. 10.]

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ipsam obmutescere facundiam si ægra sit conscientia, said S. Ambrose [l], 'a sick conscience spoils the tongue of the eloquent, and makes it stammer.' For how shall any man preach against sin, or affright his people from their dangers, if he denies God's justice? and if he thinks God is just, why is not he confounded that with his own mouth pronounces damnation against himself? Nothing confounds a man so much as to be judged out of his own mouth: *esse munda studeat manus quæ diluere sordes curat*, said S. Gregory [m], 'the hand that means to make another clean, should not itself be dirty.'

II. But all this is but in general; there are yet considerations more particular and material.

1. A minister of an evil life cannot do so much good to his charges, he cannot profit them, he is not useful εἰς οἰκοδομὴν, he pulls down as fast or faster than he builds up. *Thalmud absque opere non est magnum Thalmud*, said the Jews' proverb [n]; a good sermon without a good example, is no very good sermon. For besides that such a man α) is contemptible to his people; contemptible, not only naturally, but by divine judgment, according to that of the prophet [o], *Propter quod dedi vos contemptibiles omni populo*, 'for this very reason I have made you to be scorned in the eyes of all the people;' but besides this, β) it is very considerable what S. Chrysostom [p] says, *si prædicas et non facis, opus proponis tanquam impossibile*, 'he that preaches mortification and lives voluptuously, propounds the duty as if it were impossible:' for certainly if it be good, and if it be possible, a man will ask, Why is it not done? It is easy for him that is well to give a sick man counsel, *verum tu si hic esses, certe aliter sentires* [q]; when it comes to be his own case, when the sickness pinches, and when the belly calls for meat, where's the fine oration then? *Omnia quæ vindicaris in alio, tibi ipsi vehementer fugienda sunt; etenim non modo accusator, sed ne objurgator ferendus est qui, quod in alio vitium reprehendit, in eo ipso deprehenditur* [r]; 'whatsoever you reprove in others must be infinitely avoided by yourself; for no man will endure an accuser, no not so much as a man to chide for that fault in which himself was taken.' But if your charges see you bear your sickness patiently, and your cross nobly, and despise money generously, and forgive your enemy bravely, and relieve the poor charitably; then he sees your doctrine is tangible and material, it is more than words, and he loves you, and considers what you say. In the East the shepherds used to go before their sheep, to which our blessed Saviour

[l] [In ps. cviii. serm. vi. § 27. tom. i. col. 1041.]

[m] [vid. Moral., lib. vii. cap. 36.—tom. i. col. 239.]

[n] [Cf. Dukes, Rabbinische blumenlese, num. 189. p. 138.]

[o] [Mal. ii. 9.]

[p] [Vid. serm. de sanct. martyr., cap. 2. —tom. ii. p. 652.]

[q] [Facile omnes cum valemus recta consilia ægrotis damus; Tu si hic sis, aliter sentias.—Ter. Andr., act. ii. sc. 1. 11.]

[r] Cic. in Verrem, act. v. [leg. ii. lib. 3. cap. 2.—tom. iv. p. 268.]

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alludes, "My sheep hear My voice and follow Me[s];" but our shepherds are forced to drive them, and affright them with dogs and noises; it were better if themselves did go before. γ) Thirdly, a minister of an evil life cannot preach with that fervour and efficacy, with that life and spirit as a good man does; for besides that he does not himself understand the secrets of religion, and the private inducements of the Spirit, and the sweetness of internal joy, and the unexpressible advantages of a holy peace; besides this, he cannot heartily speak all that he knows; he hath a clog at his foot, and a gag in his teeth, there is a fear and there is a shame, and there is a guilt and a secret willingness that the thing were not true; and some little private arts to lessen his own consent, and to take off the asperities and consequent troubles of a clear conviction. To which if we add, that there is a secret envy in all wicked men against the prosperities of goodness; and if I should say no more, this alone were enough to silence a *Boanerges*, and to make his thunder still and easy as an oaten pipe;

> Nonne id flagitium est, te aliis consilium dare,
> Foris sapere, tibi non posse te auxiliarier[t]?

That's a burning shame and an intolerable wickedness, that a minister shall be like *Marcolis*[u], or the statue of Mercury, shew the way to others, and himself stand still like a painted block; to be wise abroad, and a very fool in his own concerns, and unable to do himself good. *Dicit Reslakis*[x], *Orna teipsum, postea ornato alios*, 'first trim thyself, and then adorn thy brother,' said the Rabbins: but certain it is, he that cannot love to see others better than himself, it cannot be that he should heartily endeavour it.

> Scilicet expectes ut tradat mater honestos
> Atque alios mores quam quos habet? Utile porro
> Filiolam turpi vetulæ producere turpem[y].

It is not to be expected that a diseased father should beget wholesome children; like will come from like, whether the principle be good or evil.

2. But secondly (for this is but the ἀρχὴ ὠδίνων, this is but the least evil, there is yet much worse behind) a wicked minister cannot with success and benefit pray for[z] the people of his charges; and this is a great matter, for prayer is the key of David; and God values it at so high a rate, that Christ is made the prince of all intercession, and God hath appointed angels to convey to His throne of grace the prayers of the saints; and He hath made prophets and priests, even the whole clergy, the peculiar ministers of prayer. *Orabit pro eo sacerdos*[a], 'the priest shall pray for him,' 'the priest shall make an

[s] [John x. 27.]
[t] [Ter. Heautont., act. v. sc. 1. 49.]
[u] ['Apud Rabbinos legitur, Qui projicit lapidem ad Markolis. Nomen est idoli, cui talis erat cultus.'—Elias Levita, Thisbites, in voc.—Cf. p. 158 supra.]
[x] [Dukes, ubi supra, num. 604.]
[y] Juv. [vi. 239.]
[z] [See p. 321, above.]
[a] [Num. xv. 25; Lev. iv. 35.]

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atonement for his sin, and it shall be forgiven him.' And God's anger is nowhere more fiercely described, than when things come to that pass, that he will not hear the priest or prophet praying for the people; "*g.* pray not thou for this people, neither lift up prayer nor cry for them, neither make intercession to Me; for behold Mine anger and My fury shall be poured out upon this place[b]:" when the prayers of the gracious and acceptable persons, the presidents of prayer, are forbidden, then things are desperate; it is a greater excommunication: the man sins 'a sin unto death: and I say not that thou pray for him that sins unto death[c].' This I say is the priest's office, and if the people lose the benefit of this they are undone. To bishop Timothy[d] S. Paul gave it in charge "that supplications, and prayers, and intercessions be made for all men;" and S. James[e] advised the 'sick' to 'send for the elders of the church,' the bishops and priests, 'and let them pray over them,' and then 'their sins shall be forgiven them;' but how? that is, supposed the minister prays fervently, and be a righteous man; for "the effectual fervent prayer of a righteous man availeth much," it is promised on no other terms: *Qualis vir talis oratio*[f] is an old rule; 'as is the man, such is his prayer.' "The prayer of the wicked is an abomination to the Lord," said Solomon[g]; he cannot prevail for himself, much less for others. I remember that Bias[h] being once in a storm, and a company of villains in the ship being affrighted, called upon their gods for help; *Cavete*, said he, *ne vos Dii interesse sentiant*, 'take heed lest the gods perceive you to be here, lest we all perish for your sakes;' and upon surer grounds it was that David[i] said, "If I regard iniquity in my heart, the Lord will not hear my prayer." And what then do you think will be the event of those assemblies, where he that presents the prayers of all the people is hateful to God? will God receive the oblation that is presented to Him by an impure hand? The levitical priests[j] were commanded to wash before they sacrificed; and every man is commanded to repent before he prays. "My son hast thou sinned? Do so no more," and then "ask pardon for thy former fault[k];" and can we hope that the minister, who 'with wrath and doubting' and covetousness presents the people's prayers, that ever those intercessions shall pierce the clouds and ascend to the mercy-seat, and descend with a blessing? Believe it not; a man that is ungracious in his life, can never be gracious in his office, and acceptable to God: we are abundantly taught this by those excellent words of God by the prophet Micah[l], "The heads of Sion judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they

[b] [Jer. vii. 16, 20.]
[c] [1 John v. 16.]
[d] [1 Tim. ii. 1.]
[e] [James v. 14.]
[f] [Seneca, after Aristides; see Erasmus, adag. chil. i. cent. 6. prov. 50.]
[g] [vid. Prov. xv. 8.]
[h] [Diog. Laert. in vita Biantis, cap. v.]
[i] [Ps. lxvi. 18.]
[j] Exod. xxx. 40. [lege 20.]
[k] [Ecclus. xxi. 1.]
[l] [Micah iii. 11.]

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lean upon the Lord, and say, Is not the Lord among us?" As if God had said, Nothing is so presumptuous and unreasonable as to lean upon God, and think He will be among us when the priests and the prophets are covetous and wicked. No, He declares it expressly, ver. 7. "Then shall the seers be ashamed, and the divines confounded, yea they shall all cover their lips; for there is no answer of God;" God will not answer. For sometimes the case is so, that "though Noah, Daniel, and Job were there[l]," God would not hear; that is, when the people are incorrigibly wicked, and the decree is irrecoverably gone out for judgment: but there are other times in which the prayers of innocent people being presented by an ungracious minister and intercessor, are very much hindered in prevailing. In such cases God is put to extraordinaries, and Christ and Christ's angels are then the suppletories, and at the best, the people's prayers go alone, they want the assistance of the 'angel of the church,' and they get no help or furtherance from him, and probably very much hindrance: according to that of S. Greg.[m], *Cum is qui displicet ad intercedendum mittitur, irati animus ad deteriora provocatur.* Alexander[n] hated to see Zercon, and *g.* if he had interceded for Clitus, it would but have hastened his death: a man's suit thrives the worse for having a hated intercessor. If *g.* he that robs a church of a paten, or a chalice, be a sacrilegious person, what is he that steals from the church of God (so far as lies in him) the fruit of all their holy prayers; that corrupts the sacrifice, and puts *coloquintida* into the cups of salvation, and mingles death in the pottage provided for the children and disciples of the prophets? I can say no more, but to expostulate with them in those upbraiding words of God in the prophet[o], "Do they provoke Me to anger, saith the Lord? do they not provoke themselves to the confusion of their own faces?" *Confundentur divini, et operient vultus suos omnes*[p], 'all such divines shall be confounded, and shall cover their faces' in the day of sad accounts. *Divini sunt, non theologi,* they are 'diviners' and not 'divines;' witches rather than prophets: they are the sons of Bosor[q], and have no portion in the economy of God. In short, if so much holiness as I formerly described be required of him that is appointed to preach to others, to offer spiritual sacrifices for the people, to bless the people, to divert judgments from them, to deprecate the wrath of God, to make an atonement for them, and to reconcile them to the eternal mercy; certain it is, that though the sermons of a wicked minister may do some good, not so much as they ought, but some they can: yet the prayer of a wicked minister does no good at all; it provokes God to anger, it is an abomination in His righteous eyes.

3. Thirdly, the ecclesiastical order is by Christ appointed to

[l] [Ezek. xiv. 14, 20.]
[m] [Reg. pastoral., part. i. cap. 10.]
[n] [Read 'Attila.'—Suidas, Ζέρκων.]
[o] [Jer. vii. 19.]
[p] [Mic. iii. 7.]
[q] [2 Pet. ii. 15.]

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minister His holy spirit to the people; the priests in baptism, and the holy eucharist, and prayer, and intercession; the bishop in all these, and in ordination besides, and in confirmation, and in solemn blessing. Now then consider what will be the event of this without effect: can he minister the Spirit from whom the Spirit of God is departed? And *g.* since all wickedness does 'grieve the Spirit of God[p],' and great wickedness defiles His temples, and destroys them unto the ground, and extinguishes the Spirit that drives iniquity away; these persons are no longer spiritual men; they are 'carnal,' and 'sold under sin,' and walk not in the Spirit; they are spiritual just as Simon Magus was a Christian, or as Judas was an apostle; he had the name of it; but what says the scripture? he 'fell from it by transgression.' Only this: as he that is baptized has for ever a title to the promises, and a possibility of repentance, and a right to restitution, until he renounces all, and never will or can repent; so there is in all our holy orders an indelible character, and they can by a new life be restored to all their powers; but in the meantime, while they abide in sin and carnality, the cloud is over the face of the sun, and the Spirit of God appears not in a fiery tongue, that is, not in material and active demonstrations: and how far He will be ministered by the offices of an unworthy man, we know not, only by all that is said in scripture we are made to fear that things will not be so well with the people, till the minister be better. Only this we are sure of, that though one man may be much the worse for another man's sin, yet without his own fault no man shall perish; and God will do His work alone; and the Spirit of God, though He be ordinarily conveyed by ecclesiastical ministries, yet He also comes irregularly, and in ways of His own, and prevents the external rites, and prepossesses the hearts of His servants; and the people also have so much portion in the evangelical ministration, that if they be holy, they shall receive the holy Ghost in their hearts, and will express Him in their lives, and themselves also become kings and priests unto God, while they are zealous of good works. And to this purpose may the proverb of the Rabbins[q] be rightly understood, *Major est qui respondet Amen quam qui benedicit,* 'he that says Amen is greater than he that blesses or prays;' meaning, if he heartily desires what the other perfunctorily and with his lips only utters, not praying with his heart, and with the acceptabilities of a good life, the 'Amen' shall be more than all the prayer, and the people shall prevail for themselves, when the priest could not; according to the saying of *Midrasch Tehillim*[r], *Quicunque dicit Amen omnibus viribus suis, ei aperientur portæ paradisi, sicut dictum est, Et ingredietur gens justa,* 'he that says Amen with his whole power, to him the gates of paradise shall be open, according to that which is said, And

[p] [Eph. iv. 30.]
[q] [Babylon. Talmud, tract. Berachoth, f. 52.]
[r] [Necnon in Babylon. Talmud, tract. Schabbath, f. 119.]

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the righteous nation shall enter in.' And this is excellently discoursed of by S. Austin[s], *Sacramentum gratiæ dat etiam Deus per malos, ipsam vero gratiam non nisi per seipsum, vel per sanctos suos;* and *g*. He gives remission of sins by Himself, or by the members of the Dove; so that good men shall be supplied by God. But as this is an infinite comfort to the people, so it is an intolerable shame to all wicked ministers; the benefit which God intended to minister by them, the people shall have without their help, and whether they will or no; but because the people get nothing by their ministration, or but very little, the ministers shall never have their portion where the good people shall inhabit to eternal ages. And I beseech you to consider what an infinite confusion that will be at the day of judgment, when they to whom you have preached righteousness shall enter into everlasting glory, and you who have preached it shall have the curse of Hananeel[t], and the reward of Balaam[u], 'the wages of unrighteousness.' But thus it was when the wise men asked the doctors where Christ should be born: they told them right; but the wise men went to Christ and found Him, and the doctors sate still and went not.

4. Fourthly, consider that every sin which is committed by a minister of religion is more than one: and it is as soon espied too, for more men look upon the sun in an eclipse than when he is in his beauty: but every spot I say is greater, every mote is a beam; it is not only made so, but it is so; it hath not the excuses of the people, is not pitiable by the measures of their infirmity; and *g*. 1) It is reckoned in the accounts of malice, never of ignorance: for ignorance itself in them is always a double sin; and *g*. it is very remarkable, that when God gave command to the levitical priests to make atonement for the sins of ignorance in the people, there is no mention made of the priest's sin of ignorance; God supposed no such thing in them, and Moses did not mention it, and there was no provision made in that case, as you may see at large in Levit. iv. and Numb. xv. But 2) because every priest is a man also[x], observe how his sin is described, Levit. iv. 3. "If the priest that is anointed do sin according to the sin of the people;" that is, if he be so degenerate, and descend from the glory where God hath placed him, and do sin after the manner of the people, then he is to proceed to remedy: intimating that it is infinitely besides expectation; it is a strange thing, it is like a monstrous production, it is unnatural that a priest should sin according as the people do; however, if he does, it is not connived at with a sentence gentle as that finds which is a sin of ignorance, or the sin of the people: no, it is not; for it is always malice, it is always uncharitableness, for it brings mischief to their congregations, and contracts their blessings into little circuits, and turns their bread into a

[s] [De bapt., lib. v. cap. 21. § 29.—tom. ix. col. 155.]

[t] [? Hananiah. Jer. xxviii. 15—7.]

[u] [2 Pet. ii. 15.]

[x] Vide Origen. homil. ii. in Levit. [§ 1. tom. ii. p. 188.]

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stone, and their wine to vinegar: and then besides this, 3) It is also scandalous, and then it is infinitely against charity; such ministers make the people of God to sin, and that's against the nature of their office and design of their persons: God sent them to bring the people from sin, and not to be like so many Jeroboams, the sons of Nebat, to set forward the devil's kingdom, to make the people to transgress the covenant of their God. For they who live more by example than by precept, will more easily follow the works of their minister than the words of God; and few men will aspire to be more righteous than their guide; they think it well if they be as he is: and hence it is no wonder that we see iniquity so popular.

Oppida tota canem venerantur, nemo Dianam[y];

every man runs after his lusts and after his money, because they see too many of the clergy little looking after the ways of godliness. But then consider, let all such persons consider,

5. That the accounts which an ungodly and an irreligious minister of religion shall make, must needs be intolerable; when besides the damnation which shall certainly be inflicted upon them for the sins of their own lives, they shall also reckon for all the dishonours they do to God, and to religion, and for all the sins of the people, which they did not in all just ways endeavour to hinder, and all the sins which their flocks have committed by their evil example and undisciplined lives.

6. I have but two more words to say in this affair;—

First, every minister that lives an evil life, is that person whom our blessed Saviour means under the odious appellative of a 'hireling.' For he is not the hireling that receives wages, or that lives of the altar; *Sine farina non est lex*, said the doctors of the Jews[z]; 'without bread-corn no man can preach the law;' and S. Paul though he spared the Corinthians, yet he took wages of other churches[a], of all but in the regions of Achaia; and the law of nature and the law of the gospel have taken care that 'he that serves at the altar should live of the altar[b],' and he is no hireling for all that; but he is a hireling that does not do his duty; he that 'flies when the wolf comes,' says Christ[c], he that is not present with them in dangers, that helps them not to resist the devil, to master their temptations, to invite them on to piety, to gain souls to Christ; to him it may be said as the apostle did of the gnostics, εὐσέβειά ἐστι πορισμὸς, 'gain to them is godliness[d];' and theology is but *artificium venale*, 'a trade of life,' to fill the belly and keep the body warm. *An cuiquam licere putas, quod cuivis non licet*, 'is any thing lawful for thee that is not lawful for every man?' And if thou dost not mind in thy own

[y] [Juv. xv. 8.]
[z] [Rabbi Eliezer, apud Paul. Fagium, Pirke avoth, p. 62.]
[a] [2 Cor. xi. 8.]
[b] [vid. 1 Cor. ix. 13 sqq.]
[c] [John x. 12.]
[d] [1 Tim. vi. 5, 6.]

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case whether it be lawful or no, then thou dost but sell sermons, and give counsel at a price, and like a fly in the temple[e], taste of every sacrifice, but do nothing but trouble the religious rites: for certain it is, no man takes on him this office, but he either 'seeks those things which are his own,' or 'those things which are Jesus Christ's:' and if he does this, he is 'a minister of Jesus Christ;' if he does the other, he is the 'hireling,' and intends nothing but his belly, and 'God shall destroy both it and him.'

7. Lastly, "these things I have said unto you that ye sin not[f];" but this is not the great thing here intended; you may be innocent, and yet not "zealous of good works[g];" but if you be not this, you are not good ministers of Jesus Christ[h]." But that this is infinitely your duty, and indispensably incumbent on you all, besides the express words of my text, and all the precepts of Christ and His apostles, we have the concurrent sense of the whole church, the laws and expectations of all the world, requiring of the clergy a great and an exemplar sanctity; for *g.* it is, that upon this necessity is founded the doctrine of all divines in their discourses of the states and orders of religion; of which you may largely inform yourselves in Gerson's treatise *De perfectione religionis*, in *Aquinas* 2. 2. *q.* 184, and in all his scholars upon that question; the sum of which is this, that all those institutions of religions which S. Anselm calls *factitias religiones*, that is, the schools of discipline in which men forsaking the world give themselves up wholly to a pious life, they are indeed very excellent if rightly performed; they are *status perfectionis acquirendæ*, they are excellent 'institutions for the acquiring perfection;' but the state of the superior clergy is *status perfectionis exercendæ*, they are states which suppose perfection to be already in great measures acquired, and then to be 'exercised,' not only in their own lives, but in the whole economy of their office: and *g.* as none are to be chosen but those who have given themselves up to the strictness of a holy life (so far as can be known), so none do their duty so much as tolerably, but those who by an exemplar sanctity become patterns to their flocks of all good works. Herod's doves could never have invited so many strangers to their dove-cotes, if they had not been besmeared with *opobalsamum;* but ἐὰν μύρῳ χρίσῃς τὰς περιστερὰς, καὶ ἔξωθεν ἀλλὰς ἄξουσιν, said Didymus[i], 'make your pigeons smell sweet and they will allure whole flocks;' and if your life be excellent, if your virtues be like a precious ointment, you will soon invite your charges to run *in odorem unguentorum*, 'after your precious odours.' But you must be excellent, not *tanquam unus de populo*, but *tanquam homo Dei*, you must be a man of God, not after the common manner of men, but 'after God's own heart;' and men will strive to be like you, if you be like to God: but when you only stand at the door of virtue, for nothing but to keep sin out, you will draw into the folds

[e] [See p. 155, above.] [f] [1 John ii. 1.] [g] [Tit. ii. 14.]
[h] [vid. 1 Tim. iv. 6.] [i] Geoponic., lib. xiv. [cap. 8.]

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of Christ none but such as fear drives in. *Ad majorem Dei gloriam*, 'to do what will most glorify God,' that's the line you must walk by: for to do no more than all men needs must, is servility, not so much as the affection of sons; much less can you be fathers to the people, when you go not so far as the sons of God: for a dark lanthorn, though there be a weak brightness on one side, will scarce enlighten one, much less will it conduct a multitude, or allure many followers by the brightness of its flame. And indeed the duty appears in this, that many things are lawful for the people which are scandalous in the clergy; you are tied to more abstinences, to more severities, to more renunciations and self-denials, you may not with that freedom receive secular contentments that others may; you must spend more time in prayers, your alms must be more bountiful, your hands more open, your hearts enlarged; others must relieve the poor, you must take care of them; others must shew themselves their brethren, but you must be their fathers; they must pray frequently and fervently, but you must 'give yourselves up wholly to the word of God and prayer;' they must 'watch and pray that they fall not into temptation,' but you must watch for yourselves and others too; the people must mourn when they sin, but you must mourn for your own infirmities, and for the sins of others; and indeed, if the life of a clergyman does not exceed even the piety of the people, that life is in some measure scandalous: and what shame was ever greater than is described in the parable of the traveller going from Jerusalem to Jericho, when to the eternal dishonour of the Levite and the priest it is told that they went aside, and saw him with a wry neck and a bended head, but let him alone and left him to be cured by the good Samaritan? The primitive church in her discipline used to thrust their delinquent clergy *in laicam communionem*, even then when their faults were but small, and of less reproach than to deserve greater censures; yet they lessened them by thrusting them 'into the lay communion,' as most fit for such ministers who refused to live at the height of sacerdotal piety. Remember your dignity to which Christ hath called you. "Shall such a man as I flee?" said the brave Eleazar[j]; shall the stars be darkness, shall the ambassadors of Christ neglect to do their king honour, shall the glory of Christ do dishonourable and inglorious actions? 'Ye are the glory of Christ,' saith S. Paul[k]; remember that, I can say no greater thing, unless possibly this may add some moments for your care and caution, that *potentes potenter cruciabuntur*[l], 'great men shall be greatly tormented' if they sin; and to fall from a great height is an intolerable ruin. Severe were the words of our blessed Saviour[m], "ye are the salt of the earth; if the salt have lost his savour, it is thenceforth good for nothing, neither for land, nor yet for the dunghill:" a greater dis-

[j] [vid. 1 Macc. ix. 10; 2 Macc. vi. 18 sqq.—Neh. vi. 11.]
[k] [2 Cor. viii. 23.]
[l] [Wisd. vi. 7.]
[m] [Mat. v. 13; Luke xiv. 34.]

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honour could not be expressed; he that takes such a one up will shake his fingers. I end this with the saying of S. Austin[n], "Let your religious prudence think[o] . . that in the world, especially at this time, nothing is more laborious, more difficult, or more dangerous than the office of a bishop or a priest, or a deacon; *sed apud Deum nihil beatius, si eo modo militetur quo noster imperator jubet,* but nothing is more blessed if we do our duty according to the commandment of our Lord."

I have already discoursed of the integrity of life, and what great necessity there is, and how deep obligations lie upon you, not only to be innocent and void of offence, but also to be holy; not only pure, but shining; not only to be blameless, but to be didactic in your lives; that as by your sermons you preach in season, so by your lives you may preach out of season; that is, at all seasons, and to all men, 'that they seeing your good works may glorify God' on your behalf, and on their own.

[n] Epist. cxlviii. [al. xxi. § 1.—tom. ii. col. 25.]

[o] ['cogitet.']

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SERMON XI.

THE MINISTER'S DUTY IN LIFE AND DOCTRINE.

THE SECOND SERMON ON TIT. ii. 7.

In doctrine shewing uncorruptness, gravity, sincerity, &c.

Now by the order of the words and my own undertaking, I am to tell you what are the rules and measures of your doctrine which you are to teach the people.

I. Be sure that you teach nothing to the people, but what is certainly to be found in scripture. *Servemus eas mensuras quas nobis per legis latorem lex spiritualis enunciat*[a], 'the whole spiritual law given us by our law-giver, that must be our measures;' for though by persuasion and by faith, by mis-persuasion and by error, by false commentaries and mistaken glosses, every man may become a law unto himself, and unhappily bind upon his conscience burdens which Christ never imposed; yet you must bind nothing upon your charges, but what God hath bound upon you; you cannot become a law unto them, that's the only privilege of the law-giver, who, because He was an interpreter of the divine will, might become a law unto us, and because He was faithful in all the house, did tell us all His Father's will; and *g.* nothing can be God's law to us but what He hath taught us. But of this I shall need to say no more but the words of Tertullian[b], *Nobis nihil ex nostro arbitrio inducere licet, sed nec eligere quod aliquis de arbitrio suo induxerit; apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio quod inducerent elegerunt, sed acceptam a Christo disciplinam fideliter nationibus assignaverunt.* Whatsoever is not in and taken from the scriptures, is from a private spirit, and that is against scripture certainly; for 'no scripture is ἰδίας ἐπιλύσεως,' saith S. Peter[c], it is not, it cannot be 'of private interpretation;' that is, unless it come from the Spirit of God, which is that Spirit that moved upon the waters of the new creation as well as of the old, and was promised to all, "to you and to your children, and to as many as the Lord our God shall call[d]," and is bestowed on

[a] Origen.
[b] Contra hæres. [scil. De præscript. hæret. § 6. p. 204 B.]
[c] 2 Pet. i. 20.
[d] [Acts ii. 3, 9.]

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all, and is 'the earnest of' all 'our inheritance[e],' and is 'given to every man to profit withal[f];' it cannot prove God to be the author, nor be a light to us to walk by, or to shew others the way to heaven.

This rule were alone sufficient to guide us all in the whole economy of our calling, if we were not weak and wilful, ignorant and abused; but the holy scripture hath suffered so many interpretations, and various sounds and seemings, and we are so prepossessed and predetermined to misconstruction by false apostles without, and prevailing passions within, that though it be in itself sufficient, yet it is not so for us; and we may say with the eunuch[g], "How can I understand unless some man should guide me?" and indeed in S. Paul's epistles "there are many things hard to be understood[h];" and in many other places we find that the well is deep, and unless there be some to help us to draw out the latent senses of it, our souls will not be filled with the waters of salvation. Therefore that I may do you what assistances I can, and if I cannot in this small portion of time instruct you, yet that I may counsel you and remind you of the best assistances that are to be had; if I cannot give you rules sufficient to expound all hard places, yet that I may shew how you shall sufficiently teach your people by the rare rules and precepts recorded in places that are or may be made easy, I shall first give you some advices in general, and then descend to more particular rules and measures.

1. Because it is not to be expected that every minister of the word of God should have all the gifts of the Spirit, and every one to abound in tongues, and in doctrines, and in interpretations; you may therefore make great use of the labours of those worthy persons whom God hath made to be lights in the several generations of the world, that a hand may help a hand, and a father may teach a brother, and we all be taught of God: for there are many who have by great skill, and great experience, taught us many good rules for the interpretation of scripture; amongst which those that I shall principally recommend to you[i], are the books of S. Austin, *De utilitate credendi*, and his iii. *lib. de doctrina christiana;* the Synopsis of Athanasius, the Proœms of Isidore, the Prologues of S. Hierome; I might well add the *scholia* of Œcumenius, the *catenæ* of the Greek fathers; and of later times the ordinary and interlineary glosses; the excellent book of Hugo de S. Victore, *De eruditione didascalica; Ars interpretandi scripturas*, by Sixtus Senensis; Serarius his *prolegomena;* Tena his Introduction to the Scriptures; together with Laurentius e Villa-Vincentio, Andreas Hyperius *De ratione studii philosophici*, and the *Hypotyposes* of Martinus Cantapratensis; Arias Montanus his *Joseph*, or *De arcano sermone*, is of another nature, and more fit for preachers, and

[e] [Eph. i. 14.] [f] [1 Cor. xii. 7.] [g] [Acts viii. 31.] [h] [2 Pet. iii. 16.]
[i] [Compare Taylor's letter to Mr. Graham, of Jan. 13, 1659, published with his Life in the present edition.]

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so is Sanctes Paguine his *Isagoge;* but Ambrosius Catharinus his book *Duarum clavium ad sacram scripturam,* is useful to many good purposes: but more particularly, and I think more usefully, are those seven rules of interpreting scriptures written by Tichonius, and first made famous by S. Austin's commendation of them, and inserted into the fifth tome of the *Biblioth ss. pp.* Sebastian Perez wrote thirty-five rules for the interpretation of scripture: Franciscus Ruiz drew from the ancient fathers two hundred and thirty-four rules: besides those many learned persons who have writ Vocabularies, Tropologies, and Expositions of words and phrases; such as are Flacius Illyricus, Junius, Hierome Lauretus, and many others, not infrequent in all public libraries. But I remember, that he that gives advice to a sick man in Ireland to cure his sickness, must tell him of medicaments that are *facile parabilia,* 'easy to be had,' and cheap to be bought, or else his counsel will not profit him; and even of these God hath made good provision for us; for although many precious things are reserved for them that dig deep and search wisely, yet there are medicinal plants, and corn and grass, things fit for food and physic to be had in every field.

And so it is in the interpretation of scripture; there are ways of doing it well and wisely without the too laborious methods of weary learning, that even the meanest labourers in God's vineyard may have that which is fit to minister to him that needs. *g.*

2. In all the interpretations of scripture, the literal sense is to be presumed and chosen [k], unless there be evident cause to the contrary. The reasons are plain; because the literal sense is natural, and it is first, and it is most agreeable to some things in their whole kind; not indeed to prophecies, nor to the teachings of the learned, nor those cryptic ways of institution by which the ancients did hide a light, and keep it in a dark lanthorn from the temeration of ruder handlings and popular preachers: but the literal sense is agreeable to laws, to the publication of commands, to the revelation of the divine will, to the concerns of the vulgar, to the foundations of faith, and to all the notice of things in which the idiot is as much concerned as the greatest clerks.—From which proposition these three corollaries will properly follow; *α*) That God hath plainly and literally described all His will both in belief and practice, in which our essential duty, the duty of all men is concerned. *β*) That in plain expressions we are to look for our duty, and not in the more secret places and darker corners of the scripture. *γ*) That you may regularly, certainly and easily do your duty to the people, if you read and literally expound the plain sayings, and easily expressed commandments and promises and threatenings, of the gospel and the psalms and the prophets.

3. But then remember this also, that not only the grammatical or prime signification of the word is the literal sense; but whatsoever is the prime intention of the speaker, that is the literal sense; though

[k] [Compare Hooker, E. P. v. 69.]

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the word be to be taken metaphorically, or by translation signify more things than one. "The eyes of the Lord are over the righteous[j];" this is literally true; and yet it is as true that God hath no eyes properly: but by 'eyes' are meant God's providence; and though this be not the first literal sense of the word 'eyes,' it is not that which was at first imposed, and contingently; but it is that signification which was secondarily imposed, and by reason and proportion. Thus when we say "God cares for the righteous[k]," it will not suppose that God can have any anxiety or afflictive thoughts; but 'He cares' does as truly and properly signify provision, as caution; beneficence, as fear; and *g.* the literal sense of it is, that God provides good things for the righteous. For in this case the rule of Abulensis[l] is very true, *Sensus literalis semper est verus*, 'the literal sense is always true;' that is, all that is true which the Spirit of God intended to signify by the words; whether He intended the first or second signification; whether that of voluntary and contingent, or that of analogical and rational institution. "Other sheep have I," said Christ[m], "which are not of this fold:" that He did not mean this of the *pecus lanigerum* is notorious; but of the gentiles to be gathered into the privileges and fold of Israel. For in many cases the first literal sense is the hardest, and sometimes impossible, and sometimes inconvenient; and when it is any of these, although we are not to recede from the literal sense, yet we are to take the second signification, the tropological or figurative. "If thy right eye offend thee pluck it out," said Christ[n]: and yet no man digs his eyes out; because the very letter or intention of this command bids us only to throw away that which if we keep we cannot avoid sin: for sometimes the letter tells the intention, and sometimes the intention declares the letter; and that is properly the literal sense which is the first meaning of the command in the whole complexion: and in this, common sense and a vulgar reason will be a sufficient guide, because there is always some other thing spoken by God, or some principle naturally implanted in us, by which we are secured in the understanding of the divine command. "He that does not hate father and mother for My sake, is not worthy of Me[o]:" the literal sense of 'hating' used in scripture is not always 'malice,' but sometimes a 'less loving;' and so Christ[p] also hath expounded it, "He that loves father or mother more than Me is not worthy of Me." But I shall not insist longer on this; he that understands nothing but his grammar, and hath not conversed with men and books, and can see no farther than his fingers' ends, and makes no use of his reason, but for ever will be a child; he may be deceived in the literal sense of scripture, but then he is not fit to teach others: but he that knows words

[j] [Ps. xxxiv. 15.]
[k] [Ps. cxlvi. 8.]
[l] [Comment. in Matt., part. iv. quæst. 28. (scil. in cap. xiii.) fo. 50. col. 3 K.]
[m] [John x. 16.]
[n] [Matt. v. 29.]
[o] [Luke xiv. 26.]
[p] [Matt. x. 37.]

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signify rhetorically as well as grammatically[q], and have various proper significations, and which of these is the first is not always of itself easy to be told; and remembers also that God hath given him reason, and observation, and experience, and conversation with wise men, and the proportion of things, and the end of the command, and parallel places of scripture in other words to the same purpose; will conclude, that since in plain places all the duty of man is contained, and that the literal sense is always true, and (unless men be wilful or infortunate) they may with a small proportion of learning find out the literal sense of an easy moral proposition: will I say conclude, that if we be deceived, the fault is our own; but the fault is so great, the man so supine, the negligence so inexcusable, that the very consideration of human infirmity is not sufficient to excuse such teachers of others, who hallucinate or prevaricate in this. The Anthropomorphites fell foully in this matter, and supposed God to have a face, and arms, and passions as we have; but they prevailed not. And Origen was in one instance greatly mistaken, and thinking there was no literal meaning but the prime signification of the word, understood the word εὐνουχίζειν, 'to make an eunuch,' to his own prejudice; but that passed not into a doctrine. But the church of Rome hath erred greatly in pertinacious adhering, not to the letter, but to the grammar; nor to that but in one line or signification of it: and *Hoc est corpus meum* must signify nothing but grammatically; and though it be not by their own confessions to be understood without divers figures in the whole complexion, yet peevishly and perversely they will take it by the wrong handle; and this they have passed into a doctrine that is against sense, and reason, and experience, and scripture, and tradition, and the common interpretation of things, and public peace and utility, and every thing by which mankind ought to be governed and determined.

4. I am to add this one thing more, that we admit in the interpretation of scripture but one literal sense; I say, but one 'prime literal sense;' for the simplicity and purity of the Spirit, and the philanthropy of God will not admit that there should in one single proposition be many intricate meanings, or that His sense should not certainly be understood, or that the people be abused by equivocal and doubtful senses; this was the way of Jupiter in the sands[r], and Apollo Pythius, and the devil's oracles: but be it far from the wisdom of the Spirit of God.

5. But then take in this caution to it, that although there be but one principal literal sense, yet others that are subordinate may be intended subordinately; and others that are true by proportion, or that first intention, may be true for many reasons, and every reason applicable to a special instance; and all these may be intended as they signify, that is, one only by prime design, and the other by collateral

[q] Verba non sono sed sensu sapiunt.—Hilar. [vid. de Trin., lib. i. § 6. col. 769.]

[r] [Ammon, as if from ἄμμος· see Servius on Virg. æn. iv. 196.]

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consequence. Thus when it is said[r], "Thou art My son, this day have I begotten Thee," the psalmist means it of the eternal generation of Christ; others seem to apply it to His birth of the blessed Virgin Mary; and S. Paul expounds it, Heb. i., of the resurrection of Christ: this is all true; and yet but one literal sense primely meant; but by proportion to the first the others have their place, and are meant by way of similitude. Thus we are the sons of God, by adoption, by creation, by favour, by participation of the Spirit, by the "laver of regeneration[s];" and every man for one or other of these reasons can say, "Our Father which art in heaven;" and these are all parts of the literal sense, not different, but subordinate and by participation: but more than one prime literal sense must not be admitted.

6. Lastly, sometimes the literal sense is lost by a plain change of the words; which when it is discovered, it must be corrected by the fountain; and till it be, so long as it is pious, and commonly received, it may be used without scruple. In the forty-first psalm[t] the Hebrews read, "My soul hath longed after the strong, the living God;" *Deum fortem, vivum:* in the vulgar Latin it is *Deum fontem vivum*, 'the living fountain;' and it was very well, but not the literal sense of God's spirit: but when they have been so often warned of it, that they were still in love with their own letter and leave the words of the Spirit, I think was not justifiable at all: and this was observed at last by Sixtus and Clement, and corrected in their editions of the Bible[u], and then it came right again. The sum is this; he that with this moderation and these measures construes the plain meaning of the Spirit of God, and expounds the articles of faith, and the precepts of life, according to the intention of God signified by His own words, in their first or second signification, cannot easily be cozened into any heretical doctrine; but his doctrine will be *ἀδιάφθορος*, the pure word and mind of God.

There is ANOTHER sense or interpretation of scripture, and that is mystical or spiritual; which the Jews call מִדְרָשׁ, *midrash;* which Elias the Levite[x] calls *omne commentarium quod non est juxta simplicem et literalem sensum*, 'every gloss that is not according to their פְּשָׁט, *peschat*, to the literal sense; and this relates principally to the Old testament. Thus the waters of the deluge did signify the waters of baptism; Sarah and Agar, the law and the gospel; the brazen serpent, the passion of Christ; the conjunction of Adam and Eve, the communion of Christ and His church; and this is called 'the spiritual sense,' S. Paul being our warrant; "Our fathers ate of the same spiritual meat, and drank of that same spiritual rock[y];" now that rock was not spiritual, but of solid stone; but it signified spiritually, for "that rock was Christ." This sense the doctors divide into tropolo-

[r] [Ps. ii. 7.] [s] [Tit. iii. 5.] [t] [ver. 2. לֵאלֹהִים לְאֵל חָי]
[u] [fol. Rom. 1592.] [x] [Tishbi, art. Darash.] [y] [1 Cor. x. 4.]

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gical, allegorical, and anagogical; for method's sake, and either to distinguish the things, or to amuse the persons: for these relate but to the several spiritual things signified by divers places; as matters of faith, precepts of manners, and celestial joys: you may make more if you please, and yet these are too many to trouble men's heads, and to make theology an art and craft to no purpose. This spiritual sense is that which the Greeks call *ὑπόνοιαν*, or the 'sense that lies under' the cover of words: concerning this I shall give you these short rules, that your doctrine be *ἀδιάφθορος*, pure and without heretical mixtures, and the leaven of false doctrines; for above all things this is to be taken care of.

1. Although every place of scripture hath a literal sense, either proper or figurative, yet every one hath not a spiritual and mystical interpretation; and *g*. Origen was blamed by the ancients for forming all into spirit and mystery; one place was reserved to punish that folly. Thus the followers of the family of love and the quakers expound all the articles of our faith, all the hopes of a Christian, all the stories of Christ, into such a clancular and retired sense, as if they had no meaning by the letter, but were only an hieroglyphic or a pythagorean scheme; and not to be opened by[y] a private key, which every man pretends to be borrowed from the Spirit of God, though made in the forges here below: to which purposes the epistles of S. Hierome to Avitus, to Pammachius and Oceanus are worth your reading. In this case men do as he said of Origen, *Ingenii sui acumina putant esse ecclesiæ sacramenta*[z]; every man believes God meant as he intended, and so he will obtrude his own dreams instead of sacraments. *g*.

2. Whoever will draw spiritual senses from any history of the Old or New testament, must first allow the literal sense, or else he will soon deny an article of necessary belief. A story is never the less true, because it is intended to profit as well as to please; and the narrative may well establish or insinuate a precept and instruct with pleasure; but if because there is a jewel in the golden cabinet, you will throw away the inclosure, and deny the story that you may look out a mystical sense, we shall leave it arbitrary for any man to believe or disbelieve what story he please; and Eve shall not be made of the rib of Adam, and the garden of Eden shall be no more than the Hesperides, and the story of Jonas a well dressed fable: and I have seen all the revelation of S. John turned into a moral commentary, in which every person can signify any proposition, or any virtue, according as his fancy chimes: this is too much, and therefore comes not from a good principle.

3. In moral precepts, in rules of polity and economy there is no other sense to be enquired after but what they bear upon the face; for he that thinks it necessary to turn them into some further spiritual

[y] [? 'but by']

[z] ['Ingenium suum facit ecclesiæ sacramenta.'—Comment. in Esai. lib. v. præfat.—tom. iii. col. 107.]

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meaning, supposes that it is a disparagement to the Spirit of God to take care of governments, or that the duties of princes and masters are no great concerns, or not operative to eternal felicity, or that God does not provide for temporal advantages; for if these things be worthy concerns, and if God hath taken care of all our good, and if 'godliness be profitable to all things, and hath the promise of the life that now is and that which is to come[a],' there is no necessity to pass on to more abstruse senses, when the literal and proper hath also in it instrumentally enough towards very great spiritual purposes. 'God takes care' for servants, yea, 'for oxen[b],' and all the beasts of the field; and the letter of the command enjoining us to use them with mercy, hath in it an advantage even upon the spirit and whole frame of a man's soul: and *g.* let no man tear those scriptures to other meanings beyond their own intentions and provisions. In these cases a spiritual sense is not to be enquired after.

4. If the letter of the story infers any undecency or contradiction, then it is necessary that a spiritual or mystical sense be thought of; but never else is it necessary. It may in other cases be useful, when it does advantage to holiness; and may be safely used if used modestly; but because this spiritual or mystical interpretation when it is not necessary cannot be certainly proved, but relies upon fancy, or at most, some light inducement; no such interpretation can be used as an argument to prove an article of faith, nor relied upon in matters of necessary concern: the 'three measures of meal[c]' in the gospel, are but an ill argument to prove the blessed and eternal Trinity; and it may be the three angels that came to Abraham will signify no more than the two that came to Lot, or the single one to Manoah, or S. John; this divine mystery relies upon a more sure foundation; and he makes it unsure that causes it to lean upon an unexpounded vision that was sent to other purposes. *Non esse contentiosis et infidelibus sensibus ingerendum*, said S. Austin of the book of Genesis; searching for articles of faith in the by-paths and corners of secret places, leads not to faith but to infidelity, and by making the foundations unsure, causes the articles to be questioned.

I remember that Agricola in his book *De animalibus subterraneis*[d] tells of a certain kind of spirits that use to converse in mines and trouble the poor labourers; they dig metals, they cleanse, they cast, they melt, they separate, they join the ore; but when they are gone the men find just nothing done, not one step of their work set forward. So it is in the books and expositions of many men; they study, they argue, they expound, they confute, they reprove, they open secrets, and make new discoveries; and when you turn the bottom upwards, up starts nothing; no man is the wiser, no man is instructed, no truth discovered, no proposition cleared, nothing is altered, but that much labour and much time is lost. And this is

[a] [1 Tim. iv. 8.]
[b] [1 Cor. ix. 9.]
[c] [Matt. xiii. 33.]
[d] [p. 537 fin.—fol. Basil. Helvet. 1621.]

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manifest in nothing more than in books of controversy, and in mystical expositions of scripture: *Quærunt quod nusquam est, inveniunt tamen;* like Isidore[e], who in contemplation of a pen observed that the nib of it was divided into two, but yet the whole body remained one: *Credo propter mysterium;* he found a knack in it, and thought it was a mystery. Concerning which I shall need to say no more, but that they are safe when they are necessary; and they are useful when they teach better; and they are good when they do good: but this is so seldom and so by chance, that oftentimes if a man be taught truth, he is taught it by a lying master; it is like being cured by a good witch, an evil spirit hath a hand in it; and if there be not error and illusion in such interpretations, there is very seldom any certainty.

"What shall I do to My vineyard," said God, Isai. v.; *auferam sepem ejus,* 'I will take away the hedge,' that is, *custodiam angelorum,* saith the gloss, 'the custody of their angel guardians:' and Isai. ix.[f] God says, *Manasseh humeros suos comedit,* 'Manasseh hath devoured his own shoulders;' that is, *gubernatores dimovit,* say the doctors, 'hath removed his governors,' his princes and his priests; it is a sad complaint, 'tis true; but what it means is the question: but although these senses are pious and may be used for illustration and the prettiness of discourse; yet there is no further certainty in them than what the one fancies and the other is pleased to allow. But if the spiritual sense be proved, evident and certain, then it is of the same efficacy as the literal; for it is according to that letter by which God's holy spirit was pleased to signify His meaning; and it matters not how He is pleased to speak, so we understand His meaning: and in this sense that is true which is affirmed by S. Gregory[g], *allegoriam interdum ædificare fidem,* 'sometimes our faith is built up by the mystical words of the Spirit of God.' But because it seldom happens that they can be proved, *g.* you are not to feed your flocks with such herbs whose virtue you know not, of whose wholesomeness or powers of nourishing you are wholly or for the most part ignorant: we have seen and felt the mischief, and sometimes derided the absurdity: "God created the sun and the moon," said Moses[h], that is, said the extravagants of pope Boniface the eighth, 'the pope and the emperor:' and, "Behold here are two swords," said S. Peter; "it is enough," said Christ; enough for S. Peter; and so he got the two swords, the temporal and spiritual, said the gloss upon that text[i]. Of these things there is no beginning, and no end; no certain principles, and no good conclusion.

These are the two ways of expounding all scriptures; these are as

[e] Isid. Orig., lib. vi. cap. 14. [§ 3.—tom. iii. p. 261.]

[f] [vid. ver. 20.]

[g] [In evang., lib. ii. hom. 40. § 1.—tom. i. col. 1652 B.]

[h] [Gen. i. 16.]

[i] ['Duo gladii, . . unus novi, alter veteris testamenti,' Gloss. ordin. in Luc. xxii. 38; but the extravagant of Boniface the eighth (extrav. commun., lib. i. de major. et obed., c. i.) explains it by 'the spiritual and temporal sword.']

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'the two witnesses of God[i],' by the first of which He does most commonly, and by the latter of which He does sometimes declare His meaning; and in the discovery of these meanings, the measures which I have now given you are the general land-marks, and are sufficient to guide us from destructive errors. It follows in the next place that I give you some rules that are more particular according to my undertakings, that you in your duty, and your charges in the provisions to be made for them, may be more secure.

1. Although you are to teach your people nothing but what is the word of God; yet by this word I understand all that God spake expressly, and all that by certain consequence can be deduced from it. Thus Dionysius Alexandrinus[j] argues, ἔγνων ὅτι υἱὸς καὶ λόγος οὐ ξένος ἂν εἴη τῆς οὐσίας τοῦ πατρὸς, 'He that in scripture is called the Son and the word of the Father, I conclude He is no stranger to the essence of the Father:' and S. Ambrose[k] derided them that called for express scripture for ὁμοούσιος, since the prophets and the gospels acknowledge the unity of substance in the Father and the Son; and we easily conclude the holy Ghost to be God, because we call upon Him; and we call upon Him because we believe in Him; and we believe in Him because we are baptized into the faith and profession of the holy Ghost. This way of teaching our blessed Saviour used when He confuted the sadducees in the question of the resurrection; and thus He confuted the pharisees[l] in the question of His being the Son of God. The use I make of it is this, that right reason is so far from being an exile from the enquiries of religion, that it is the great insurance of many propositions of faith; and we have seen the faith of men strangely alter, but the reason of man can never alter; every rational truth supposing its principles, being eternal and unchangeable. All that is to be done here is to see that you argue well, that your deduction be evident, that your reason be right: for scripture is to our understandings as the grace of God to our wills; that instructs our reason, and this helps our wills; and we may as well choose the things of God without our wills, and delight in them without love, as understand the scriptures or make use of them without reason.

Quæst. But how shall our reason be guided, that it may be right, that it be not a blind guide, but direct us to the place where the star appears, and point us to the very house where the babe lieth; that we may indeed do as the wise men did? To this I answer,

2. In the making deductions, the first great measure to direct our reason and our enquiries is the analogy of faith: that is, let the fundamentals of faith be your *cynosura*, your great light to walk by; and whatever you derive from thence, let it be agreeable to the principles

[i] [Rev. xi. 3.]
[j] [Apud S. Athan. de sentent. Dionysii, § 20.—tom. i. p. 257 C.]
[k] [S. Ambros. de fide, i. 19; ii. 15.]
[l] [John x. 37.]

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from whence they come. It is the rule of S. Paul[m], Προφητεύων κατ' ἀναλογίαν πίστεως, 'let him that prophesies do it according to the proportion of faith;' that is, let him teach nothing but what is revealed, or agreeable to the αὐτόπιστα, the 'prime credibilities' of christianity; that is, by the plain words of scripture let him expound the less plain, and the superstructure by the measures of the foundation, and doctrines be answerable to faith, and speculations relating to practice, and nothing taught as simply necessary to be believed, but what is evidently and plainly set down in the holy scriptures; for he that calls a proposition necessary which the apostles did not declare to be so, or which they did not teach to all christians learned and unlearned, he is gone beyond his proportions. For every thing is to be kept in that order where God hath placed it: there is a classis of necessary articles, and that is the apostles' creed, which Tertullian[n] calls *regulam fidei*, 'the rule of faith;' and according to this we must teach necessities; but what comes after this, is not so necessary; and he that puts upon his own doctrines a weight equal to this of the apostle's declaration, either must have an apostolical authority and an apostolical infallibility, or else he transgresses the proportion of faith, and becomes a false apostle.

3. To this purpose it is necessary that you be very diligent in reading, laborious and assiduous in the studies of scripture: not only lest ye be blind seers, and blind guides; but because without great skill and learning ye cannot do your duty. A minister may as well sin by his ignorance as by his negligence; because when light springs from so many angles that may enlighten us, unless we look round about us and be skilled in all the angles of reflection, we shall but turn our backs upon the sun, and see nothing but our own shadows. "Search the scriptures," said Christ[o]; *Non dixit legite, sed scrutamini*, said S. Chrysostom[p], *quia oportet profundius effodere, ut quæ alte delitescunt invenire possimus.* Christ did not say 'read,' but 'search the scriptures;' turn over every page, enquire narrowly, look diligently, converse with them perpetually, be mighty in the scriptures: for that which is plain there, is the best measures of our faith and of our doctrines. The Jews have a saying, *Qui non advertit quod supra et infra in scriptoribus legitur, is pervertit verba Dei viventis:* he that will understand God's meaning, must look above and below, and round about; for the meaning of the Spirit of God is not like the wind blowing from one point, but like light issuing from the body of the sun, it is light round about; and in every word of God there is a treasure, and something will be found somewhere to answer every doubt, and to clear every obscurity, and to teach every truth by which God intends to perfect our understandings. But then, take this rule with you; do not pass from plainness to obscurity, nor

[m] [Rom. xii. 6.]
[n] [De præscr hæret. § 13.—p. 206 D.]
[o] [John v. 39.]
[p] [In loc., sc. hom. xli. in Joan. § 1. —tom. viii. p. 243. A.]

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from simple principles draw crafty conclusions, nor from easiness pass into difficulty, nor from wise notices draw intricate nothings, nor from the wisdom of God lead your hearers into the follies of men; your principles are easy, and your way plain, and the words of faith are open, and what naturally flows from thence will be as open; but if without violence and distortion it cannot be drawn forth, the proposition is not of the family of faith. *Qui nimis emungit, elicit sanguinem*[r], 'he that wrings too hard draws blood;' and nothing is fit to be offered to your charges and your flocks but what flows naturally and comes easily and descends readily and willingly from the fountains of salvation.

4. Next to this analogy or proportion of faith, let the consent of the catholic church be your measure, so as by no means to prevaricate in any doctrine in which all christians always have consented. This will appear to be a necessary rule by and by; but in the mean time I shall observe to you that it will be the safer, because it cannot go far; it can be instanced but in three things, in the creed, in ecclesiastical government, and in external forms of worship and liturgy. The catholic church hath been too much and too soon divided: it hath been used as the man upon a hill used his heap of heads in a basket; when he threw them down the hill, every head run his own way, *quot capita tot sententiæ;* and as soon as the Spirit of truth was opposed by the spirit of error, the Spirit of peace was disordered by the spirit of division: and the Spirit of God hath overpowered us so far, that we are only fallen out about that, of which if we had been ignorant we had not been much the worse; but in things simply necessary God hath preserved us still unbroken; all nations, and all ages recite the creed, and all pray the Lord's prayer, and all pretend to walk by the rule of the commandments; and all churches have ever kept the day of Christ's resurrection, or the Lord's day, holy; and all churches have been governed by bishops, and the rites of christianity have been for ever administered by separate orders of men, and those men have been always set apart by prayer and the imposition of the bishop's hands; and all Christians have been baptized, and all baptized persons were or ought to be, and were taught that they should be, confirmed by the bishop, and presidents of religion; and for ever there were public forms of prayer, more or less in all churches; and all christians that were to enter into holy wedlock, were ever joined or blessed by the bishop or the priest: in these things all Christians ever have consented, and he that shall prophesy or expound scripture to the prejudice of any of these things, hath no part in that article of his creed; he does not believe the holy catholic church, he hath no fellowship, no communion with the saints and servants of God.

It is not here intended that the doctrine of the church should be the rule of faith, distinctly from, much less against the scripture; for that were a contradiction to suppose the church of God, and yet

[r] [Prov. xxx. 33.]

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speaking and acting against the will of God; but it means, that where the question is concerning an obscure place of scripture, the practice of the catholic church is the best commentary. *Intellectus qui cum praxi concurrit est spiritus vivificans*, said Cusanus[s]. Then we speak according to the Spirit of God, when we understand scripture in that sense in which the church of God hath always practised it. *Quod pluribus, quod sapientibus, quod omnibus videtur*, that's Aristotle's[t] rule: and it is a rule of nature; every thing puts on a degree of probability as it is witnessed 'by wise men, by many wise men, by all wise men:' and it is Vincentius Lirinensis'[u] great rule of truth, *Quod ubique, quod semper, quod ab omnibus:* and he that goes against 'what is said always, and every where, and by all Christians,' had need have a new revelation, or an infallible spirit, or he hath an intolerable pride and foolishness of presumption. Out of the communion of the universal church no man can be saved; they are the body of Christ; and the whole church cannot perish, and Christ cannot be a head without a body, and He will for ever be our redeemer, and for ever intercede for His church, and be glorious in His saints; and *g.* he that does not sow in these furrows, but leaves the way of the whole church, hath no pretence for his error, no excuse for his pride, and will find no alleviation of his punishment. These are the best measures which God hath given us to lead us in the way of truth, and to preserve us from false doctrines; and whatsoever cannot be proved by these measures, cannot be necessary. There are many truths besides these; but if your people may be safely ignorant of them, you may quietly let them alone, and not trouble their heads with what they have so little to do: things that need not to be known at all, need not to be taught: for if they be taught, they are not certain, or are not very useful; and *g.* there may be danger in them besides the trouble; and since God hath not made them necessary, they may be let alone without danger; and it will be madness to tell stories to your flocks of things which may hinder salvation, but cannot do them profit. And now it is time that I have done with the first great remark of doctrine noted by the apostle in my text; all the guides of souls must take care that the doctrine they teach be ἀδιάφθορος, 'pure' and 'incorrupt,' the word of God, the truth of the Spirit. That which remains is easier.

II. In the next place it must be σεμνὸς, grave, and reverend, no vain notions, no pitiful contentions, and disputes about little things, but becoming your great employment in the ministry of souls: and in this the rules are easy and ready.

1. Do not trouble your people with controversies: whatsoever does 'gender strife' the apostle[x] commands us to avoid; and *g.* much more

[s] [vid. excitt. ex sermonibus, lib. vii. p. 559.]
[t] [Topica, lib. i. cap. 1.]
[u] [See vol. v. p. 226.]
[x] [2 Tim. ii. 23.]

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the strife itself: a controversy is a stone in the mouth of the hearer, who should be fed with bread, and it is a temptation to the preacher, it is a state of temptation; it engages one side in lying, and both in uncertainty and uncharitableness; and after all, it is not food for souls; it is the food of contention, it is a spiritual law-suit, and it can never be ended; every man is right and every man is wrong in these things, and no man can tell who is right or who is wrong. For as long as a word can be spoken against a word, and a thing be opposite to a thing; as long as places are hard, and men are ignorant or 'knowing but in part;' as long as there is money and pride in the world, and for ever till men willingly confess themselves to be fools and deceived, so long will the saw of contention be drawn from side to side. "That which is not cannot be numbered," saith the wise man[y]: no man can reckon upon any truth that is got by contentious learning; and whoever troubles his people with questions, and teaches them to be troublesome, note that man, he loves not peace, or he would fain be called *Rabbi, rabbi*. Christian religion loves not tricks nor artifices of wonder, but like the natural and amiable simplicity of Jesus, by plain and easy propositions leads us in wise paths to a place where sin and strife shall never enter. What good can come from that which fools begin, and wise men can never end but by silence, and that had been the best way at first, and would have stifled them in the cradle? What have your people to do whether Christ's body be in the sacrament by consubstantiation, or transubstantiation; whether purgatory be in the centre of the earth or in the air, or any where or nowhere? and who but a mad man would trouble their heads with the intangled links of the fanatic chain of predestination? Teach them to fear God and honour the king, to keep the commandments of God, and the king's commands because of the oath of God; learn them to be sober and temperate, to be just and to pay their debts, to speak well of their neighbours and to think meanly of themselves; teach them charity, and learn them to be zealous of good works. Is it not a shame that the people should be filled with sermons against ceremonies, and declamations against a surplice, and tedious harangues against the poor airy sign of the cross in baptism? These things teach them to be ignorant; it fills them with wind, and they suck dry nurses; it makes them lazy and useless, troublesome and good for nothing. Can the definition of a Christian be, that a Christian is a man that rails against bishops and the common prayer book? and yet this is the great labour of our neighbours that are crept in among us; this they call the work of the Lord; and this is the great matter of the desired reformation; in these things they spend their long breath, and about these things they spend earnest prayers, and by these they judge their brother, and for these they revile their superior, and in this doughty cause they

[y] [vid. Eccl. i. 15.]

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think it fit to fight and die. If S. Paul or S. Anthony, S. Basil or S. Ambrose, if any of the primitive confessors or glorious martyrs, should awake from within their curtains of darkness, and find men thus striving against government for the interest of disobedience, and labouring for nothings, and preaching all day for shadows and moonshine: and that not a word shall come from them to teach the people humility, not a word of obedience or self-denial; they are never taught to suspect their own judgment, but always to prefer the private minister before the public, the presbyter before a bishop, fancy before law, the subject before his prince, a prayer in which men consider not at all, before that which is weighed wisely and considered; and in short, a private spirit before the public, and Mas John[z] before the patriarch of Jerusalem: if, I say, S. Paul or S. Anthony should see such a light, they would not know the meaning of it, nor of what religion the country were, nor from whence they had derived their new nothing of an institution. The kingdom of God consists in wisdom and righteousness, in peace and holiness, in meekness and gentleness, in chastity and purity, in abstinence from evil and doing good to others; in these things place your labours, preach these things, and nothing else but such as these; things which promote the public peace and public good; things that can give no offence to the wise and to the virtuous: for these things are profitable to men, and pleasing to God.

2. Let not your sermons and discourses to your people be busy arguings about hard places of scripture; if you strike a hard against a hard, you may chance to strike fire, or break a man's head; but it never makes a good building. *Philosophiam ad syllabas vocare*, that's to no purpose; your sermons must be for edification, something to make the people better and wiser, 'wiser unto salvation,' not wiser to discourse; for if a hard thing get into their heads, I know not what work you will make of it, but they will make nothing of it, or something that is very strange: dress your people unto the imagery of Christ, dress them for their funerals, help them to make their accounts up against the day of judgment. I have known some persons and some families that would religiously educate their children, and bring them up in the scriptures from their cradle; and they would teach them to tell[a] who was the first man, and who was the oldest, and who was the wisest, and who was the strongest; but I never observed them to ask who was the best, and what things were required to make a man good: the apostles' creed was not the entertainment of their pretty talkings; nor the life of Christ, the story of His bitter passion, and His incomparable sermon on the mount, went not into their catechisms. What good can your flocks receive if you discourse well and wisely whether Jephthah sacrificed his daughter,

[z] [Otto Frising., chron. vii. 31. — Moreri, 'Prete-Jean.']

[a] Στημάτων ἀτέχνων ποταμός. [?]

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or put her into the retirements of a solitary life; nor how David's numbering the people did differ from Joshua's; or whether God took away the life of Moses by an apoplexy or by the kisses of His mouth[b]? If scholars be idly busy in these things in the schools, custom and some other little accidents may help to excuse them; but the time that is spent in your churches and conversation with your people must not be so thrown away: λόγος ἔστω σεμνὸς, that's your rule; 'let your speech be grave,' and wise, and useful, and holy, and intelligible; something to reform their manners, to correct their evil natures, to amend their foolish customs; 'to build them up in a most holy faith.' That's the second rule and measure of your preachings that the apostle gives you in my text.

III. Your speech must be ὑγιὴς, 'salutary and wholesome:' and indeed this is of greatest concern, next to the first, next to the truth and purity of that doctrine; for unless the doctrine be made fit for the necessities of your people, and not only be good in itself, but good for them, you lose the end of your labours, and they the end of your preachings; 'your preaching is vain, and their faith is also vain.' The particulars of this are not many, but very useful.

1. It is never out of season to preach good works; but when you do, be careful that you never indirectly disgrace them by telling how your adversaries spoil them. I do not speak this in vain; for too many of us account good works to be popery, and so not only dishonour our religion, and open wide the mouths of adversaries, but disparage christianity itself, while we hear it preached in every pulpit, that they who preach good works, think they merit heaven by it; and so for fear of merit, men let the work alone; to secure a true opinion they neglect a good practice, and out of hatred of popery, we lay aside christianity itself. Teach them how to do good works, and yet to walk humbly with God; for better it is to do well even upon a weak account, than to do nothing upon the stock of a better proposition: and let it never be used any more as a word of reproach unto us all, that the faith of a protestant, and the works of a papist, and the words of a fanatic make up a good Christian. Believe well, and speak well, and do well; but in doing good works a man cannot deceive any one but himself by the appendage of a foolish opinion; but in our believing only and in talking, a man may deceive himself, and all the world; and God only can be safe from the cozenage. Like to this is the case of external forms of worship, which too many refuse, because they pretend that many who use them, rest in them and pass no further: for besides that no sect of men teaches their people so to do, you cannot without uncharitableness suppose it true of very many. But if others do ill, do not you do so too; and leave not out the external forms for fear of formality, but join the inward power of godliness; and then they are reproved best, and in-

[b] [See p. 421, above.]

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structed wisely, and you are secured. But remember, that profaneness is commonly something that is external: and he is a profane person who neglects the exterior part of religion: and this is so vile a crime, that hypocrisy while it is undiscovered is not so much mischievous as open profaneness, or a neglect and contempt of external religion. Do not despise external religion, because it may be sincere, and do not rely upon it wholly, because it may be counterfeit; but do you preach both, and practise both; both what may glorify God in public, and what may please Him in private.

2. In deciding the questions and cases of conscience of your flocks, never strive to speak what is pleasing, but what is profitable, *οὐ λόγους, ἀλλὰ πραγμάτων φθέγγεσθαι οὐσίας*, as was said of Isidore the philosopher; you must 'not give your people words, but things,' and substantial food. Let not the people be prejudiced in the matter of their souls upon any terms whatsoever, and be not ashamed to speak boldly in the cause of God; for he that is angry when he is reproved, is not to be considered, excepting only to be reproved again; if he will never mend, not you, but he will have the worst of it; but if he ever mends, he will thank you for your love, and for your wisdom, and for your care: and no man is finally disgraced for speaking of a truth; only here pray for the grace of prudence, that you may speak opportunely and wisely, lest you profit not, but destroy an uncapable subject.

IV. Lastly, the apostle requires of every minister of the gospel that his speech and doctrine shall be *ἀκατάγνωστος*, 'unreprovable:' not such against which no man can cavil; for the pharisees found fault with the wise discourses of the eternal Son of God; and heretics and schismatics prated against the holy apostles and their excellent sermons; but *ἀκατάγνωστος* is 'such as deserves no blame,' and needs no pardon, and flatters not for praise, and begs no excuses, and makes no apologies; a discourse that will be justified by all the sons of wisdom: now that yours may be so, the preceding rules are the best means that are imaginable. For so long as you speak the pure truths of God, the plain meaning of the Spirit, the necessary things of faith, the useful things of charity and the excellencies of holiness, who can reprove your doctrine? But there is something more in this word which the apostle means, else it had been an useless repetition: and a man may speak the truths of God, and yet may be blame-worthy by an importune, unseasonable and imprudent way of delivering them, or for want of such conduct which will place him and his doctrine in reputation and advantages. —To this purpose these advices may be useful;—

1. Be more careful to establish a truth than to reprove an error. For besides that a truth will when it is established of itself reprove the error sufficiently; men will be less apt to reprove your truth when they are not engaged to defend their own propositions against

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you. Men stand upon their guard when you proclaim war against their doctrine. Teach your doctrine purely and wisely, and without any angry reflexions; for you shall very hardly persuade him whom you go about publicly to confute.

2. If any man have a revelation or a discovery of which thou knowest nothing but by his preaching, be not too quick to condemn it; not only lest thou discourage his labour and stricter enquiries in the search of truth, but lest thou also be a fool upon record; for so is every man that hastily judges what he slowly understands. Is it not a monument of a lasting reproach, that one of the popes of Rome[c] condemned the bishop of Salzburg for saying that there were *antipodes?* and is not pope Nicholas deserted by his own party for correcting the sermons of Berengarius, and making him recant[d] into a worse error? and posterity will certainly make themselves very merry with the wise sentences made lately at Rome[e] against Galileo and the Jansenists[f]. To condemn one truth is more shameful than to broach two errors: for he that in an honest and diligent enquiry misses something of the mark, will have the apologies of human infirmity, and the praise of doing his best; but he that condemns a truth when it is told him, is an envious fool, and is a murderer of his brother's fame, and his brother's reason.

3. Let no man upon his own head reprove the religion that is established by law and a just supreme authority: for no reproofs are so severe as the reproofs of law; and a man will very hardly defend his opinion that is already condemned by the wisdom of all his judges. A man's doctrine possibly may be true though against law; but it cannot be ἀκατάγνωστος, 'unreprovable;' and a schismatic can in no case observe this rule of the apostle. If something may be amiss when it is declared by laws, much easier may he be in an error who goes upon his own account, and declares alone: and *g.* it is better to let things alone, than to be troublesome to our superiors by an impertinent wrangling for reformation. We find that some kings of Judah were greatly praised, and yet they did not destroy all the temples of the false gods which Solomon had built; and if such public persons might let some things alone that were amiss, and yet be innocent, trouble not yourself that all the world is not amended according to your pattern; see that you be perfect at home, that all be rightly reformed there; as for reformation of the church, God will never call you to an account. Some things cannot be reformed, and very many need not, for all thy peevish dreams; and after all, it is twenty to one but thou art mistaken, and thy superior is in the right; and if thou wert not proud, thou wouldst think so too. Certain it is, he that sows in the furrows of authority, his doctrine can-

[c] [Zechary, epist. x.; in concil. reg., tom. xvii. p. 397.]
[d] [vid. Baron. in A.D. 1059. n. 15.]
[e] [De Nelli, vita del Galileo, cap. iv. p. 515 sqq.—4to. Losan. 1793.]
[f] [Bullar. in A.D. 1653.—tom. vi. part. 3. p. 249.]

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not so easily be reproved as he that ploughs and sows alone. When Theophilus bishop of Alexandria[g] fell into the hands of the Egyptian monks who were ignorant and confident, they handled him with great rudeness, because he had spoken of the immateriality of the divine nature; the good man to escape their fury was forced to give them crafty and soft words, saying, *Vidi faciem vestram ut faciem Dei*[h]; which because they understood in the sense of the Anthropomorphites and thought he did so too, they let him depart in peace. When private persons are rude against the doctrines of authority, they are seldom in the right; but *g.* are the more fierce, as wanting the natural supports of truth, which are reason and authority, gentleness, and plain conviction; and *g.* they fall to declamation and railing, zeal and cruelty, trifling and arrogant confidences. They seldom go asunder: it is the same word in Greek that signifies 'disobedience' and 'cruelty,' *ἀπήνης* is both; he that will endure no bridle, that man hath no mercy. *Αὐθάδεια ἀπήνεια ὁμιλίας ἐν λόγοις*[i], 'confidence is that which will endure no bridle, no curb,' no superior. It is worse in the Hebrew; 'the sons of Belial' signify people that will endure no yoke, no government, no imposition; and we have found them so, they are sons of Belial indeed. This is that *αὐθάδεια*, that kind of 'boldness and refractory confidence' that S. Paul forbids to be in a minister of religion, Tit. i. 7, *μὴ αὐθάδη*, 'not confident;' that is, let him be humble and modest, distrusting his own judgment, believing wiser men than himself; never bold against authority, never relying on his own wit. *Αὐθάδης ἐστὶν αὐτοάδης*, saith Aristotle[j]; 'that man is bold and presumptuous, who pleases himself, and sings his own songs,' all voluntary, nothing by his book.

Οὐδ' ἀστὸν ἥνεσ' ὅστις αὐθάδης γεγὼς
πικρὸς πολίταις ἐστὶν ἀμαθίας ὕπο,

said the tragedy[k], every confident man is ignorant, and by his ignorance troublesome to his country, but will never do it honour.

4. Whatever scriptures you pretend for your doctrine, take heed that it be not chargeable with foul consequences; that it lay no burden upon God, that it do not tempt to vanity, that it be not manifestly serving a temporal end, and nothing else; that it be not vehemently to be suspected to be a design of state, like the sermon at Paul's cross by Dr. Shaw in Richard the third's time[l]; that it do not give countenance and confidence to a wicked life, for then your doctrine is reprovable for the appendage, and the intrinsic truth or falsehood will not so much be enquired after as the visible and external objection: if men can reprove it in the outside, they will enquire no further. But above all things nothing so much will re-

[g] [Socr. vi. 7.—Sozom. viii. 11.]
[h] [See Gen. xxxiii. 10.]
[i] [vide Budæum apud Steph. in voc. *αὐθάδεια*. et in comment. ling. græc., col. 1216.—opp. fol. Basil. 1557.]
[j] ['Ο *γὰρ αὐθάδης αὐτοάδης τίς ἐστιν, ἀπὸ τοῦ αὑτὸς αὐτῷ ἀρέσκειν.*—Magn. moral. i. 29.—tom. ii. p. 1192.]
[k] Eurip. [Med. 223.]
[l] [Collier, eccl. hist., tom. i. p. 687.]

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proach your doctrine, as if you preach it in a railing dialect; we have had too much of that within these last thirty years. Optatus[m] observes it was the trick of the Donatists, *Nullus vestrum est qui non convicia nostra suis tractatibus misceat,* 'there is none of you but with his own writings mingles our reproaches;' you begin to read chapters, and you expound them to our injuries; you comment upon the gospel, and revile your brethren that are absent; you imprint hatred and enmity in your people's hearts, and you teach them war when you pretend to make them saints. They do so, their doctrine is not ἀκατάγνωστος· that's the least which can be said. If you will not have your doctrine reprehensible, 'do nothing with offence,' and above all offences avoid the doing or saying those things that give offence to the king and to the laws, to the voice of christendom and the public customs of the church of God. Frame your life and preachings to the canons of the church, to the doctrines of antiquity, to the sense of the ancient and holy fathers. For it is otherwise in theology than it is in other learnings. The experiments of philosophy are rude at first, and the observations weak, and the principles unproved; and he that made the first lock was not so good a workman as we have now a-days: but in christian religion they that were first were best, because God and not man was the teacher; and ever since that, we have been unlearning the wise notices of pure religion, and mingling them with human notices and human interest. *Quod primum, hoc verum*[n]; and although concerning antiquity I may say as he in the tragedy[o],

Συσσωφρονεῖν σοὶ βούλομ', ἀλλ' οὐ συννοσεῖν,

'I would have you be wise with them and under them, and follow their faith, but not their errors;' yet this can never be of use to us, till antiquity be convicted of an error by an authority great as her own, or a reason greater, and declared by an authorized master of sentences. But however, be very tender in reproving a doctrine for which good men and holy have suffered martyrdom, and of which they have made public confession; for nothing reproves a doctrine so much as to venture it abroad with so much scandal and objection: and what reason can any schismatic have against the common prayer-book, able to weigh against that argument of blood which for the testimony of it was shed by the Q. Mary martyrs? I instance the advice in this particular, but it is true in all things else of the like nature. It was no ill advice whoever gave it to the favourite of a prince, 'Never make yourself a professed enemy to the church; for their interest is so complicated with the public, and their calling is so dear to God, that one way or other, one time or other, God and man will be their defender.' The same I say concerning authority and antiquity; never do any thing, never say or profess any thing

[m] Lib. iv. adv. Parmen. [cap. 5. p. 73.]

[n] [See vol. v. p. 176.]

[o] [Eurip. Iph. in Aul. 407.]

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against it: for besides that if you follow their measures you will be secured in your faith and in your main duty; even in smaller things, they will be sure to carry the cause against you, and no man is able to bear the reproach of singularity. It was in honour spoken of S. Malachias my predecessor in the see of D. in his life written by S. Bernard[p], *Apostolicas sanctiones et decreta ss. pp. in cunctis ecclesiis statuebat.* I hope to do something of this for your help and service, if God gives me life and health, and opportunity: but for the present I have done. These rules if you observe, your doctrine will be ἀκατάγνωστος, 'it will need no pardon,' and ἀνέγκλητος, 'never to be reproved in judgment.'

I conclude all with the wise saying of Bensirach[q], "Extol not thyself in the counsel of thine own heart, that thy soul be not torn in pieces as a bull straying alone."

[p] [vid. col. 1944 K.]

[q] [Ecclus. vi. 2.]

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SERMON

PREACHED AT

THE FUNERAL OF THAT WORTHY KNIGHT

SIR GEORGE DALSTONE,

OF DALSTONE IN CUMBERLAND,

SEPT. 28, 1657.

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A FUNERAL SERMON.

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1 Cor. xv. 19.

If in this life only we have hope in Christ, we are of all men most miserable.

When God in His infinite and eternal wisdom had decreed to give to man a life of labour and a body of mortality; a state of contingency, and a composition of fighting elements; and having designed to be glorified by a free obedience, would also permit sin in the world, and suffer evil men to go on in their wickedness, to prevail in their impious machinations to vex the souls and grieve the bodies of the righteous, He knew that this would not only be very hard to be suffered by His servants, but also be very difficult to be understood by them who know God to be a Law-giver as well as a Lord, a Judge as well as a King, a Father as well as a Ruler; and that in order to His own glory[a], and for the manifestation of His goodness, He had promised to reward His servants, to give good to them that did good: therefore to take off all prejudices, and evil resentments, and temptations, which might trouble those good men who suffered evil things, He was pleased to do two great things which might confirm the faith, and endear the services, and entertain the hopes of them who are indeed His servants, but yet were very ill used in the accidents of this world.

1. The one was, that He sent His Son into the world to take upon Him our nature, and Him, being the 'captain of our salvation,' He would 'perfect through sufferings[b];' that no man might think it much to suffer, when God spared not His own Son; and every man might submit to the necessity, when the Christ of God was not exempt; and yet that no man should fear the event which was to follow such sad beginnings, when 'it behoved' even 'Christ to suffer, and so to enter into glory[c].'

2. The other great thing was, that God did not only by revelation, and the sermons of the prophets to His church, but even to all man-

[a] [The ensuing page is one of the passages commented upon by Coleridge, Aids to Reflection, aphor. on spiritual religion, xxiii. p. 337. ed. 1831.]

[b] [Heb. ii. 10.]

[c] [Luke xxiv. 26.]

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kind competently teach, and effectively persuade, that the soul of man does not die; but that although things were ill here, yet they should be well hereafter; that the evils of this life were short and tolerable, and to the good who usually feel most of them, they should end in honour and advantages. And therefore Cicero[d] had reason on his side to conclude that there is to be a time and place after this life wherein the wicked shall be punished and the virtuous well rewarded, when he considered that Orpheus and Socrates, Palamedes and Thraseas, Lucretia and Papinian[e] were either slain or oppressed to death by evil men. But to us Christians, εἰ μὴ ἐπαχθές ἐστιν εἰπεῖν πάνυ ἱκανῶς ἀποδεδεῖχθαι (as Plato's[f] expression is), we have a necessity to declare, and a demonstration to prove it, when we read that Abel died by the hands of Cain, who was so ignorant, that though he had malice and strength, yet he had scarce art enough to kill him; when we read that John the baptist, Christ himself and His apostles, and His whole army of martyrs, died under the violence of evil men; when virtue made good men poor, and free speaking of brave truths made the wise to lose their liberty; when an excellent life hastened an opprobrious death, and the obeying God destroyed ourselves; it was but time to look about for another state of things, where justice should rule, and virtue find her own portion: where the men that were like to God in mercy and justice, should also partake of His felicity: and therefore men cast out every line, and turned every stone, and tried every argument, and sometimes proved it well, and when they did not, yet they believed strongly, and they were sure of the thing, even when they were not sure of the argument.

Thus therefore would the old priests of the capitol, and the ministers of Apollo, and the mystic persons at their oracles believe, when they made *apotheoses* of virtuous and braver persons, ascribing every braver man into the number of their gods: Hercules and Romulus, Castor and Pollux, Liber Pater, him that taught the use of vines, and her that taught them the use of corn. For they knew that it must needs be, that they who like to God do excellent things, must like to God have an excellent portion.

This learning they also had from Pherecydes the Scyrian, from Pythagoras of Samos, and from Zamolxis the Gete, from the neighbours of Euphrates, and the inhabitants by Ister who were called ἀθανατίζοντες[g], 'immortalists,' because in the midst of all their dark notices of things, they saw this clearly, ὅτι οὐκ ἀποθανέονται, ἀλλὰ ἥξουσι ἐς χῶρον τοῦτον ἵνα αἰεὶ περιέοντες ἔχωσι τὰ πάντα ἀγαθὰ, 'that virtuous and good men do not die, but their souls do go into blessed regions, where they shall enjoy all good things:' and it was never known that ever any good man was of another opinion. Hercules

[d] [vid. Tusc. qu. i. 41.]
[e] [Thrasea and Papinian were later than Cicero.]
[f] [Phæd. lxxxi.—tom. v. p. 275.]
[g] [Herod. Melpom. xciii. xcv.]

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and Themistocles, Epaminondas and Cicero, Socrates and Cimon, Ennius and Phidias, all the flower of mankind have preached this truth. *Κυριώτερα τὰ τῶν θείων ἀνδρῶν μαντεύματα ἢ τὰ τῶν μή* [h]. *οἱ δὲ ἐπιεικέστατοι πᾶν ποιοῦσιν ὁπῶς ἂν εἰς τὸν ἔπειτα χρόνον εὖ ἀκούσωσιν* [i], 'the discoursings and prophesyings of divine men are much more proper and excellent than of others, because they do equal and good things, until the time comes that they shall hear well for them[j],' *ὃ δὴ τεκμήριον ποιοῦμαι ὅτι ἔστι τις αἴσθησις τοῖς τεθνεῶσι τῶν ἐνθάδε· αἱ γὰρ βέλτισται ψυχαὶ μαντεύονται ταῦτα οὕτως ἔχειν, αἱ δὲ μοχθηρόταται οὔ φασι* [i], 'and this is the sign that when we die we have life and discerning, because though the wicked care not for believing it, yet all the prophets and the poets, the wise and the brave heroes say so;' they are the words of Plato. For though that which is compounded of elements returns to its material and corruptible principles, yet the soul, which is a 'particle of the divine breath[k],' returns to its own divine original, where there is no death or dissolution: and because the understanding is neither hot nor cold, it hath no moisture in it and no dryness, it follows that it hath nothing of those substances concerning which alone we know that they are corruptible. There is nothing corruptible that we know of, but the four elements and their sons and daughters: nothing dies that can discourse, that can reflect in perfect circles upon their own imperfect actions; nothing can die that can see God and converse with spirits, that can govern by laws and wise propositions. For fire and water can be tyrannical but not govern; they can bear every thing down that stands before them, and rush like the people, but not rule like judges, and therefore they perish as tumults are dissolved. *Λείπεται δὲ τὸν νοῦν μόνον θύραθεν ἐπεισιέναι, καὶ θεῖον εἶναι μόνον, οὐδὲ γὰρ αὐτοῦ τῇ ἐνεργείᾳ κοινωνεῖ σωματικὴ ἐνέργεια*, says Aristotle [l], 'but the soul only comes from abroad[m], from a divine principle' (for so saith the scripture, "God breathed into Adam the spirit of life,") and that which in operation does not communicate with the body shall have no part in its corruption.

Thus far they were right; but when they descended to particulars they fell into error. That the rewards of virtue were to be hereafter, that they were sure of; that the soul was to survive the calamities of this world and the death of the body, that they were sure of; and upon this account they did bravely and virtuously: and yet they that thought best amongst them believed that the souls departed should be reinvested with other bodies, according to the dispositions and capacities of this life.

Thus Orpheus, who sang well, should transmigrate into a swan,

[h] [Plato, epist. ii.—tom. ix. p. 74.]

[i] [Ibid. paulo ante.]

[j] ['Optimus autem et gravissimus quisque ita omnem vitam suam instituit, ut felicem laudabilemque sui memoriam ad posteros transmittat.' Serran.]

[k] [Hor. sat., lib. ii. 2. 79.]

[l] [De generat. anim., lib. ii. cap. 3.—tom. i. p. 736.]

[m] [Compare p. 254, above.]

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and the soul of Thamyris, who had as good a voice as he, should wander till it were confined to the body of a nightingale; Ajax to a lion, Agamemnon to an eagle, tyrant princes into wolves and hawks, the lascivious into asses and goats, the drunkards into swine, the crafty statesmen into bees and pismires, and Thersites to an ape. This fancy of theirs prevailed much amongst the common people, and the uninstructed amongst the Jews; for when Christ appeared so glorious in miracle, Herod presently fancied Him to be the soul of John the baptist in another body, and the common people said He was Elias or Jeremias, or one of the old prophets. And true it is, that although God was pleased in all times to communicate to mankind notices of the other world, sufficient to encourage virtues, and to contest against the rencounters of the world, yet He was ever sparing in telling the secrets of it; and when S. Paul had his rapture into heaven, he saw fine things, and heard strange words, but they were ἄρρητα ῥήματα, 'words that he could not speak,' and secrets that he could not understand, and secrets that he could not communicate. For as a man staring upon the broad eye of the sun at his noon of solstice, feels his heat, and dwells in light, and loses the sight of his eyes, and perceives nothing distinctly, but the organ is confounded, and the faculty amazed with too big a beauty: so was S. Paul in his ecstasy; he saw that he could see nothing to be told below, and he perceived the glories were too big for flesh and blood, and that the beauties of separate souls were not to be understood by the soul in conjunction; and therefore after all the fine things that he saw, we only know what we knew before, viz., that the soul can live when the body is dead; that it can subsist without the body; that there are very great glories reserved for them that serve God; that they who die in Christ shall live with Him; that the body is a prison, and the soul is in fetters while we are alive; and that when the body dies, the soul springs and leaps from her prison, and enters into the first liberty of the sons of God. Now much of this did rely upon the same argument upon which the wise gentiles of old concluded the immortality of the soul; even because we are here very miserable and very poor; we are sick and we are afflicted; we do well and we are disgraced; we speak well and we are derided; we tell truths and few believe us; but the proud are exalted, and the wicked are delivered, and evil men reign over us, and the covetous snatch our little bundles of money from us, and the *fiscus* gathers our rents, and every where the wisest and the best men are oppressed; but therefore because it is thus, and thus it is not well, we hope for some great good thing hereafter. For if in this life only we had hope, then we Christians, all we to whom persecution is allotted for our portion, we who must be patient under the cross, and receive injuries, and say nothing but prayers, we certainly were of all men the most miserable.

Well then, in this life we see plainly that our portion is not; here

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we have hopes, but not here only, we shall go into another place, where we shall have more hopes: our faith shall have more evidence, it shall be of things seen afar off; and our hopes shall be of more certainty and perspicuity, and next to possession; we shall have very much good, and be very sure of much more.

Here then are three propositions to be considered;—

1. The servants of God in this world are very miserable, were it not for their hopes of what is to come hereafter.

2. Though this be a place of hopes, yet we have not our hopes only here. "If in this life only we had hopes," saith the apostle; meaning, that in another life also we have hopes; not only metonymically, taking hopes for the thing we hope for; but properly, and for the acts, objects, and causes of hope. In the state of separation the godly shall have the vast joys of a certain intuitive hope, according to their several proportions and capacities.

3. The consummation and perfection of their felicity, when all their miseries shall be changed into glories, is in the world to come, after the resurrection of the dead; which is the main thing which S. Paul here intends.

I. The servants of God in this life are calamitous and afflicted; they must live under the cross. "He that will be My disciple, let him deny himself and take up his cross and follow Me[m]," said our glorious Lord and Master. And we see this prophetic precept,—for it is both a prophecy and a commandment, and therefore shall be obeyed whether we will or no,—but I say we see it verified by the experience of every day. For here the violent oppress the meek, and they that are charitable shall receive injuries. The apostles who preached Christ crucified, were themselves persecuted and put to violent deaths; and christianity itself for three hundred years was the public hatred; and yet then it was that men loved God best, and suffered more for Him; then they did most good, and least of evil. In this world men thrive by villany, and lying and deceiving is accounted just, and to be rich is to be wise, and tyranny is honourable; and though little thefts and petty mischiefs are interrupted by the laws, yet if a mischief become public and great, acted by princes and effected by armies, and robberies be done by whole fleets, it is virtue and it is glory; it fills the mouths of fools that wonder, and employs the pens of witty men that eat the bread of flattery. How many thousand bottles of tears and how many millions of sighs does God every day record, while the oppressed and the poor pray unto Him, worship Him, speak great things of His holy name, study to please Him, beg for helps that they may become gracious in His eyes, and are so, and yet never sing in all their life, but when they sing God praises out of duty, with a sad heart and a hopeful spirit, living only upon the future, weary of to-day, and sustained only by the hope

[m] [Matt. xvi. 24.]

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of to-morrow's event? and after all, their eyes are dim with weeping and looking upon distances, as knowing they shall never be happy till the 'new heavens and the new earth[n]' appear.

But I need not instance in the *miserabili*, in them that dwell in dungeons and lay their heads in places of trouble and disease: take those servants of God who have greatest plenty, who are encircled with blessings, whom this world calls prosperous, and see if they have not fightings within and crosses without, contradiction of accidents and perpetuity of temptations, the devil assaulting them, and their own weakness betraying them, fears encompassing them round about lest they lose the favour of God, and shame sitting heavily upon them when they remember how often they talk foolishly, and lose their duty, and dishonour their greatest relations, and walk unworthy of those glories which they would fain obtain; and all this is besides the unavoidable accidents of mortality, sickly bodies, troublesome times, changes of government, loss of interests, unquiet and peevish accidents round about them; so that when they consider to what they are primarily obliged; that they must in some instances deny their appetite, in others they must quit their relations, in all they must deny themselves, when their natural or secular danger tempts to sin or danger; and that for the support of their wills and the strengthening their resolutions against the arguments and solicitations of passions, they have nothing but the promises of another world; they will easily see that all the splendour of their condition, which fools admire, and wise men use temperately, and handle with caution, as they try the edge of a razor, is so far from making them recompense for the sufferings of this world, that the reserves and expectations of the next is that conjugations of aids, by which only they can well and wisely bear the calamities of their present plenty.

But if we look round about us, and see how many righteous causes are oppressed, how many good men are reproached, how religion is persecuted, upon what strange principles the greatest princes of the world transact their greatest affairs, how easily they make wars, and how suddenly they break leagues, and at what expense and vast pensions they corrupt each other's officers, and how the greatest part of mankind watches to devour one another, and they that are devoured are commonly the best, the poor and the harmless, the gentle and uncrafty, the simple and religious; and then how many ways all good men are exposed to danger, and that our scene of duty lies as much in passive graces as in active, it must be confessed that this is a place of wasps and insects, of vipers and dragons, of tigers and bears; but the sheep are eaten by men, or devoured by wolves and foxes, or die of the rot; and when they do not, yet every year they redeem their lives by giving their fleece and their milk, and must die when their death will pay the charges of the knife.

[n] [2 Pet. iii. 13; Rev. xxi. 1.]

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Now from this I say it was that the very heathen, Plutarch and Cicero, Pythagoras and Hierocles, Plato and many others did argue and conclude that there must be a day of recompenses to come hereafter, which would set all right again. And from hence also our blessed Saviour himself did convince the sadducees in their fond and pertinacious denying of the resurrection: for that is the meaning of that argument which our blessed Lord did choose as being clearly and infallibly the aptest of any in the Old testament to prove the resurrection, and though the deduction is not at first so plain and evident, yet upon nearer intuition the interpretation is easy, and the argument excellent and proper.

For it is observed by the learned among the Jews, that when God is by way of particular relation and especial benediction appropriated to any one, it is intended that God is to him a 'rewarder' and 'benefactor,' θεὸς εὐργέτης, θεὸς μισθαποδότης, for that is the first thing and the last that every man believes and feels of God; and therefore S. Paul[o] sums up the gentiles' creed in this compendium, "He that cometh to God must believe that God is, and that He is a rewarder of them that diligently seek Him." And as it is in the indefinite expression, so it is in the limited; as it is in the absolute, so also in the relative. God is the rewarder; and to be their God, is to be their rewarder, to be their benefactor and their gracious Lord. *Ego ero Deus vester*, 'I will be your God,' 'that is, I will do you good,' says Aben Ezra; and Philo[p], Τὸ δὴ θεὸς αἰώνιος ἴσον ἐστὶ τῷ, ὁ χαριζόμενος, οὐ πότε μὲν πότε δὲ οὐ, ἀεὶ δὲ καὶ συνεχῶς, 'the everlasting God, that is as if he had said, one that will do you good; not sometimes some, and sometimes none at all, but frequently and for ever:' and this we find also observed by S. Paul, "Wherefore God is not ashamed to be called their God," Heb. xi. 16; and that by which the relative appellative is verified, is the consequent benefit; He is "called their God," "for He hath provided for them a city."

Upon this account the argument of our blessed Saviour is this;—God is the God of Abraham, Isaac, and Jacob; that is, the gracious God, the benefactor, the rewarder; and therefore Abraham is not dead, but is fallen asleep, and he shall be restored in the resurrection to receive those blessings and rewards, by the title of which, God was called the 'God of Abraham.' For in this world Abraham had not that harvest of blessings which is consigned by that glorious appellative; he was an exile from his country, he stood far off from the possession of his hopes, he lived an ambulatory life, he spent most of his days without an heir, he had a constant piety, and at the latter end of his life one great blessing was given him; and because that was allayed by the anger of his wife, and the expulsion of his handmaid, and the ejection of Ishmael and the danger of the lad, and his great calamity about the matter of Isaac's sacrifice; and all his faith and patience, and piety, was rewarded with nothing but promises of

[o] [Heb. xi. 6.]

[p] [De plant. Noe, tom. iii. p. 124.]

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things a great way off, and before the possession of them, he went out of this world; it is undeniably certain that God who after the departure of the patriarchs did still love to be called 'their God,' did intend to signify that they should be restored to a state of life, and a capacity of those greatest blessings, which were the foundation of that title and that relation. 'God is not the God of the dead, but of the living; but God is the God of Abraham and the other patriarchs; therefore they are not dead;' dead to this world, but alive to God; that is, though this life be lost, yet they shall have another and a better: a life in which God shall manifest Himself to be their God, to all the purposes of benefit and eternal blessings.

This argument was summed up by S. Peter, and the sense of it is thus rendered by S. Clement[r] the bishop of Rome, as himself testifies, *Si Deus est justus, animus est immortalis:* which is perfectly rendered by the words of my text, "If in this life only we have hope, then are we of all men the most miserable;" but because this cannot be, that God who is just and good should suffer them that heartily serve Him to be really and finally miserable, and yet in this world they are so very frequently, therefore in another world they shall live to receive a full recompense of reward.

Neither is this so to be understood, as if the servants of God were so wholly forsaken of Him in this world, and so permitted to the malice of evil men or the asperities of fortune, that they have not many refreshments and great comforts, and the perpetual festivities of a holy conscience; for "God my Maker is He that giveth songs in the night," said Elihu, Job xxxv. 10, that is, God as a reward giveth a cheerful spirit, and makes a man to sing with joy, when other men are sad with the solemn darkness, and with the affrights of conscience, and with the illusions of the night. But God who intends vast portions of felicity to His children, does not reckon these little joys into the account of the portion of His elect. The good things which they have in this world are not little, if we account the joys of religion, and the peace of conscience, amongst things valuable; yet whatsoever it is, all of it, all the blessings of themselves, and of their posterity, and of their relatives, for their sakes are cast in for intermedial entertainments; but their good, and their prepared portion shall be hereafter. But for the evil itself which they must suffer and overcome, it is such a portion of this life as our blessed Saviour had; injuries and temptations, care and persecutions, poverty and labour, humility and patience: it is well; it is very well; and who can long for or expect better here, when his Lord and Saviour had a state of things so very much worse than the worst of our calamities? But bad as it is, it is to be chosen rather than a better; because it is the high way of the cross, it is Jacob's ladder, upon which the saints and the King of the saints did descend, and at last ascend to heaven itself; and bad as it is, it is

[r] [Recogn. iii. 40; hom. ii. 13.]

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the method and inlet to the best; it is a sharp, but it is a short step to bliss. For it is remarkable in the parable of Dives and Lazarus, that the poor man, the afflicted saint, died first, Dives being permitted to his purple and fine linen, to his delicious fare, and (which he most of all needed) to a space of repentance; but in the mean time the poor man was rescued from his sad portion of this life, and carried into Abraham's bosom; where he, who was denied in this world to be feasted even with the portion of dogs, was placed in the bosom of the patriarch, that is, in the highest room: for so it was in their *discubitus* or lying down to meat, the chief guest, the most beloved person did lean upon the bosom of the master of the feast, so S. John did lean upon the breast of Jesus, and so did Lazarus upon the breast of Abraham; or else κόλπος Ἀβραὰμ, *sinus Abrahæ*, may be rendered 'the bay of Abraham,' alluding to the place of rest where ships put in after a tempestuous and dangerous navigation; the storm was quickly over with the poor man, and the angel of God brought the good man's soul to a safe port where he should be disturbed no more: and "so saith the Spirit, blessed are the dead which die in the Lord, for they rest from their labours[s]."

II. But this brings me to the second great enquiry; if here we live upon hopes, and that this is a place of hopes, but not this only; what other place is there, where we shall be blessed in our hope, where we shall rest from our labour and our fear, and have our hopes in perfection; that is, all the pleasures which can come from the greatest and the most excellent hope?

'Not in this life only,' so my text; therefore hereafter; as soon as we die: as soon as ever the soul goes from the body, it is blessed. 'Blessed,' I say, but not 'perfect,' it rejoices in peace and a holy hope; here we have hopes mingled with fear, there our hope is heightened with joy and confidence; it is all the comfort that can be, in the expectation of unmeasurable joys; it is only not fruition, not the joys of a perfect possession; but less than that, it is every good thing else.

But that I may make my way plain, I must first remove an objection which seems to overthrow this whole affair. S. Paul intends these words of my text as an argument to prove the resurrection, We shall rise again with our bodies, for 'if in this life only we had hopes, then were we of all men most miserable;' meaning, that unless there be a resurrection, there is no good for us any where else; but if 'they that die in the Lord' were happy before the resurrection, then we were not of all men most miserable, though there were to be no resurrection; for the godly are presently happy. So that one must fail; either the resurrection, or the intermedial happiness; the proof of one relies upon the destruction of the other; and because we can no other ways be happy, therefore there shall be a resurrection.

[s] [Rev. xiv. 13.]

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To this I answer, that if the godly instantly upon their dissolution had the vision beatifical, it is very true that they were not most miserable, though there be no resurrection of the dead, though the body were turned into its original nothing: for the joys of the sight of God would in the soul alone make them infinite recompense for all the sufferings of this world. But that which the saints have after their dissolution being only the comforts of a holy hope, the argument remains good: for these intermedial hopes being nothing at all but in relation to the resurrection, these hopes do not destroy, but confirm it rather; and if the resurrection were not to be, we should neither have any hopes here, nor hopes hereafter. And therefore the apostle's word is "if here only we had hopes;" that is, if our hopes only related to this life; but because our hopes only relate to the life to come, and even after this life we are still but in the regions of an enlarged hope, this life and that interval are both but the same argument to infer a resurrection; for they are the hopes of that state, and the joys of those hopes, and it is the comfort of that joy, which makes them blessed who die in the love of God, and the faith and obedience of the Lord Jesus.

And now to the proposition itself.

In the state of separation, the souls departed perceive the blessing and comfort of their labours; they are alive after death, and after death immediately they find great refreshments. *Justorum animæ in manu Dei sunt, et non tangent illos tormenta mortis*, Wisd. iii. i, 'the torments of death shall not touch the souls of the righteous, because they are in the hands of God.' And fifteen hundred years after the death of Moses, we find him talking with our blessed Saviour in His transfiguration upon the mount Tabor: and as Moses was then, so are all the saints immediately after death, *præsentes apud Dominum*[t], they are 'present with the Lord,' and to be so is not a state of death, and yet of this it is that S. Paul affirms it to be much better than to be alive.

And this was the undoubted sentence of the Jews before Christ, and since; and therefore our blessed Saviour told the converted thief that he should 'that day be with Him in paradise[u].' Now without peradventure He spake so as He was to be understood; meaning by 'paradise' that which the schools and pulpits of the Rabbins did usually speak of it. By 'paradise' till the time of Esdras it is certain the Jews only meant that blessed garden in which God once placed Adam and Eve; but in the time of Edras, and so downward, when they spake distinctly of things to happen after this life, and began to signify their new discoveries and modern philosophy by names, they called the state of souls expecting the resurrection of their bodies, by the name of גַּן עֵדֶן, 'the garden of Eden.' Hence came that form of comprecation and blessing to the soul of an Israelite, *Sit*

[t] [vid. 2 Cor. v. 8.]

[u] [Luke xxiii. 43.]

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anima ejus in horto Eden[v], 'let his soul be in the garden of Eden;' and in their solemn prayers at the time of their death, they were wont to say, 'Let his soul rest, and let his sleep be in peace, until the Comforter shall come and open the gates of paradise unto him;' expressly distinguishing paradise from the state of the resurrection. And so it is evident in the entercourse on the cross between Christ and the converted thief. That day both were to be in paradise; but Christ himself was not then ascended into heaven, and therefore paradise was no part of that region where Christ now, and hereafter the saints shall reign in glory. For παράδεισος did by use and custom signify any place of beauty and pleasure. So the LXX read Eccles. ii. 5. "I made me gardens and orchards," I made me a paradise, so it is in the Greek; and Cicero[x] having found this strange word in Xenophon, renders it by *agrum conseptum ac diligenter consitum*, 'a field well hedged and set with flowers and fruits.' *Vivarium* Gellius[y] renders it, a place to keep birds and beasts alive for pleasure. Pollux[z] says this word was Persian by its original; yet because by traduction it became a Hebrew, we may best learn the meaning of it from the Jews, who used it most often, and whose sense we better understand. Their meaning therefore was this; that as paradise, or the garden of Eden, was a place of great beauty, pleasure, and tranquillity; so the state of separate souls was a state of peace and excellent delights. So Philo[a] allegorically does expound paradise. Λέγουσι γὰρ ἐν τῷ παραδείσῳ φυτὰ εἶναι μηδὲν ἐοικότα τοῖς παρ' ἡμῖν, ἀλλὰ ζωῆς, ἀθανασίας, εἰδήσεως, 'for the trees that grow in paradise are not like ours, but they bring forth knowledge, and life, and immortality.' It is therefore more than probable that when the converted thief heard our blessed Saviour speak of paradise or *Gan Eden*, he, who was a Jew, and heard that on that day he should be there, understood the meaning to be that he should be there where all the good Jews did believe the souls of Abraham, Isaac, and Jacob to be placed. As if Christ had said, 'Though you only ask to be remembered when I come into My kingdom, not only that shall be performed in time, but even today thou shalt have great refreshment;' and this the hellenish Jews called, ἀνάπαυσιν τοῦ παραδείσου, 'the rest of paradise,' and παράκλησιν, 'the comfort' of paradise, the word being also warranted from that concerning Lazarus, παρακαλεῖται, 'he is comforted.'

But this we learn more perfectly from the raptures of S. Paul[b], 'he knew a man' (meaning himself) 'rapt up into the third heaven: and I knew such a man how that he was caught up into paradise.' The raptures and visions were distinct; for S. Paul being a Jew, and speaking after the manner of his nation, makes paradise a distinct thing from 'the third heaven.' For the Jews deny any orbs[c] to be

[v] [Pesictha in Deuteronomium, in fine; Ugolin., tom. xvi. col. 1236.]
[x] [De senect. xvii.—tom. iii. p. 313.]
[y] [lib. ii. cap. 20. p. 164.]
[z] [Onomast., ix. 3.]
[a] [De plant. Noe.—tom. iii. p. 102.]
[b] [2 Cor. xii. 3.]
[c] [Grotius ad loc.—Drusius ad loc.]

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in heaven; but they make three regions only; the one of clouds, the second of stars, and the third of angels. To this third or supreme heaven was S. Paul rapt; but he was also borne to paradise; to another place, distinct and separate by time and station. For by 'paradise' his countrymen never understood 'the third heaven;' but there also it was that he heard τὰ ἄρρητα ῥήματα, 'unspeakable words,' great glorifications of God, huge excellencies, such which he might not, or could not utter below. The effect of these considerations is this, that although the saints are not yet admitted to the blessings consequent to a happy resurrection, yet they have the intermedial entertainments of a present and a great joy.

To this purpose are those words to be understood[d], "To him that overcomes will I give to eat of the tree of life which is in the midst of the paradise of God;" that is, if I may have leave to expound these words to mean what the Jews did about that time understand by such words, δένδρον τῆς ζωῆς, 'the tree of life,' does signify the principle of peace and holiness, of wisdom and comforts for ever. Philo[e] expounding it, calls it τὴν μεγίστην τῶν ἀρετῶν θεοσέβειαν, δι' ἧς ἀθανατίζεται ἡ ψυχή· 'the worship of God, the greatest of all virtues, by which the soul is made to live for ever;' as if by eating of this tree of life in the paradise of God, they did mean that they who die well shall immediately be feasted with the deliciousness of a holy conscience, which the Spirit of God expresses by saying, "They shall walk up and down in white garments, and their works shall follow them;" their tree of life shall germinate; they shall then feel the comforts of having done good works; a sweet remembrance and a holy peace shall caress and feast them, and there they shall 'walk up and down in white[f],' that is, as 'candidates' of the resurrection to immortality.

And this allegory of the garden of Eden and paradise was so heartily pursued by the Jews to represent the state of separation, that the Essenes describe that state by the circumstances and ornaments of a blessed garden[g], χῶρον οὔτε ὄμβροις οὔτε νιφετοῖς οὔτε κύμασι βαρυνόμενον, 'a region that is not troubled with clouds, or showers, or storms, or blasts,' ἀλλ' ὃν ἐξ ὠκεανοῦ πραὺς ἀεὶ ζέφυρος ἐπιπνείων ἀναψύχει, 'but a place which is perpetually refreshed with delicious breaths.' This was it which the heathens did dream concerning the Elysian fields: for all the notices περὶ ᾅδου, 'concerning the regions of separate souls,' came into Greece from the barbarians, says Diodorus Siculus; and Tertullian[h] observes, "Although we call that paradise, which is a place appointed to receive the souls of the saints, and that this is separated from the notices of the world by a wall of fire, a portion of the torrid zone" (which he supposes to

[d] [Rev. ii. 7.]
[e] [Ubi supra.]
[f] [Rev. iii. 4, 5, and xiv. 13.]
[g] [Joseph. bell. jud., lib. ii. cap. 8. § 11.]
[h] [Apologet. § xlvii. p. 37 C.]

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be meant by the flaming sword of the angel, placed at the gates of paradise) "yet," says he, "the Elysian fields have already possessed the faith and opinions of men." All comes from the same fountain, the doctrine of the old synagogue, confirmed by the words of Christ and the commentaries of the apostle, viz., that after death, before the day of judgment, there is a paradise for God's servants, a region of rest, of comfort, and holy expectations. And therefore it is remarkable that these words of the psalmist, *Ne rapias me in medio dierum meorum*, Psalm cii. 25, 'Snatch me not away in the midst of my days,' in the Hebrew it is, *ne facias me ascendere*, 'make me not to ascend or to go upwards,' meaning, to the supernatural regions of separate souls, who after death are in their beginnings of exultation. For to them that die in the Lord, death is a preferment; it is a part of their great good fortune, for death hath not only lost the sting, but it brings a coronet in his hand, which will invest and adorn the heads of saints, till that day come in which the crown of righteousness shall be brought forth, to give them the investiture of an everlasting kingdom.

But that I may take up this proposition useful and clear, I am to add some things by way of supplement.

1. This place of separation was called paradise by the Jews, and by Christ, and after Christ's ascension by S. John, because it signifies a place of pleasure and rest; and therefore by the same analogy the word may be still used in all the periods of the world, though the circumstances, or though the state of things be changed. It is generally supposed that this had a proper name, and in the Old testament was called Abraham's bosom; that is, the region where Abraham, Isaac, and Jacob did dwell till the coming of Christ. But I suppose myself to have great reason to dissent from this common opinion; for this word of 'Abraham's bosom' being but once used in both the testaments, and then particularly applied to the person of Lazarus, must needs signify the eminence and privilege of joy that Lazarus had; for all that were in the blessed state of separation were not in Abraham's bosom, but only the best and most excellent persons; but they were μετὰ τοῦ Ἀβραάμ, 'with Abraham;' and the analogy of the phrase to the manner of the jewish feasting, where the best guest did lie in the bosom of the master, that is, had the best place, makes it most reasonable to believe that 'Abraham's bosom' does not signify the general state of separation, even of the blessed; but the choicest place in that state, a greater degree of blessedness. But because he is the father of the faithful, therefore to be with Abraham, or to sit down with Abraham, in the time of the Old testament, did signify the same thing as to be in paradise; but to be in 'Abraham's bosom,' signifies a great eminence of place and comfort, which is indulged to the most excellent and the most afflicted.

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2. Although the state of separation may now also, and is by S. John called paradise, because the allegory still holds perfectly, as signifying comfort and holy pleasures; yet the spirits of good men are not to be said to be with Abraham, but to be with Christ; and as being with Abraham was the specification of the more general word of paradise in the Old testament, so being with Christ is the specification of it in the New. So S. Stephen[i] prayed, "Lord Jesus, receive my spirit," and S. Paul[k] said, "I desire to be dissolved and to be with Christ," which expression S. Polycarp also used in his epistle to the Philippians[l], ὅτι εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον εἰσὶ παρὰ κυρίῳ, 'they are in the place that is due to them,' they are 'with the Lord,' that is, in the hands, in the custody of the Lord Jesus; as appears in the word of S. Stephen and S. Paul. So S. Hierome[m], *Scimus Nepotianum nostrum esse cum Christo et sanctorum mixtum choris*, 'we know that our Nepotian is with Christ, mingled in the quires of saints.' Upon this account (and it is not at all unreasonable) the church hath conjectured that the state of separate souls since the glorification of our Lord is much bettered and advanced, and their comforts greater: because as before Christ's coming the expectation of the saints that slept was fixed upon the revelation of the Messias in His first coming, so now it is upon the second coming into judgment, and in His glory. This improvement of their condition is well intimated by their being said to be 'under the altar[n],' that is, under the protection of Christ, and the powers and benefits of His priesthood, by which He makes continual intercession both for them and us. This place some of the old doctors understood too literally, and from hence they believed that the souls of departed saints were under their material altars; which fancy produced that fond decree of the council of Eliberis[o], that wax lights should not by day be burnt in cemeteries, *inquietandi enim spiritus sanctorum non sunt*, 'lest the spirits of saints should by the light of the diurnal tapers be disquieted.' This reason though it be trifling and impertinent, yet it declares their opinion, that they supposed their souls to be near their relics, which were placed under the altars. But better than this, their state is described by S. John[p] in these words, "Therefore they are before the throne of God, and serve Him night and day in His temple, and He that sits upon the throne shall dwell among them:" with which general words, as being modest bounds to our enquiries, enough to tell us it is rarely well, but enough also to chastise all curious questions, let us remain content, and labour with faith and patience, with hope and charity, to be made worthy to partake of those comforts, after which when we have long enquired, when at last we come to try what they are, we shall find them much better and much otherwise than we imagine.

[i] [Acts vii. 59.]
[k] [Phil. i. 23.]
[l] [§ 9. tom. ii. p. 187.]
[m] [Ep. xxxv.—tom. iv. part. 2. col. 269.]
[n] [Rev. vi. 9.]
[o] [can. xxxiv.—tom. i. col. 254.]
[p] [Rev. vii. 15.]

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3. I am to admonish this also, that although our blessed Saviour is in the creed said to descend εἰς ᾅδου, 'into hell,' so we render it; yet this does not at all prejudice His other words, 'This day thou shalt be with Me in paradise;' for the word εἰς ᾅδου signifies indefinitely the state of separation, whether blessed or accursed; it means only 'the invisible place,' or the region of darkness, whither whoso descends, shall be no more seen. For as among the heathens the Elysian fields and *Tartara* are both ἐν ᾅδου, so amongst the Jews and Christians *paradisus* and *gehenna* are the distinct states of *hades*. Of the first we have a plain testimony in Diphilus,

> Καὶ γὰρ καθ' ᾅδην δυὸ τρίβους νομίζομεν,
> μίαν δικαίων, κἀτέραν ἀσεβῶν ὁδόν [q].

'in *hades* there are two ways, one for just men, and another for the impious.' Of the second we have the testimony of Josephus [r], who speaking of the sadducees, says, τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι, 'they take away or deny the rewards and punishments respectively which are in *hades*,' or in the state of separation; so that if Christ's soul was in paradise, He was in *hades*. In vain therefore does S. Augustine [s] torment himself to tell how Christ could be in both places at once; when it is no harder than to tell how a man may be in England and London at the same time.

4. It is observable that in the mentions of paradise by S. John, he twice [t] speaks of 'the tree of life,' but never of 'the tree of knowledge of good and evil;' because this was the symbol of secular knowledge, of prudence and skill of doing things of this world, which we can naturally use; we may smell and taste them, but not feed upon them; that is, these are no part of our enjoyment, and if we be given up to the study of such notices, and be immerged in the things of this world, we cannot attend to the studies of religion and of the divine service. But these cares and secular divertisements shall cease, when our souls are placed in paradise; there shall be no care taken for raising portions for our children, nor to provide bread for our tables, no cunning contrivances to be safe from the crafty snare of an enemy; no amazement at losses, no fear of slanderings, or of the gripes of publicans, but we shall feed on the tree of life, love of God, and longings for the coming of Christ. We are then all spirit, and our employment shall be symbolical, that is, spiritual, holy and pleasant.

III. I have now made it as evident as questions of this nature will bear, that in the state of separation the spirits of good men shall be blessed and happy souls, they have an antepast or taste of their reward; but their great reward itself, their crown of righteousness

[q] [μίαν δικαίων· ἑτέραν δ' ἀσεβῶν εἶναι ὅρον.— Ap. Clem. Alex., strom. v. 14. p. 721.]

[r] [Bell. jud., lib. ii. cap. 8. § 14.]

[s] [vid. epist. clxiv. cap. 3. tom. ii. col. 576 C.]

[t] [Rev. ii. 7; xxii. 2.]

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shall not be yet; that shall not be until the day of judgment, and this was the third proposition I undertook to prove,—The consummation and perfection of the saints' felicity shall be at the resurrection of the dead.

Ἐν παρουσίᾳ αὐτοῦ, 'at His coming;' so S. John[u] expresses the time, 'that we may not then be ashamed:' for "now we are the sons of God, but it does not yet appear what we shall be, but we know that when He shall appear we shall be like unto Him, and see Him as He is." At His glorious appearing we shall appear glorious; we shall see Him as He is; but till then, this beatific vision shall not be at all, but for the interval the case is otherwise. Tertullian[x] affirms *puniri et foveri animam in inferis interim, sub expectatione utriusque judicii, in quadam usurpatione et candida ejus*, 'the souls are punished or refreshed in their regions, expecting the day of their judgment, and several sentences.' *Habitacula illa animarum promptuaria nominavit scriptura*, saith S. Ambrose[y], 'the scripture calls these habitations the promptuaries or repositories of souls.' There is comfort, but not the full reward; a certain expectation supported with excellent intervals of joy; *refrigerium*, so the Latins call it, 'a refreshment.' *Donec consummatio rerum resurrectionem omnium plenitudine mercedis expungat tunc apparitura cœlesti promissione*, saith Tertullian[z], 'until the consummation of all things points out the resurrection, by the fulness of reward, and the appearing of the heavenly promise. So the author of the questions *Ad orthodoxos, quæst.* 75[a], "Immediately after death, presently there is a separation of the just from the unjust; for they are borne by angels εἰς ἀξίους αὐτῶν τόπους, into the places they have deserved; and they are in those places φυλαττόμεναι ἕως τῆς ἡμέρας τῆς ἀναστάσεως καὶ ἀνταποδόσεως, kept unto the day of resurrection and retribution." But what do they in the mean time? how is it with them? Θαυμασίαν τινὰ ἡδονὴν ἥδεται, καὶ ἀγάλλεται, says Nazianzen[b], *Orat. funebr. Cæsar. fratris*, 'they rejoice and are delighted in a wonderful joy.' "They see angels and archangels, they converse with them, and see our blessed Saviour Jesus in His glorified humanity," so Justin Martyr[c]. But in these great joys they look for greater. They are now *in paradiso;* but they long that the body and soul may be in heaven together; but this is the glory of the day of judgment, the fruit of the resurrection. And this whole affair is agreeable to reason and the analogy of the whole dispensation, as it is generally and particularly described in scripture.

For when the greatest effect of the divine power, the mightiest promise, that hardest thing to christian faith, that impossible thing to

[u] [1 John ii. 28; iii. 2.]
[x] Lib. de anima [§ 58.] et lib. [iv.] adv. Marcion. [§ 34.—pp. 306 D, 451 A.]
[y] De bono mortis, cap. 10. [tom. i. col. 408.]
[z] [Adv. Marcion.—vid. supra.]
[a] [Justin. Martyr, p. 469 E.]
[b] [Orat. vii. cap. 21. tom. i. p. 213.]
[c] [Ubi supra.]

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gentile philosophy, the expectation of the whole world, the new creation, when that shall come to pass, viz., that the souls shall be reinvested with their bodies, when 'the ashes of dissolved bones[d]' shall stand upon a new and living frame, to suppose that then there shall be nothing done in order to eternity, but to publish the salvation of saints, of which they were possessed before, is to make a great solemnity for nothing, to do great things for no great end, and therefore it is not reasonable to suppose it.

For if it were a good argument of the apostle, that the patriarchs and saints of the Old testament received not the promises signified by Canaan and the land of promise, because "God hath provided some better thing for us, that without us they should not be made perfect[e];" it must also conclude of all alike; that they who died since Christ, must stay till the last day, that they and we and all may be made perfect together. And this very thing was told to the spirits of the martyrs, who under the altar cried, "How long, O Lord[f]," &c., that they should 'rest yet for a little season,' until their fellow-servants also shall be fulfilled.

Upon this account it is that the day of judgment is a day of recompense. So said our blessed Lord[g] himself, "Thou shalt be recompensed at the resurrection of the just." And this is the day in which all things shall be restored; for 'the heavens must receive Jesus till the time of restitution of all things[h];' and till then the reward is said to be 'laid up.' So S. Paul, "Henceforth is laid up for me a crown of righteousness, which the righteous Judge shall give me in that day:" and that you may know he means the resurrection and the day of judgment, he adds[i], "and not to me only, but to all them that love His coming," of whom it is certain many shall be alive at that day, and therefore cannot before that day receive the crown of righteousness: and then also, and not till then, shall be his appearing; but till then it is a *depositum*.—The sum is this; in the world we walk and live by faith; in the state of separation we live by hope; and in the resurrection we shall live by an eternal charity. Here we see God as in a glass darkly; in the separation we shall behold Him, but it is afar off; and after the resurrection we shall see Him face to face, in the everlasting comprehensions of an intuitive beatitude. In this life we are warriors, in the separation we are conquerors, but we shall not triumph till after the resurrection.

And in proportion to this is also the state of devils and damned spirits. "Art Thou come to torment us before the time," said the devils to our blessed Saviour[k]; there is for them also an appointed time, and when that is, we learn from S. Jude[l], they "are reserved in chains under darkness unto the judgment of the great day." Well

[d] [κόνις ὀστέων λυθέντων. — Anacr. iv. 10.]
[e] [Heb. xi. 40.]
[f] [Rev. vi. 10.]
[g] [Luke xiv. 14.]
[h] [Acts iii. 21.]
[i] [2 Tim. iv. 8.]
[k] [Matt. viii. 29.]
[l] [ver. 6.]

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therefore did S. James[m] affirm that "the devils believe and tremble;" and so do the damned souls, with an insupportable amazement, fearing the revelation of that day. They know that day will come, and they know they shall find an intolerable sentence on that day; and they fear infinitely, and are in amazement and confusion, feeling the worm of conscience, and are in the state of devils, who fear God and hate Him; they tremble, but they love Him not: and yet they die because they would not love Him, because they would not with their powers and strengths keep His commandments.

This doctrine though of late it hath been laid aside, upon the interest of the church of Rome, and for compliance with some other schools, yet was it universally the doctrine of the primitive church; as appears out of Justin Martyr, who in his dialogues with Tryphon[n] reckons this amongst the ἑτεροδοξίαι, 'errors' of some men, who say there shall be no resurrection of the dead, but that as soon as good men are dead, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανον, 'their souls are taken up immediately into heaven:' and the writer of the questions *Ad orthodoxos*[o] asks whether before the resurrection there shall be a reward of works, because to the thief paradise was promised 'that day;' he answers, "it was fit the thief should go to paradise, and there perceive what things should be given to the works of faith; but there he is kept ἕως τῆς ἡμέρας τῆς ἀναστάσεως καὶ ἀνταποδόσεως, until the day of resurrection and reward." But in paradise the soul hath an intellectual perception, both of herself, and of those things which are under her.

Concerning which I shall not need to heap up testimonies; this only, it is the doctrine of the Greek church unto this day, and was the opinion of the greatest part of the ancient church both Latin and Greek; and by degrees was in the west eaten out by the doctrine of purgatory, and invocation of saints; and rejected a little above two hundred years ago in the council of Florence[p], and since that time it hath been more generally taught that the souls of good men enjoy the beatific vision before the resurrection, even presently upon the dissolution. According to which new opinion, it will be impossible to understand the meaning of my text, and of divers other places of scripture, which I have now alleged and explicated; or at all to perceive the economy and dispensation of the day of judgment; or how it can be a day of judgment; or how it can be a day of discerning; or how the reapers, the angels, shall bind up the wicked into bundles, and throw them into the unquenchable fire, or yet how it can be useful, or necessary, or prudent for Christ to give a solemn sentence upon all the world; and how it can be that that day should be so formidable and full of terrors, when nothing can affright those that have long enjoyed the beatific presence of God; and no thunders or

[m] [chap. ii. 19.]
[n] [§ 80.—p. 178 A.]
[o] Quæstt. lxxvi. lx. lxxv. [Justin Martyr, pp. 470, 463, 469.]
[p] [tom. ix. vid. col. 18—23.]

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earthquakes can affright them, who have upon them the biggest evil in the world, I mean the damned, who according to this opinion have been in hell for many ages; and it can mean nothing but to them that are alive, and then it is but a particular, not an universal judgment; and after all, it can pretend to no piety, to no scripture, to no reason, and only can serve the ends of the church of Rome, who can no way better be confuted in their invocations of saints than by this truth, that the saints do not yet enjoy the beatific vision; and though they are in a state of ease and comfort, yet are not in a state of power and glory, and kingdom, till the day of judgment.

This also perfectly does overthrow the doctrine of purgatory. For as the saints departed are not perfect, and therefore certainly not to be invocated, not to be made our patrons and advocates, so neither are they in such a condition as to be in torment; and it is impossible that any wise man should believe that the souls of good men after death should endure the sharp pains of hell, and yet at the same time believe those words of scripture [q], "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." If they can rest in beds of fire, and sing hymns of glory in the torments of the damned; if their labours are done when their pains are almost infinite: then these words of the Spirit of God, and that doctrine of purgatory, can be reconciled; else never to eternal ages. But it is certain they are words that cannot deceive us, *Non tanget eos tormentum mortis* [r], 'torment in death shall never touch them.'

But having established the proposition, and the intended sense of the text, let us a while consider,

First, that God is our God when we die, if we be His servants while we live; and to be our God signifies very much good to us. He will rescue us from the powers of hell; the devil shall have no part or portion in us; we shall be kept in safe custody, we shall be in the hands of Christ, out of which all the powers of hell shall never snatch us, and therefore we may die with confidence if we die with a good conscience; we have no cause to fear, if we have just grounds to hope for pardon. The Turks have a saying, that the Christians do not believe themselves when they talk such glorious things of heaven and the state of separation; for if they did, they would not be so afraid to die: but they do not so well consider that Christians believe all this well enough, but they believe better than they live; and therefore they believe and tremble, because they do not live after the rate of going to heaven; they know that for good men glorious things are prepared, but 'Tophet is prepared' for [s] evil kings, and unjust rulers; for vicious men, and degenerate Christians; there is a hell for accursed souls; and men live without fear of it so long, till

[q] [Rev. xxiv. 13.] [r] [Wisd. iii. 1, ed. vulg.] [s] [Is. xxx. 33.]

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their fear, as soon as it begins, in an instant passes into despair, and the fearful groans of the damned. It is no wonder to see men so unwilling to die; to be impatient of the thought of death, to be afraid to make their will, to converse with the solemn scarecrow: he that is fit to die must have long dwelt with it, must handle it on all sides, must feel whether the sting be taken out; he must examine whether he be 'in Christ,' that is, whether he be 'a new creature.' And indeed I do not so much wonder that any man fears to die, as when I see a careless and a wicked person descend to his grave with as much indifferency as he goes to sleep, that is, with no other trouble than that he leaves the world, but he does not fear to die; and yet upon the instant of his dissolution, he goes into the common receptacle of souls, where nothing can be addressed to him but the consequence of what he brings along with him, and he shall presently know whether he shall be saved or damned.

We have read of some men who by reading or hearing strange opinions have entered into desperate melancholy, and divers who have perfectly despaired of the divine mercy; who feeling such horrid convulsions in their souls, such fearful expectations of an eternal curse, that not finding themselves able to bear so intolerable a fear, have hanged or drowned themselves; and yet they only thought so, or feared it; and might have altered it if they would have hoped and prayed. But then let it be considered; when the soul is stripped of the cloud her body, when she is entered into strange regions, and converses only with spirits, and sees plainly all that is within her, when all her sins appear in their own natural ugliness, and set out by their aggravating circumstances; then she remembers her filthy pleasures, and hates them infinitely, as being such things to which she then can have no appetite: then she perceives she shall perish for that which is not, for that whose remembrance is intolerable; when she sees many new secrets which she understood not before, and hath stranger apprehensions of the wrath of God than ever could be represented in this life: when she hath the notices of a spirit, and an understanding pure enough to see essences and rightly to weigh all the degrees of things; when (possibly) she is often affrighted with the alarms and conjectures of the day of judgment, or if she be not, yet certainly knows, not only by faith and fear, but by a clear light and proper knowledge, that it shall certainly come, and its effects shall remain for ever, then she hath time enough to bewail her own folly and remediless infelicity; if we could now think seriously that things must come to that pass, and place ourselves by holy meditation in the circumstances of that condition, and consider what we should then think, how miserably deplore our folly, how comfortless remember our ill-gotten wealth; with how much asperity and deep sighing we should call to mind our foolish pride, our trifling swearing, our beastly drinkings, our unreasonable and brutish lusts, it could not be but we must grow wiser on a sudden, despise the world, betake

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ourselves to a strict religion, reject all vanities of spirit, and 'be sober, and watch unto prayer[t].' If any of us had but a strange dream, and should in the fears of the night but suppose ourselves in hell, and be affrighted with those circumstances of damnation which we can tell of, and use in our imperfect notices of things, it would effect strange changes upon a ductile and malleable spirit. A frequent, severe meditation[u], can do more than a seldom and a fantastic dream; but an active faith can do more than all the arts and contingencies of fancy or discourse.

Now it is well with us, and we may yet secure it shall be well with us for ever; but within an hour it may be otherwise with any of us all, who do not instantly take courses of security. But he that does not, would in such a change soon come to wish that he might exchange his state with the meanest, with the miserablest of all mankind; with galley-slaves and miners, with men condemned to tortures for a good conscience.

Sed cum pulchra minax succidet membra securis,
Quam velles spinas tunc habuisse meas[v].

In the day of felling timber, the shrub and the bramble are better than the tallest fir, or the goodliest cedar; and a poor saint whose soul is in the hand of Jesus, placed 'under the altar[w],' over which our high-priest, like the *cherubim* over the propitiatory, intercedes perpetually for the hastening of His glory; it is better than the greatest tyrant, who if he dies, is undone for ever. For in the interval there shall be rest and comfort to the one, and torment and amazement and hellish confusion to the other; and the day of judgment will come, and it shall appear to all the world that they whose joys were not in this world, were not of all men most miserable, because their joys and their life were hid with Christ in God, and at the resurrection of the just shall be brought forth and be illustrious beyond all the beauties of the world.

I have now done with my text, and been the expounder of this part of the divine oracle; but here is another text, and another sermon yet. Ye have heard Moses and the prophets, now hear one from the dead, whose life and death would each of them make an excellent sermon, if this dead man had a good interpreter; for he "being dead, yet speaketh," and calleth upon us to live well, and to live quickly, to watch perpetually, and to work assiduously; for we shall descend into the same shadows of death.

Linquenda tellus, et domus, et placens
Uxor; neque harum quas colis arborum
Te præter invisas cupressos
Ulla brevem dominum sequetur[x].

[t] [1 Pet. iv. 17.]
[u] [See epitaph, in vol. iii. p. 352.]
[v] Avienus. [fab. xix. 13.]
[w] [Rev. vi. 9.]
[x] [Hor., od. ii. xiv. 21.]

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'Thou must leave thy rich land, and thy well-built house, and thy pleasing wife, and of all the trees of thy orchard or thy wood, nothing shall attend thee to the grave but oak for thy coffin and cypress for thy funeral.' It shall not then be enquired how long thou hast lived, but how well. None below will be concerned whether thou wert rich or poor, but all the spirits of light and darkness shall be busy in the scrutiny of thy life; for the good angels would fain carry thy soul to Christ, and if they do, the devils will follow and accuse thee there; and when thou appearest before the righteous Judge, what will become of thee unless Christ be thy advocate, and God be merciful and appeased, and the angels be thy guards, and a holy conscience be thy comfort. There will to every one of us come a time, when we shall with great passion and great interest enquire, How have I spent my days, how have I laid out my money, how have I employed my time, how have I served God, and how repented me of my sins? and upon our answer to these questions depends a happy or an unhappy eternity: and blessed is he who concerning these things takes care in time; and of this care I may with much confidence and comfort propound to you the example of this good man whose relics lie before you, Sir George Dalston of Dalston in Cumberland, a worthy man, beloved of his country, useful to his friends, friendly to all men, careful of his religion, and a true servant of God.

He was descended of an ancient and a worthy house in Cumberland; and he adorned his family and extraction with a more worthy comportment; for to be of a worthy family, and to bring to it no stock of our proper virtue, is to be upbraided by our family; and a worthy father can be no honour to his son, when it shall be said, Behold the difference, this crab descended from a goodly apple-tree; but he who beautifies the escutcheon of his ancestors by worthy achievements, by learning, or by wisdom, by valour and by great employments, by a holy life and an useful conversation, that man is the parent of his own fame, and a new beginner of an ancient family; for as conversation is a perpetual creation, so is the progression of a family in a line of worthy descendants a daily beginning of its honour, and a new stabiliment.

He was bred in learning, in which Cambridge was his tiring room, and the court of queen Elizabeth was his stage, in which he first represented the part of a hopeful young man; but there he stayed not; his friends not being desirous that the levities of youth should be fermented by the liberties of a rich and splendid court, caused him to lie in the restraints, and to grow ripe in the sobrieties of a country life, and a married state; in which, as I am informed, he behaved himself with so great worthiness, and gave such probation of his love of justice, popular regards of his country's good, and abilities to serve them, that for almost forty years together his country chose him for their knight, to serve in all the intervening parliaments. *Magistratus*

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indicatorium[y], 'employment shews the man;' he was a leading man in parliaments, prevailing there by the great reputation of his justice and integrity; and yet he was not unpleasant and hated at court: for he had well understood that the true interests of courts and parliaments were one, and that they are like the humours of the body, if you increase one beyond its limit, that destroys all the rest, and itself at last; and when they look upon themselves as enemies, and that hot and cold must fight, the prevailing part is abated in the conflict, and the vanquished part is destroyed: but when they look upon themselves as varieties serving the differing aspects and necessities of the same body, they are for the allay of each other's exorbitances and excesses, and by keeping their own measures they preserve the man. This the good man well understood; for so he comported himself that he was loud in parliaments and valued at court; he was respected in very many parliaments, and was worthily regarded by the worthy kings: which without an orator commends a man; *Gravissimi principis judicium in minoribus etiam rebus consequi pulchrum est*, said Pliny[z], 'to be approved though but in lesser matters by the judgment of a wise prince is a great ornament to a man.' For as a king Theodoric[a] in Cassiodore said, *Neque dignus est a quoquam redargui, qui nostro judicio meretur absolvi*, 'no man ought to reprove him whom the king commends.'

But I need no artifices to represent him worthy, his arguments of probation were within, in the magazines of a good heart, and represented themselves by worthy actions. For God was pleased to invest him with a marvellous sweet nature; which is certainly to be reckoned as one half of the grace of God: because a good nature being the relics and remains of that shipwreck which Adam made, is the proper and immediate disposition to holiness, as the corruption of Adam was to disobedience and peevish counsels. A good nature will not upbraid the more imperfect persons, will not deride the ignorant, will not reproach the erring man, will not smite sinners on the face, will not despise the penitent. A good nature is apt to forgive injuries, to pity the miserable, to rescue the oppressed, to make every one's condition as tolerable as he can: and so would he. For as when good nature is heightened by the grace of God, that which was natural becomes now spiritual; so these actions which proceeded from an excellent nature, and were pleasing and useful to men, when they derive from a new principle of grace, they become pleasant in the eyes of God: then obedience to laws is duty to God; justice is righteousness, bounty becomes graciousness, and alms is charity.

[y] [Ἀρχὴ τὸν ἄνδρα δείκνυσιν, a proverb variously attributed to Pittacus, Solon, and Bias.—See Erasmus, adag., chil. i. cent. 10. prov. 76. The words should probably stand in the text above, 'Magistratus indicat virum,' (the form in which they are commonly quoted, see Erasmus as above,) and so Taylor probably wrote them; but the sermon does not appear to have been printed in his lifetime; see title-page to 'Worthy communicant,' ed. 1683.]

[z] [Epist., lib. iv. 8.]

[a] [Variarum, lib. v. ep. 36.]

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And indeed this is a grace in which this good man was very remarkable, being very frequent and much in alms, tender-hearted to the poor, open-handed to relieve their needs; the bellies of the poor did bless him, he filled them with food and gladness; and I have heard that he was so regular, so constant, so free in this duty, that in these late unhappy wars, being in a garrison, and near the suffering some rude accidents, the beggars made themselves guard, and rescued him from that trouble, who had so often rescued them from hunger.

He was of a meek and gentle spirit, but not too soft; he knew how to do good, and how to put by an injury; but I have heard it told by them that knew his life, that being by the unavoidable trouble of a great estate engaged in great suits at law, he was never plaintiff, but always upon the defensive part: and that he had reason on his side and justice for him, I need allege no other testimony but that the sentence of his judges so declared it.

But that in which I propound this good man most imitable, was in his religion, for he was a great lover of the church, a constant attender to the sermons of the church, a diligent hearer of the prayers of the church, and an obedient son to perform the commands of the church. He was diligent in his times and circumstances of devotion; he would often be at church so early, that he was seen to walk long in the churchyard before prayers, being as ready to confess his sins at the beginning, as to receive the blessing at the end of prayers. Indeed he was so great a lover of sermons, that though he knew how to value that which was the best, yet he was patient of that which was not so, and if he could not learn any thing to improve his faith, yet he would find something to exercise his patience[a], and something for charity; yet this his great love of sermons could not tempt him to a willingness of neglecting the prayers of the church; of which he was a great lover to his dying day. *Oves meæ exaudiunt vocem meam*, says Christ[b], 'My sheep hear My voice;' and so the church says, My sheep hear my voice, they love my words, they pray in my forms, they observe my orders, they delight in my offices, they revere my ministers, and obey my constitutions: and so did he; loving to have his soul recommended to God, and his needs represented, and his sins confessed, and his pardon implored in the words of his mother, in the voice and accent of her that nursed him up to a spiritual life, to be a man in Christ Jesus.

He was indeed a great lover and had a great regard for God's ministers, ever remembering the words of God, 'Keep My rest, and reverence My priests:' he honoured the calling in all, but he loved and revered the persons of such who were conscientious keepers of their *depositum*, that trust which was committed to them; such which did not for interest quit their conscience, and did not, to preserve some parts of their revenue, quit some portions of their re-

[a] [Compare George Herbert, 'Church Porch.'] [b] [John x. 27.]

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ligion. He knew that what was true in 1639, was also true in 1644, and so to 57, and shall continue true to eternal ages; and they that change their persuasions by force or interest, did neither believe well nor ill upon competent and just grounds, they are not just, though they happen on the right side. Hope of gain did by chance teach them well, and fear of loss abuses them directly. He pitied the persecuted, and never would take part with persecutors: he prayed for his prince, and served him in what he could: he loved God, and loved the church; he was a lover of his country's liberties, and yet an observer of the laws of his king.

Thus he behaved himself to all his superior relatives; to his equals and descendants he was also just, and kind, and loving. He was an excellent friend, laying out his own interest to serve theirs; sparing not himself that he might serve them: as knowing society to be the advantage of man's nature, and friendship the ornament of society, and usefulness the ornament of friendship, and in this he was known to be very worthy. He was tender and careful of his children, and so provident and so wise, so loving and obliging to his whole family, that he justly had that love and regard, that duty and observance from them, which his kindness and his care had merited. He was a provident and careful conductor of his estate; but far from covetousness, as appeared toward the evening of his life, in which that vice does usually prevail amongst old men, who are more greedy when they have least need, and load their sumpters so much the more, by how much nearer they are to their journey's end: but he made a demonstration of the contrary; for he washed his hands and heart of the world, gave up his estate, long before his death or sickness, to be managed by his only son, whom he left since, but then first made and saw him his heir; he emptied his hands of secular employment; meddled not with money, but for the uses of the poor, for piety, justice, and religion.

And now having devested himself of all objections, and in his conversation with the world quitting his affections to it, he wholly gave himself to religion and devotion: he awakened early, and would presently be entertained with reading; when he rose, still he would be read to, and hear some of the psalms of David: and excepting only what time he took for the necessities of his life and health, all the rest he gave to prayer, reading, and meditation, save only that he did not neglect, nor rudely entertain, the visits and kind offices of his neighbours.

But in this great vacation from the world he espied his advantages; he knew well, according to that saying of the emperor Charles the fifth[c], *Oportet inter vitæ negotia et diem mortis spatium aliquod intercedere*, there ought to be a valley between two such mountains, the businesses of our life, and the troubles of our death; and he stayed not till the noise of the bridegroom's coming did awaken and affright

[c] [See vol. iv. p. 389.]

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him; but by daily prayers twice a day constantly with his family, besides the piety and devotion of his own retirements, by a monthly communion, by weekly sermons, and by the religion of every day, he stood in precincts [d], ready with oil in his lamp, watching till his Lord should call.

And indeed when he was hearing what God did speak to him of duty, he also received his summons to give his account. For he was so pertinacious and attendant to God's holy word, and the services of the church, that though he found himself sick, he would not off, but stay till the solemnity was done; but it pleased God at church to give him his first arrest, and since that time I have often visited him, and found him always doing his work, with the greatest evenness and indifferency of spirit as to the event of life and death, that I have observed in any. He was not unwilling to live; but if he should, he resolved to spend his life wholly in the service of God: but yet neither was he unwilling to die; because he then knew he should weep no more, and he should sin no more. He was very confident, but yet with great humility and great modesty, of the pardon of his sins; he had indeed lived without scandal, but he knew he had not lived without error; but as God had assisted him to avoid the reproach of great crimes, so he doubted not but he should find pardon for the less; and indeed I could not but observe that he had in all the time of his sickness a very quiet conscience; which is to me an excellent demonstration of the state of his life, and the state of his grace and pardon. For though he seemed to have a conscience tender and nice if any evil thing had touched it, yet I could not but apprehend that his peace was a just peace, the mercy of God, and the price and effect of the blood of Jesus.

He was so joyful, so thankful, so pleased in the ministers of the church, that it gave in evidence where his soul was most delighted, what it did apprehend the quickest, where it did use to dwell, and what it did most passionately love. He discoursed much of the mercies of God to him, repeated the blessings of his life, the accidents and instruments of his trouble; he loved the cause of his trouble, and pardoned them that neither loved it nor him.

When he had spent great portions of his time of sickness in the service of God, and in expectation of the sentence of his life or death, at last he understood the still voice of God, and that he was to go where his soul loved to be; he still increased his devotion, and being admonished, as his strength failed him, to supply his usual forms, and his want of strength and words, by short exercise of virtues, of faith and patience, and the love of God; he did it so willingly, so well, so readily, making his eyes, his hands, and his tongue, as long as he could, the interpreters of his mind, that as long as he was alive he would see what his soul was doing. He doubted not of the truth

[d] [? 'in procinct,' as in Milton, Par. lost, vi. 19; which passage was probably written about the same time with this sermon; and see note to p. 565 above.]

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of the promises nor of the goodness of God, nor the satisfaction of Christ, and the merits of His death, nor the fruit of His resurrection, nor the prevalency of His intercession, nor yet doubted of his own part in them, but expected his portion in the regions of blessedness, with those who loved God, and served Him heartily and faithfully in their generations.

He had so great a patience in his sickness, and was so afraid lest he should sin at last, that his piety outdid his nature; and though the body cannot feel but by the soul, yet his soul seemed so little concerned in the passions of the body, that I neither observed nor heard of him that he in all his sickness so much as complained with any semblance of impatience.

He so continued to pray, so delighted in hearing psalms sung (which I wish were made as fit to sing by their numbers, as they are by their weight), that so very much of his time was spent in them, that it was very likely when his Lord came He would find him so doing; and He did so: for in the midst of prayers he went away, and got to heaven as soon as they; and saw them (as we hope) presented to the throne of grace; he went along with them himself, and was his own messenger to heaven; where although he possibly might prevent his last prayers, yet he would not prevent God's early mercy, which as we humbly hope, gave him pardon for his sins, ease of his pain, joy after his sorrow, certainty for his fears, heaven for earth, innocence and impeccability instead of his infirmity.

Ergo Quintilium perpetuus sopor
Urget? Cui pudor et justitiæ soror
Incorrupta fides, nudaque veritas,
Quando ullum inveniet parem[d]?

Faith and justice, modesty and pure righteousness, made him equal to the worthiest examples; he was χρηστὸς ἀνὴρ, 'a good man,' loving and humble, meek and patient; he would be sure to be the last in contention, and the first at a peace; he would injure no man, but yet if any man was displeased with him, he would speak first and offer words of kindness; if any did dispute concerning priority, he knew how to get it, even by yielding and compliance; walking profitably with his neighbours, and humbly with his God, and having lived a life of piety, he died in a full age, an honourable old age, in the midst of his friends, and in the midst of prayer. And although the events of the other world are hidden to us below, that we might live in faith, and walk in hope, and die in charity, yet we have great reason to bless God for His mercies to this our brother, and endeavour to comport ourselves with a strict religion and a severe repentance, with an exemplar patience and an exemplar piety, with the structures of a holy life and the solemnities of a religious death, that we also may, as our confident and humble hope is this our brother doth, by the

[d] [Hor. od. i. 24. 5—8.]

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conduct of angels pass into the hands and bosom of Jesus, there to expect the most merciful sentence of the right hand, Come ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. Amen, Lord Jesus, Amen.

Grant this, eternal God, for Jesus Christ His sake, to whom with Thee, O Father, and the holy Spirit, all glory and honour, service and dominion, love and obedience, be confessed due, and ever paid, by all angels, and all men, and all the creatures, this day, henceforth and for evermore. Amen.

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A

COLLECTION OF OFFICES,

OR

FORMS OF PRAYER

IN CASES ORDINARY AND EXTRAORDINARY;

TAKEN OUT OF

THE SCRIPTURES AND THE ANCIENT LITURGIES OF SEVERAL CHURCHES,
ESPECIALLY THE GREEK.

TOGETHER WITH

A LARGE PREFACE[a] IN VINDICATION OF THE LITURGY OF
THE CHURCH OF ENGLAND,

Πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσευχῇ ταύτῃ συνέρχεσθε· μία δέησις ἔστω [κοινὴ], εἷς νοῦς.
S. Ignatius. [epist. interp. ad Magn., cap. vii.]

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[a] [See next page.]

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[a] [The Preface spoken of in the preceding page will be found prefixed (all but its last three sections) to the 'Apology for authorized and set forms of liturgy,' vol. v. p. 231. The author, on the 'Collection of Offices' being likely to fall into disuse at the Restoration, when the use of the prayer-book was renewed, retained the preface of it for the 'Apology,' &c., with the third edition of which work, set forth after his death, it appeared. It is so given in the present edition; and being of considerable length, it was not thought needful to reprint it here; the reader will suppose it to be repeated, and to end (see vol. v. p. 254.) as follows;]

. . . . . practice and profession.

48. But because things are otherwise in this affair than we had hoped, and that in very many churches instead of the common prayer which they use not, every man uses what he pleases, and all men do not choose well, and where there are so many choosers there is nothing regular, and the sacraments themselves are not so solemnly ministered as the sacredness and solemnity of the mysteries do require, and in very many places where the old excellent forms are not permitted, there is scarce any thing at all but something to shew there was a shipwreck, a plank or a cable, a chapter or a psalm; some who were troubled to see it so, and fain would see it otherwise, did think it might not be amiss that some of the ancient forms of other churches, and of the prayers of scripture, should be drawn together, and laid before them that need; as supposing that these or the like materials would make better fuel for the fires of devotion than the straw and the stubble which some men did suddenly or weakly rake together whenever they were to dress their sacrifice. Now although these prayers have no authority to give them power, yet they are humbly and charitably intended, and that may get them love; and they have been, as to the matter of them, approved by persons of great learning and great piety, and that may sufficiently recommend them to the use of those who have no other, or no better; and they no way do violence to authority, and therefore the use of them cannot be insecure; and they contain in them no matter of question or dispute, and therefore cannot be justly suspected of interest or partiality; and they are (especially in the chiefest offices) collected out of the devotions of the Greek church, with some mixture of the Mozarabic and Ethiopic and other liturgies, and perfected out of the fountains of scripture, and therefore for the material part have warrant and great authority: and therefore if they be used with submission to authority, it is hoped they may do good; and if they be not used, no man will be offended.

49. I hope there will be no need of an apology or an excuse for doing an act of charity: if no man will confess that he needs any of these, they can be let alone, for they are intended only for them that do; but if there be a need, these prayers may help to obtain of God to take that need away, and to supply it in the meanwhile. But there is nothing else intended in this design, but that we may see what ex-

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cellent forms of prayer were used in the ancient church, what a rare repository of devotion the scripture is, how it was the same Spirit of prayer that assisted the church of England and other churches of God, how much better the curates of souls may help themselves with these or the like offices, than with their own *ex tempore*, how their present needs may be supplied, and their devotion enlarged, and a day of religion entirely spent, and a provision made for some necessities in which our calamities and our experience of late have too well instructed us. For which and for other great reasons, all churches have admitted variety of offices. In the Greek church it is notorious; they have three public books, and very many added afterwards by their patriarchs, their bishops, and their priests; some are said often, and others sometimes: and in Spain the Mozarabic office was used until the time of Alfonsus the sixth, and to this very day in six parishes in Toledo, and in the cathedral church itself in the chapel of friar Francis Ximenez; and at Salamanca upon certain days in the chapel of doctor Talabricensis. And after all, these may be admitted into the use and ministry of families, for all the necessities of which here is something provided.

50. He that gathered these things together, intends as humbly, as piously, as charitably as he can do in any action whatsoever; and if any of his brethren can tell his heart better than himself, I am sure he may say much more of it; but if any man can think I have in it any purpose less pious, or less severe, or that there is any obliquity or any thing but what is here expressed, I must answer for it if there be, and he must answer for it if there be not.

AN ADVERTISEMENT

TO THEM THAT SHALL USE THESE PRAYERS.

BECAUSE no prayers are the more pleasing to God for being long, and they are oftentimes displeasing even to good men if they be very long; and yet on the other side if the devotion be long it is the better, and if that be lasting, it ought to be supplied with materials, like gums to the altar of incense, and fuel for the holy fires: he that collected these devotions did design to serve the advantages both of length and shortness, that the most devout may be fitted, and the most secular and employed may not be wearied.

1. Therefore, although every thing is set down at length, that the trouble of references and turnings back might be avoided, and therefore seem longer than they are; and the hymns are sometimes double,

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that the variety might be more apt to please and to instruct, and the offices are made full, that upon the more solemn days, when people come with a greater and more active devotion and greater leisure, their time and their piety might be employed; yet on other days there is but one lesson appointed, and one hymn to follow it.

2. The prayers are divided into smaller portions, that with ease any of them may be omitted by persons whose occasions force them from their attendance on longer offices; besides that there are two forms of morning and evening prayer, the one shorter, the other longer.

3. In the beginning of morning and evening prayer, some of the devotions which are set down are desired and intended to be used but seldom; not only to avoid tediousness, but for other reasons very obvious, that the minister's more solemn power and office might not be less regarded, by being daily (and consequently very often without just dispositions) offered: I mean it concerning the form of absolution. The confession may be shortened as there is cause, by making use only of some of the sections, and leaving out the other.

4. If upon communion days the morning prayer and the communion office be not read at one time, but the morning prayer be read at seven or eight of the clock in the morning, and the communion office at the time of celebration,—or if it be convenient that they be both together, if then the sermon be in the afternoon,—the length will be very tolerable.

5. These prayers being intended only as a charitable ministry to them who are not permitted to use those which were appointed formerly, there is no necessity upon any one, and he may use as much or as little as he please, and therefore no man will have cause to complain of length or shortness.

☞ For the offices themselves, I pray God bless them to all those ends whither they are designed, and to which in their own nature they can minister: and as I humbly recommend them to God's blessing, so I do submit them to the judgment of my afflicted mother the church of England, and particularly to the censure of my spiritual superiors: and I desire that these prayers may no longer be used in any public place, than my lords the bishops upon prudent enquiries and grave considerations shall perceive them apt to minister to God's glory, and useful to the present or future necessities of the sons and daughters of the church of England.

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MORNING PRAYER THROUGHOUT THE YEAR.

Say one or more of these sentences.

He that covereth his sins shall not prosper: but he that confesseth and forsaketh them shall have mercy.—Prov. xxviii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; neither have we obeyed the voice of the Lord our God to walk in His laws which He hath set before us by His servants the prophets.—Dan. ix. 10.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John i. 8, 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.—Psalm li. 17.

Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit; for why will ye die? I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye.—Ezek. xviii. 31, 32.

After which say,

Draw nigh therefore unto God, and He will draw nigh unto you. Cleanse your hands and purify your hearts. Humble yourselves in the sight of the Lord, and make a confession of your sins unto Him, with a hearty sorrow and a humble hope, begging for pardon at the throne of grace.

LET US PRAY.

THE CONFESSION.

I.

O Almighty God, great Lord of heaven and earth, we miserable sinners with fear and shame cast ourselves down before Thee, humbly confessing our manifold sins and unsufferable wickednesses, by which we have deserved Thy wrath, and that we should be separated from the sweetest comforts of thy presence for ever.

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II.

We confess, O great God, we have sinned against Thee by knowledge and by ignorance, by folly and by surprise, by word and deed, by anger and desires, by night and by day, in private and in public, by the lusts of the flesh, and the vanity and pride of our spirits: our sins of omission are infinite, and the sins of our tongue cannot be numbered; O God, Thy words and laws are holy, and Thy judgments are terrible; but we have broken all Thy righteous laws and commandments, and we have great cause to be afraid of Thy severest judgments, and where shall we appear when Thou art angry with us?

III.

But Thou shalt answer for us, O Lord our God: Thou art our judge, but Thou art our Redeemer; we have sinned, but Thou, O blessed Jesus, art our advocate. Have mercy upon us, have mercy upon us most miserable sinners; enter not into judgment with us lest we die, let not Thine anger arise lest we be consumed; but spare us, gracious Lord; spare Thy servants whom Thou hast redeemed with Thy most precious blood; O reserve not evil in store for us against the day of vengeance, but shew Thy goodness in us, and let Thy mercies be magnified upon us; deliver us, O Lord, from the power of sin, and preserve us from the punishments of it, through Jesus Christ our Lord. Amen.

The deprecation to be used upon solemn days, or at the discretion of him that ministers.

I.

O Lord our God, whose power is infinite, whose glory is supreme, whose mercy is without measure, whose goodness is unspeakable, despise not Thy returning servants who earnestly beg for pardon and to be reconciled to Thee: sanctify, O God, our bodies and souls, search out our spirits, and cast out all iniquity from within us; all weak principles and false arguings, every impure lust and filthy desire, all pride and envy, all hypocrisy and lying, all inordinate love of this world, and base covetousness; all hardness of heart, and unrelenting dispositions, all peevishness and hasty anger, all mindfulness of injuries and revengefulness, all blasphemy and irreligion; and every motion of soul and body which can withdraw us from Thee, and is against Thy will and commandment.

II.

Gracious Father, give us perfect pardon for what is past, and a perfect repentance of all our evils, that for the time to come we may with pure spirits, with broken and contrite hearts, with sanctified

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lips and holy desires, serve Thee religiously, walk humbly with our God, converse justly and charitably with men, and possess our souls in patience and holiness, and our bodies in sanctification and honour, through Jesus Christ our Lord. Amen.

The prayer of absolution to be said by the minister alone according to his piety and discretion when he sees cause, (not frequently.)

Our blessed Lord and Saviour Jesus, the great Shepherd and Bishop of our souls, that Lamb of God who taketh away the sins of the world, who promised paradise to the repenting thief, and gave pardon to the woman taken in adultery, He pardon and forgive all your sins known and unknown.

O blessed Jesus, in whatsoever Thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the devil, have sinned, whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by Thy word and by Thy spirit; and for ever preserve Thy servants from sinning against Thee, and from suffering Thine eternal anger, for Thy promise sake, and for Thy glorious name's sake, O blessed Lord and Saviour Jesus. Amen.

Then devoutly and distinctly say the Lord's prayer.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power and the glory, for ever and ever. Amen.

THE DOXOLOGY.

Glory be to the Father of mercies, the Father of men and angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God, the blessed Saviour and Redeemer of the world, the advocate of sinners, the prince of peace, the head of the church, and the mighty deliverer of all them that call upon Him.

Glory be to the holy and eternal Spirit of God, the holy Ghost the Comforter, the sanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience, be to the blessed and undivided Trinity, one God eternal.

The heavens declare Thy glory, the earth confesses Thy providence, the sea manifests Thy power; and every spirit, and every understanding creature celebrates Thy greatness for ever and ever. All glory and majesty, all praises and dominion be unto Thee, O God, Father, Son, and holy Ghost, for ever and ever. Amen.

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Then arising from their knees let the Psalter be read in order, as shall be judged convenient: that is to say, the ordinary portions for every day, morning and evening prayer: and psalms particularly chosen for special days of festivity or of humiliation respectively.

After the psalms, ending with, 'Glory be to the Father,' &c. *read a chapter in the Old testament: the chapter out of the Old testament is to be read on Sundays and festivals, and not omitted without great occasion; but on ordinary days it may suffice after the psalms immediately to read the lesson out of the New testament.*

After which recite this hymn to the honour of God, saying the verses interchangeably.

REJOICE in the Lord, ye righteous, for praise is comely for the upright.—The word of the Lord is true, and all His works are faithful.

He loveth righteousness and judgment; the earth is full of the goodness of the Lord.—By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap, He layeth up the depth in store-houses.—Let all the earth fear the Lord, let all the inhabitants of the world stand in awe of Him.

Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy.—To deliver their souls from death, and to keep them alive in the time of famine.

Many are the afflictions of the righteous, but the Lord delivereth him out of all.—Evil shall slay the wicked, and they that hate the righteous shall be desolate.

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity, and let me not eat of their dainties.—Cause me to hear Thy loving kindness in the morning, for in Thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto Thee.

Teach me to do Thy will, for Thou art my God; Thy spirit is good, lead me into the land of uprightness.—Gather not my soul with sinners, nor my life with bloody men.

The poor man cried, and the Lord heard him, and saved him out of all his troubles.—O taste and see that the Lord is good, blessed is the man that trusteth in Him.

O how great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee, before the sons of men.—Thou shalt hide them in the secret of Thy presence from the pride of man, Thou shalt keep them secretly in a pavilion from the strife of tongues.

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O love the Lord all ye His saints, for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.—Be of good courage and He shall strengthen your heart, all you that hope in the Lord.

Glory be to the Father, &c.

Or this.

Sing praises unto God, sing praises; sing praises unto our King, sing praises. For God is the king of all the earth, sing ye praises with understanding.—God reigneth over the nations, God sitteth upon the throne of His holiness.

He is our refuge and strength, a very present help in trouble.—Many, O Lord our God, are Thy wonderful works which Thou hast done, and Thy thoughts which are towards us; they cannot be reckoned in order.

For God is my King of old, working salvation in the midst of the earth.—Thou didst cleave the fountain and the flood, Thou driest up mighty rivers.

The day is Thine, the night also is Thine; Thou hast prepared the light and the sun.—Thou hast set all the borders of the earth, Thou hast made summer and winter.

Give unto the Lord the glory due unto His name, worship the Lord in the beauty of holiness.—The voice of the Lord is upon the waters, the God of glory thundereth, the Lord is upon many waters.

The voice of the Lord is powerful, the voice of the Lord is full of majesty.—The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in His temple doth every man speak of His glory.

Be glad in the Lord, and rejoice, ye righteous; and shout for joy all ye that are upright in heart.—For this God is our God for ever and ever, He will be our guide unto death.

Glory be to the Father, &c.

Then read a lesson out of one of the four gospels, or the Acts of the holy apostles: in order, or by choice upon extraordinary occasions.

After which recite one of these following psalms.

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.—Out of Sion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about

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Him.—He shall call to the heavens from above, and to the earth that He may judge His people.

And the heavens shall declare His righteousness, for God is judge Himself.—His name shall endure for ever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed.

Blessed be the Lord God the God of Israel, who only doth wondrous things.—And blessed be His glorious name for ever, and let the whole earth be filled with His glory. Amen. Amen.

Glory be to the Father, &c. As it was in the beginning, &c.

Or this, to be said especially on communion days.

PSALM xxiii.

THE Lord is my shepherd, I shall not want.—He maketh me to lie down in green pasture, He leadeth me beside the still waters.

He restoreth my soul; He leadeth me in the paths of righteousness, for His Name's sake.—Yea though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies, Thou anointest my head with oil, my cup runneth over.—Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

Glory be to the Father, &c.

Then say the apostles' creed, or the Nicene creed if it be a great festival of the church.

I BELIEVE in God the Father almighty, maker of heaven and earth: and in Jesus Christ His only Son our Lord, who was conceived by the holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence He shall come to judge the quick and the dead.

I believe in the holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

The Nicene creed, to be said upon the great solemnities of the year.

I BELIEVE in one God the Father almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten,

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not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation came down from heaven, and was incarnate by the holy Ghost of the virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day He rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end. And I believe in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one catholic and apostolic church; I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. Amen.

After the creed,

Minister. The Lord be with you.

People. And with thy spirit.

LET US PRAY.

OUR Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power and the glory, for ever and ever. Amen.

I.

O GREAT king of heaven and earth, the Lord and patron of all ages, receive Thy servants approaching to the throne of grace in the name of Jesus Christ; give unto every one of us what is best for us, cast out all evil from within us, work in us a fulness of holiness, of wisdom and spiritual understanding, that we increasing in the knowledge of God may be fruitful in every good work, through Jesus Christ our Lord. Amen.

II.

The collect for the morning.

O ALMIGHTY Father, great God of all the world, who dwellest in the light to which no man can approach, in Thy presence there is no night, in the light of Thy countenance there is perpetual day: we Thy servants whom Thou hast preserved this night, who bless and glorify Thee this day, who live by Thy power, who desire to walk by

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Thy laws, to be blessed by Thy providence, to be defended by Thy almighty hand, humbly pray unto Thee that this day and all the days of our life may be holy and peaceable; send Thy holy spirit, the Spirit of peace, to be the guide of our way, the guard of our souls and bodies. Grant that all the chances and accidents of this day may be healthful to our bodies and profitable to our souls, and that we may spend the remaining portion of our life in blessing and peace and holiness. Make Thou the latter end of our days to be christian, without shame and without torment: and when we shall appear before Thy dreadful seat of judgment, grant that we may not be confounded, but may stand upright in the congregation of the saints, acquitted by the death of Christ, justified by His resurrection, pardoned by His sentence, saved by His mercy, that we may rejoice in His salvation, and sing Thy praises for ever and ever. Amen.

III.

A prayer against temptations.

O God and Father of our Lord Jesus Christ, Thy name is great, Thy essence is infinite, Thy goodness is eternal, and Thy power hath no limit; Thou art the God and Lord of all, blessed for evermore. Look down in mercy and compassion from Thy dwelling, hear our prayers and supplications, and deliver us from all temptations of the world, the flesh and the devil. Take not Thy grace from us, let us never want Thy help in our needs, nor Thy comfort in the day of our danger and calamity. Never try us beyond our strengths, nor afflict us beyond our patience, nor smite us but with a father's rod. We have no strengths of our own, Thou art our confidence, our rock and our strong salvation. Save us, O God, from the miseries of this world, and never let us suffer the intolerable calamities of the next. Rescue us from the evils we have done, and preserve us from the evils we have deserved, that we living before Thee with clean hearts, and undefiled bodies, and sanctified spirits, may at the day of judgment be presented pure and spotless by the blood of the Lamb, that we may sing eternal Alleluiahs in heavenly places to the honour of God our Saviour, who hath redeemed our souls from death, our eyes from tears, and our feet from falling. Grant this in the richness of Thy mercy through Jesus Christ our Lord. Amen.

Then shall be added, upon all Sundays and festivals of the year, this following prayer; and upon other days, as opportunity is to be had, all or some portions.

The prayers for kings, &c., and the state ecclesiastical, are never to be omitted; but on ordinary days it may suffice to recite them, omitting so much of either as is included in the columns.

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I.

The prayer of intercession for all states of men and women in the catholic church.

SAVE us, defend and keep us in Thy fear and love, O thou God of mercy and grace; give unto us the light of Thy countenance, pardon of our sins, health of our body, sanctification of our spirits, peace from heaven, and salvation of our souls in the day of our Lord Jesus. Amen.

II.

For the catholic church.

HEAR our prayers for Thy holy church catholic which Thou hast redeemed with Thy blood, sealed and sanctified with Thy spirit: extirpate all heresies and false doctrines, unite all her divisions, let her be prosperous under Thy favour, and the protection of kings and princes and the whole secular arm; that she may daily celebrate Thy name with strict obedience, and pure spiritual sacrifices, that she may be accepted and prevail in her daily and nightly prayers, and that the gates of hell may never prevail against her: let her live in the Spirit, and reign in Thy glory, through Jesus Christ our Lord. Amen.

III.

For the supreme power.

WE pray unto Thee, O great King of heaven and earth, for all christian kings, princes, governors, and states: crown them with justice and peace, and with the love of God, and the love of their people: let holiness be the ornament of their heads; invest them with the armour of righteousness, and let the anointing from above make them sacred and venerable, wise and holy; that being servants of the King of kings, friends of religion, ministers of justice and patrons of the poor, they may at last inherit a portion in the kingdom of our Lord Jesus.

IV.

For the state ecclesiastical.

REMEMBER all them that do the Lord's work in the ministry and conduct of souls. Give them great gifts and great holiness (*) that wisely and charitably, diligently and zealously, prudently and acceptably, they may be guides to the blind, comforters to the sad and weary, that they may strengthen the weak and confirm the strong, separate the vile from the precious, boldly rebuke sin, patiently suffer for the truth, and be exemplary in their lives (*) that in all their actions and sermons, in their discipline and ministrations, they may advance the good of souls, and the honour of our Lord Jesus. Amen.

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For all orders and states of men, &c.

O BLESSED God, who art rich in mercy and compassion, take care of all states of men and women in the christian church, the nobility and gentry, magistrates and judges, advocates and physicians, merchants and artificers, husbandmen and tradesmen, the labourers and the hirelings: give them grace in their several callings to glorify Thee, and to keep a good conscience both towards God and towards man, that they may find eternal comfort in the glorious day of our Lord Jesus.

VI.

For the miserable and afflicted.

IN mercy remember the poor and needy, the widows and fatherless, the stranger and the friendless, the oppressed and the grieved, the decrepit and sickly, the young men and the tempted, the weak of heart and the weak in body, them that languish and them that are dying; relieve their necessities, comfort their sorrows, sanctify their calamities, strengthen their weaknesses, and suffer not the devil to prevail over them in the days of their sorrow and disadvantage: and in Thy due time deliver them from their sad bondage into Thy [a] glorious liberty of the sons of God, through Jesus Christ our Lord.

VII.

BE a guide to the travellers, a star and a port to mariners, the comfort and strength of miners and galley-slaves. Pity, good God, all gentlemen that are fallen into poverty and sad misfortunes, strengthen and deliver all women that are in sharp and dangerous labour, all them that roar and groan with intolerable pains and noisome diseases: have mercy and compassion upon all that are afflicted with illusion of the night and frightful apparitions, that are haunted or possessed with evil spirits, or troubled with despairing or amazed consciences, with the stone and with the gout, with violent colics and grievous ulcers: give them pity and give them patience, a speedy deliverance from their calamity, and a sanctified use of the rod of God, through Jesus Christ our Lord.

VIII.

WE pray unto Thee, O blessed Father, in behalf of all that are in banishment and captivity, in fetters or hard services, in want or extreme poverty, in great fear or in any great passion. Keep them from sinning against Thee, and from being swallowed by too great a sorrow. Let the accidents of their lives be under the command of reason, and of Thy holy spirit, and end in holiness and comfort, in

[a] [sic edd.]

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peace and joys eternal, through the mercies of our God in our Lord and Saviour Jesus Christ. Amen.

IX.

For preservation from danger and evil.

KEEP us, O God, from famine and pestilence, from earthquakes and inundations, from fire and sword, from invasion by foreign enemies and from civil wars, from false religion and from discountenancing the true: let every christian soul find pity at the throne of grace: let all our errors and ignorances find pardon by Christ, and remedy by the holy Spirit of Christ; hear all our prayers, relieve all our necessities, sanctify all the events of Thy providence, and the changes of our life, that we may for ever love and for ever fear Thee, and all things may work together for our good, unto Thy glory, through Jesus Christ our Lord. Amen.

THE BLESSING.

THE grace of our Lord Jesus Christ, and the love of God, and the communication of the holy Spirit of God, be with us, and with all our relatives, and with all the servants of God, this day and for evermore. Amen.

The end of morning prayer.

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EVENING PRAYER THROUGHOUT THE YEAR.

Say one or more of these sentences.

O LORD, the hope of Israel, all that forsake Thee shall be ashamed, because they have forsaken the Lord, the fountain of living waters.

O Lord, though our iniquities testify against us, have mercy upon us for Thy name's sake; for our backslidings are many, we have sinned against Thee.

Seek the Lord while He may be found, call upon Him when He is near.

There is no peace, saith my God, to the wicked.

Who is a God like unto Thee, that pardoneth iniquity, and passeth by the remnant of the transgression of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.

Thus saith the high and lofty One that inhabits eternity, whose name is holy, I dwell in the high and holy place, with him also that is a contrite and humble spirit, to revive the spirit of the humble, and to renew the hearts of them that are contrite.

After which add this short exhortation.

I BESEECH you that are present to join with me in an humble confession of sins to almighty God, casting yourselves down with all humility before the throne of grace.

THE CONFESSION.

I.

ALMIGHTY God, powerful and merciful, Thou art a jealous God against persevering sinners, but a gracious Father to the penitent; let Thy merciful ears be opened to the petitions of Thy servants who with sorrow and shame confess their sins unto Thee.

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II.

We have loved the world, not Thee: we have obeyed the desires of our own hearts, not Thy holy laws and commandments: we have often left our duty undone, but cease not to please our senses and to feed greedily upon vanity: Thou hast commanded us to love our brethren, and instead of loving them we have slandered and reproached, injured and tempted them, envied their good and rejoiced in their calamity.

III.

O blessed God, we are ashamed when we remember our own follies, our violent passions, our peevishness and pride, our vain thoughts and unprofitable words, our uncharitable and useless conversation: we spend our days in idleness and folly, our nights in the images and causes of death: and though our sins are so many that we cannot number them, yet we so little apprehend our own dangers, that we neither leave them utterly nor heartily deplore them.

IV.

But O God, thou God of pity and compassion, have mercy upon us: for Thou art our Father, merciful and gracious, and Thou hast revealed to mankind an infinite mercy in Jesus Christ. For His sake be pleased to give us repentance and to give us pardon, and grant that our souls being washed in the blood of the holy Lamb and the baptism of repentance we may live a gracious, a holy, and a blessed life, in all godliness, and honesty, and sobriety, and may die in the love of God, in the charity of our neighbours, in the communion of the church, and in a sure and certain hope of life eternal, through Jesus Christ our Lord. Amen.

The prayer of absolution is to be said by the minister alone, according to his piety and discretion, when he sees cause.

Our blessed Lord and Saviour Jesus the great Shepherd and Bishop of our souls, that Lamb of God that taketh away the sins of the world, who promised paradise to the repenting thief, and gave pardon to the woman taken in adultery, He pardon and forgive all your sins known and unknown. O blessed Jesus, in whatsoever Thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the devil, have sinned whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by Thy word and by Thy spirit; and for ever preserve Thy servants from sinning against Thee, and from suffering Thine eternal anger, for Thy promise sake, and for Thy glorious name's sake, O blessed Lord and Saviour Jesus. Amen.

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Then devoutly and distinctly say the Lord's prayer.

OUR Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever. Amen.

THE DOXOLOGY.

GLORY be to the Father of mercies, the Father of men and angels, the Father of our Lord Jesus Christ.

Glory be to the most holy and eternal Son of God, the blessed Saviour and Redeemer of the world, the advocate of sinners, the prince of peace, the head of the church, and the mighty deliverer of all them that call upon Him.

Glory be to the holy and eternal Spirit of God, the holy Ghost, the Comforter, the sanctifying and life-giving Spirit.

All glory and thanks, all honour and power, all love and obedience, be to the blessed and undivided Trinity, one God eternal.

The heavens declare Thy glory, the earth confesses Thy providence, the sea manifests Thy power, and every spirit and every understanding creature celebrates Thy greatness for ever and ever. All glory and majesty, all praises and dominion, be unto Thee, O God, Father, Son and holy Ghost, for ever and ever. Amen.

Then arising from their knees, let the psalms be said in order, unless some extraordinary occasion do intervene: in which case let psalms be selected according to the occasion, or as is afterwards described, concluding with, Glory be to the Father, &c.

Then read upon all Sundays and festivals of the year a chapter in the Old testament, either in order or by choice.

After the lesson recite this hymn.

I WILL remember the works of the Lord, surely I will remember the wonders of old; I will meditate of all Thy works, and talk of Thy doings.—Thy way, O God, is in the sanctuary: who is so great a God as our God?

Thou art the God that doest wonders, Thou hast declared Thy strength among the people.—Thou, even Thou art to be feared, and who may stand in Thy sight when Thou art angry?

For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and He poureth out of the same: but the dregs

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thereof, all the wicked of the earth shall wring them out and drink them.—But I will declare for ever, I will sing praises to the God of Jacob.

For Thou art my hope, O Lord God, Thou art my trust from my youth.—By Thee have I been holden up from the womb; Thou art He that took me out of my mother's bowels, my praise shall be continually of Thee.

For the Lord is a sun and a shield; the Lord will give grace and glory, and no good thing will He withhold from them that live a godly life.—O Lord of hosts, blessed is the man that putteth his trust in Thee. Glory be to the Father, &c.

Or this.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.—Thou rulest the raging of the sea, when the waves thereof arise Thou stillest them.

The heavens are Thine, the earth also is Thine; as for the world and the fulness thereof, Thou hast founded them.—Justice and judgment are the habitation of Thy throne, mercy and truth shall go before Thy face.

For lo Thine enemies, O Lord, lo Thine enemies shall perish; all the workers of iniquity shall be scattered.—The righteous shall flourish like a palm-tree, he shall grow like a cedar in Lebanon.

Those that be planted in the house of the Lord, shall flourish in the courts of our God.—They shall still bring forth fruit in their old age, they shall be fat and flourishing: to shew that the Lord is upright; He is our rock, and there is no unrighteousness in Him.

Glory be to the Father, &c.

Then read a lesson out of the epistle of S. Paul or any of the canonical epistles; in order, or selected upon special occasions.

After the lesson, say this psalm.

Give ear, O Lord, unto my prayer, and attend to the voice of my supplications.—Turn us, O God of our salvation, and cause Thine anger towards us to cease.

For Thou, Lord, art good and ready to forgive, and plenteous in mercy to all them that call upon Thee.—O remember not against us former iniquities, let Thy tender mercies speedily prevent us.

Help us, O God of our salvation, for the glory of Thy name: deliver us and purge away our sins, for Thy name's sake.—Teach us Thy way, O God, and we will walk in Thy truth: unite our hearts to fear Thy name.

O satisfy us early with Thy mercy, that we may rejoice and be glad all our days.—So we Thy people and sheep of Thy pasture will give

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Thee thanks for ever: we will shew forth Thy praise from generation to generation.—Glory be to the Father, &c.

Or this.

In Thee, O Lord, do I put my trust, let me never be ashamed; deliver me in Thy righteousness.—Into Thy hand I commend my spirit; Thou hast redeemed me, O Lord God of truth.

Make Thy face to shine upon Thy servants; save us for Thy mercies' sake.—For great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee, before the sons of men.

The angel of the Lord encamped round about them that fear Him, and delivereth them.—Thou art my hiding place, Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.

Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth.—O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches.

The glory of the Lord shall endure for ever; the Lord shall rejoice in His works.—He appointed the moon for certain seasons, and the sun knoweth his going down.

I will sing unto the Lord as long as I live, I will sing praise unto my God while I have my being: my meditation of Him shall be sweet, I will rejoice in the Lord.—I will both lay me down in peace, and sleep; for Thou, Lord, makest me dwell in safety.

Glory be to the Father, &c.

Or else say psalm 103*rd, or the* 91*st, or the* 121*st.*

Then shall follow the apostles' creed.

I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ His only son our Lord, which was conceived by the holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell, the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father almighty; from thence He shall come to judge the quick and the dead.

I believe in the holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. The Lord be with you.

People. And with thy spirit.

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LET US PRAY.

OUR Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Then follows the first collect as at morning prayer.

I.

O GREAT king of heaven and earth, the Lord and patron of all ages, receive Thy servants approaching to the throne of grace in the name of Jesus Christ. Give unto every one of us what is best for us, cast out all evil from within us, work in us a fulness of holiness, of wisdom and spiritual understanding, that we, increasing in the knowledge of God, may be fruitful in every good work, through Jesus Christ our Lord. Amen.

Or this.

SAVE us, defend and keep us in Thy fear and love, O Thou God of mercy and grace. Give unto us the light of Thy countenance, pardon of our sins, health of body, sanctification of our spirits, peace from heaven, and salvation of our souls in the day of our Lord Jesus. Amen.

I.

For repentance and a holy life.

ALMIGHTY God, the fountain of holiness and felicity, who by Thy word and Thy spirit dost conduct all Thy servants in the ways of peace and sanctity, inviting them by promises, and winning them by love, endearing them by necessities, and obliging them by the perpetual testimonies of Thy loving kindness, grant unto us so truly to repent us of our sins, so carefully to reform our errors, so diligently to watch over all our actions, so industriously to do all our duty, that we may never transgress Thy holy laws willingly; but that it may be the work of our lives to obey Thee, the joy of our souls to please Thee, the satisfaction of all our hopes, and the perfection of our desires to live with Thee in the holiness of Thy kingdom of grace and glory, through Jesus Christ our Lord. Amen.

II.

For peace.

O ALMIGHTY and most gracious Father, who art the fountain of peace and the Father of unions, we pray unto Thee for peace, for

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love, and for Thy salvation. Let a holy peace for ever dwell in our consciences. Let peace and holiness, and God's blessing, for ever adorn, support and enlarge this family*. Let there be peace and union of minds in all christian assemblies, one heart and one voice, the same faith and an eternal charity. Make wars to cease in all the world, that the peace and the design of the gospel may be advanced, the laws of the holy Jesus may be obeyed, and His name be magnified in all the world for ever and ever. Amen.

* Or parish or church or commonwealth.

III.

For all christian princes, and the ecclesiastical state.

ALMIGHTY God, who rulest in the kingdoms of men and in all the events of the world, defend those with Thy mercy whom Thou hast adorned with Thy power, lift up the horn, advance the just interests of all christian kings, princes and states, by the power of Thy venerable and life-giving passion.

Give unto all them who serve Thee in the ministries of religion wisdom and holiness, the blessings of peace and great abilities to minister prosperously to the good of souls, by the power and aids of Thy holy spirit of wisdom.

IV.

PARDON all our sins; take away our iniquities from us all, and preserve us from all danger and trouble, from need and persecution, from the temptations of the devil, from the violence and fraud of all our enemies. Keep us, O God, from sinning against Thee, and from suffering Thy wrath; through Jesus Christ our Lord. Amen.

V.

The collect for the evening.

O ALMIGHTY Father, who givest the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, vouchsafe to receive us this night and ever into Thy favour and protection, defending us from all sad casualties and evil accidents, ruling and governing us with Thy holy spirit, that all darkness and hurtful ignorance, all infidelity and weakness of heart, all inordinate fear and carnal affections may be removed far from us, that we, being justified by the mercies of God in our Lord Jesus, may be sanctified by Thy spirit, and glorified by Thy infinite mercies in the day of the glorious appearing of our Lord and Saviour Jesus Christ. Amen.

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VI.

For a blessed death.

O MOST gracious and most holy Redeemer, who by dying for us becamest the author of life unto us, and hast subdued all the powers of hell and the grave, taking away the sting of death, and breaking in pieces the powers of darkness; have mercy upon us now and at the hour of our death: let Thy holy spirit govern all our words and actions, our thoughts and designs, our civil entercourse, and the duties of religion; and grant to us so perfectly to obey His commandments and attend His motions all the days of our life, that we may by holy habits and a constant performance of our duty wait for the coming of our Lord, and be ready to enter with Him at whatsoever hour He shall come.

VII.

O BE merciful unto us in the day of our calamity, and of Thy visitation: strengthen our faith in the day of our sicknesses and trial, when the cloud is thick and the storm is great: that we may rely upon Thy grace, invocate Thy mercies, hope in Thy goodness, and receive the end of our hopes, the salvation of our souls. O let us never descend into the dwellings of the wicked, nor into the place of them that know not God; but be pleased here to guide us with Thy counsel, and after that receive us with Thy glory, through Jesus Christ our Lord. Amen.

Or this.

O ETERNAL God, Thou fountain of life and pardon, there is no number of Thy days nor of Thy mercies; be merciful unto us now and at the hour of our death; let not Thy servants be arrested with sudden death, that we be neither unready in our accounts, nor snatched hence with an imperfect duty, nor surprised in an act of sin, nor called upon when our lamps are untrimmed; let it be neither violent nor untimely, hasty nor unblessed, but after the ordinary visitation of men, having in it an excellent patience and an exemplar piety, and the greatest senses and demonstrations of Thy eternal mercies. Preserve, O God, our reason and religion, our faith and our hope, our sense and our speech, perfect and useful till the last of our days, and grant that we may die the death of the righteous, and let our last end be like to his, free from debt and deadly sin, having first discharged all our obligations of justice, and made competent provision for our relatives, that none of ours be left miserable and unprovided in our departure; but grant that being blessed by Thy providence, and sanctified with Thy spirit, they may for ever be servants of the Lord Jesus.

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II.

THOU knowest, Lord, the secrets of our hearts: shut not up Thy merciful eyes and ears unto our prayers, but spare us, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour for any pains of death to fall from Thee; but strengthen us with a mighty grace, and support us with an infinite mercy, giving us perfect measures of repentance and great treasures of charity, that at the general resurrection in the last day we may be found acceptable in Thy sight, and receive that blessing which Thy well-beloved Son shall then pronounce to all them that love and fear Thee, saying, Come ye blessed children of My Father, receive the kingdom prepared for you from the beginning of the world. This mercy, O most merciful Father, vouchsafe to give unto us and all Thy servants, through Jesus Christ our Mediator and Redeemer. Amen.

Here may be inserted any of the portions of the prayer of intercession which is at the end of morning prayer.

THE BLESSING.

THE Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up the light of His countenance upon you, and give you peace.

The blessing of God almighty, the Father, Son, and holy Ghost, be amongst you and abide with you, and be your portion for ever and ever. Amen.

THE END OF EVENING PRAYER.

To be added to the foregoing offices upon special occasions immediately before the blessing at morning or evening prayer.

A PRAYER BEFORE SERMON.

O LORD God, fountain of life, giver of all good things, who givest to men the blessed hope of eternal life by our Lord Jesus Christ, and hast promised Thy holy spirit to them that ask Him; be present with us in the dispensation of Thy holy word [and sacraments *;] grant that we being preserved from all evil by Thy power, and among the diversities of opinions and judgments in this world from all errors and false doctrines, and led into all truth by the conduct of Thy holy spirit, may for ever obey Thy heavenly calling: that we may not be only hearers of the word of life, but doers also of good works, keeping faith and a good conscience, living an unblamable life, usefully and charitably, religiously and prudently, in

* This clause is to be omitted if there be no sacrament that day.

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all godliness and honesty, before Thee our God, and before all the world, that at the end of our mortal life we may enter into the light and life of God, to sing praises and eternal hymns to the glory of Thy name in eternal ages, through Jesus Christ our Lord. Amen.

In whose name let us pray in the words which Himself commanded, saying,

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

A prayer of thanksgiving after sermon, if it be convenient by reason of the time or other circumstances.

I.

ALMIGHTY God, our glory and our hope, our Lord and Master, the Father of mercy and the God of all comfort, we humbly present to Thee the sacrifice of a thankful spirit, in a joyful acknowledgment of those infinite favours by which Thou hast supported our state, enriched our spirits, comforted our sorrows, relieved our necessities, blessed and defended our persons, instructed our ignorances, and promoted our eternal interest. We praise Thy name for that portion of Thy holy word of which Thou hast made us partakers this day; grant that it may bring forth fruit unto Thee and unto holiness in our whole life, to the glory of Thy holy name, the edification of our brethren, and the eternal comfort of our souls in the day of our Lord Jesus.

II.

HAVE mercy upon all that desire, and upon all that need our prayers. Ease the pains of the sick, support the spirit of the disconsolate, hear the cries of orphans and widows in their calamity, and restore all that are oppressed to their rights, and sanctify to them all their wrongs. Pity the folly, and pity the calamities of poor mankind: in mercy remembering those that are appointed to die, comfort and support their spirits, perfect and accept their repentance, and receive the souls returning unto Thee, whom Thou hast redeemed with Thy most precious blood.

III.

LORD, pity and pardon, direct and bless, sanctify and save us all. Give repentance to all that live in sin, and perseverance to all Thy sons and servants; for His sake who is Thy beloved, and the foundation of all our hopes, our blessed Lord and Saviour Jesus, to whom with the Father and the holy Spirit be all honour and glory, praise and adoration, love and obedience, now and for evermore. Amen.

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If this whole office be said at morning or evening prayer respectively, the collect before sermon here put down may be used instead of the usual prayer before sermon; ending with the Lord's prayer: and the sermon to begin immediately before the blessing.

The sermon being ended; the prayer of thanksgiving may be said, and the congregation dismissed with the blessing set down at the end of evening prayer.

A prayer when a sick person desires to be publicly prayed for.

I.

O ALMIGHTY and most gracious Father, who art the fountain of life and health and pardon, hear the prayers of Thy servants in behalf of our brother [or sister,] the miserable for the afflicted, of sinners for him [or her] whom Thou hast smitten. Lord, lay no more upon him than Thou shalt enable him to bear, but give him patience; and do Thou thyself open a door for his escape, even by a holy and a reformed life, and a speedy recovery, or else by a blessed death, as Thou in Thy infinite loving-kindness shalt choose for Thy glory and his eternal interest.

II.

LORD, give unto Thy servant a perfect repentance and a perfect pardon of all his sins. Remember not the errors of his youth, the weakness of his spirit, the surprises of his life, and the crimes of his choice: but join his present sufferings to the passion, his prayers to the intercession, and his repentance to the merits of our dearest Saviour Jesus, that he may be pardoned and pitied, comforted and supported, sanctified and saved in the day of recompenses.

III.

BLESSED Jesus, who hast overcome all the powers of sin, hell and the grave, take from Thy servant all inordinate fear of death, give him a perfect resignation of his will and conformity to Thine; restrain the power of the enemy, that he may not prevail against the soul which Thou hast redeemed: if it be Thy will, give him a speedy restitution of his health, and a holy use of the affliction: or if Thou hast otherwise decreed, preserve him in Thy fear and favour, and receive his soul to mercy, to pardon, and eternal life, through Thy mercies and for Thy compassion sake, O blessed Saviour and Redeemer Jesus. Amen.

For seasonable weather in time of drought, immoderate rain, or scarcity, or death of cattle, &c.

I.

O LORD God, whose providence is universal and sufferest nothing to happen in vain, have mercy upon Thy servants who have de-

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served Thy wrath and to suffer Thy indignation in every expression by which Thou art pleased to signify it. Thou, O God, coverest the heaven with clouds, and preparest rain for the earth; Thou makest the grass to grow upon the mountains, and herb for the use of men: Thou givest fodder unto the cattle, and feedest the young ravens that call upon Thee; hear us, O God, who are Thy servants, and the sheep of Thy pasture; we have indeed wandered and gone astray, but do Thou be merciful unto us, and bring us home to Thee: take away Thine anger from us; bless the labours of the husbandman and the fruits of the field, refresh the weary earth with seasonable showers [or, seasonable weather *;] for Thou hast the key of rain, and the key of providence, Thou didst bind up the heavens with ribs of iron, and Thou didst open again the sluices of water at the prayer of Thy servant Elijah, and Thy hand is not shortened, and Thy mercies have no limit.

* According to the present need of rain or fair weather respectively.

II.

Open Thy hand, O God, and fill us with Thy loving-kindness, that the mower may fill his hand, and he that bindeth up the sheaves his bosom; that our garners may be full with all manner of store; that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour, that there be no breaking in or going out, that our hearts may be replenished with food and gladness, that there be no complaining in our streets. Give us sufficient for this life; food and raiment, the light of Thy countenance, and contented spirits; and Thy grace to seek the kingdom of heaven and the righteousness thereof in the first place, and then we are sure all these things shall be added unto us. Grant the desires and hear the prayer of Thy servants, for Jesus Christ his sake, our Lord and only Saviour. Amen.

Or this upon the same occasion, or in the time of any other judgment.

Almighty Father, Lord of heaven and earth, we have sinned and Thou hast smitten us, and all our evils that we suffer are drawn upon our heads by our own impious hands; let Thy threatenings and Thy judgments, Thy love and Thy fear, Thy promises and Thy precepts, work in Thy servants an excellent repentance, and let our repentance obtain Thy favour, and Thy favour remove the present evil [of drought, of immoderate rain, of murrain, of plague, of war, of sickness] from us according to the present occasion; sanctify unto us Thy rod, and support us with Thy staff, and restore us to those comforts which we need and which Thou hast promised to give to them that love and fear Thee, that repent of their sins, and beg for pardon through Jesus Christ our Lord. Amen.

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A SHORTER FORM OF MORNING PRAYER

FOR A FAMILY.

A more private office for the family to be said betimes in the morning on Sundays, or at any hour of the morning upon the other days of the week.

In the name of our blessed Lord and Saviour Jesus.
Our Father, &c.

THE MORNING HYMN.

Hearken unto the voice of my cry, my King, and my God, for unto Thee will I pray.—My voice shalt Thou hear in the morning. O Lord, in the morning will I direct my prayer unto Thee, and will look up.

Great is our Lord, and greatly to be praised; His eyes are ever upon the righteous, and His ears are open unto their cry.—Thy mercy, O Lord, is in the heavens, and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains, Thy judgments are a great deep; O Lord, Thou preservest both man and beast.—How excellent is Thy loving-kindness, O Lord! therefore the children of men put their trust under the shadow of Thy wings.

For with Thee is the fountain of life; in Thy light we shall see light.—According to Thy name, O God, so is Thy praise to the ends of the earth; Thy right hand is full of righteousness.

The Lord, the Lord God is merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.

What is man that Thou shouldest magnify him, and that Thou shouldest set Thy heart upon him:—And that Thou shouldest visit him every morning and try him every moment?

If thou wouldest seek unto God betimes, and make thy supplication to the Almighty:—If thou wert pure and upright, surely now

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He would awake for thee, and make the habitation of thy righteousness prosperous.

O Lord be gracious unto us; we have waited for Thee, be Thou our arm every morning, our salvation also in the time of trouble.—O send out Thy light and Thy truth, let them lead me, let them bring me to Thy holy hill, unto Thy dwelling.

O put your trust in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption; He shall redeem His people from their sins.—Then shall their light break forth as the morning, and their health shall spring forth speedily; for the glory of the Lord shall be their rereward.

Glory be to the Father, and to the Son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

If there be time and conveniency, let a chapter be read out of the sapiential books in order, viz., the Proverbs of Solomon, Ecclesiastes, the Wisdom of Solomon, Ecclesiasticus.

Then shall follow the Creed; to be said by all together.

I BELIEVE in God the Father almighty, maker of heaven and earth: and in Jesus Christ His only Son our Lord, which was conceived by the holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, He descended into hell; the third day He rose again from the dead, He ascended into heaven and sitteth on the right hand of God the Father almighty: from thence He shall come to judge the quick and the dead.

I believe in the holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Minister. The Lord be with you.
People. And with Thy spirit.

I.

LET US PRAY.

O ETERNAL and most blessed Saviour Jesus, Thou art the bright morning star, and the sun of righteousness; Thou dost enlighten our eyes with Thy beauties, and our hearts with Thy comfort and with the joys of God; Thou art the fountain of health and life, of peace and truth, of rest and holiness; Thou givest to them that want, Thou comfortest them that suffer, Thou forgivest them that repent, and hearest the prayers of all them that call upon Thee, we

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adore Thee and praise Thy glories, and rejoice in Thy salvation, and give Thee thanks for Thy blessing and defending us this night, from all the evil which we have deserved every day, and from all the violences and snares by which the enemy of mankind would have hurt us, or destroyed us, unless he had been restrained by Thy eternal goodness and Thy almighty power. Blessed be God.

II.

We acknowledge O God and Father of our life, that we are less than the least of all Thy mercies, and our iniquity is greater than we can bear: our thoughts are vain, our words are foolish and useless, injurious and uncharitable, our actions criminal and hateful; our devotion cold, our passions violent and unreasonable; our duties imperfect, our repentance little, our holiness none at all. O God our Judge, we confess before Thee that we neither know Thee as we ought, nor have taken care that we might; we live in the world to ourselves, but without just regards of Thee and of religion; we daily receive Thy blessings, and yet we provoke Thee every day; we tremble not at Thy judgments though we have deserved them, nor fear till the evil day comes upon us; we are greedy of doing evil, but impatient of suffering any: in prosperity we forget Thy severity and justice; in afflictions we are timorous and amazed, and dare not rely upon Thy goodness, nor with confidence and love expect the effects of Thy mercies and forgiveness. Every thing can tempt us to sin, and we fall infallibly; but by all the arts of Thy spirit and the methods of Thy mercy we are not brought to obey Thee as we ought: our state is sad, our condition is sinful, our hopes are broken, and we often forget ourselves, and still neglect and despise our own danger.

III.

But, O God our Father, merciful and gracious, have mercy upon us. Be pleased to admit Thy servants to a full pardon of all our sins, let us not persevere in any one sin, nor pass from one sin to another. Smite us not, O God, in Thine anger, and let not Thy wrath descend upon our guilty heads. Thy anger, O God, is insufferable, Thy vengeance is the portion of accursed souls, and Thou hast prepared the everlasting fire for the devil and his angels for ever. O Lord, Thou Father of our life and lover of souls, let us never have our portion in the bottomless pit, in the lake that burneth with fire and brimstone for ever: but let our portion be in the actions of repentance, in the service of God, in the aids and comforts of Thy spirit, in duty and holiness, in the light of Thy countenance, and in the likeness and in the inheritance of our Lord Jesus. O God, let not Thine arrows smite us, nor Thy judgments consume us; keep us from all expressions of Thy wrath, and let us rejoice in Thy mercies and loving-kindnesses for ever and ever. Amen.

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IV.

AND that Thy servants may reasonably and humbly hope for Thy final mercies and deliverance, be pleased to give us all that we need in order to the performance of our duty, and work all that in us by which we may please Thee. Instruct us in Thy truth, and prepare the means of salvation for us, providing for the necessities, and complying with the capacities of every one of us. Take from us all blindness of heart and carelessness of spirit, all irreligion, and wilful ignorance. Create in us a love of holy things, and open our hearts that we may perceive, and love, and retain the things of God with diligence, and humility, and industry. O God our Father, pity our weaknesses and temptations, our avocations and unavoidable divertisements, the prejudices and evil contingencies happening in the state of our lives: enable us with sufficient and active graces to do whatsoever Thou requirest of us severally. Require no more of any one of us than Thou hast or shalt give unto us, neither do Thou exact all that; for we all confess our weaknesses and defects, our strange imperfections and inexcusable wanderings and omissions: but be pleased to cure all our vicious inclinations; and take care to remove from us all those temptations, which without Thy mighty grace are not to be avoided, and if they come are by our weaknesses not to be overcome. Keep us, O God, from flattery and irreligion, from vicious compliances, and evil customs, and let not the reverence of any man cause us to sin against Thee; keep us upright in our religion and worshippings of Thee, and let no change of the world engage us in a state of life against our duty, for Jesus Christ his sake our dearest Lord and Saviour.

V.

KEEP us, O God, by Thy holy spirit of grace from all the sins of idleness and intemperance, from injustice and sensuality, from the lust of the flesh and the lust of the eyes, from the pride of life and vanity of spirit, from being careless of our duty, or false in our trust, from breach of promise or reproachful language, from slandering or traducing any man, from false accusation and false witness, from faction and envy; grant us Thy grace that we may be diligent in our business, just in our charges, provident of our time, watchful in our duty, careful of every word we speak. O make us to be pleased in the offices of religion, useful to those that employ us, dutiful to our superiors, loving to each other, conscientious in private, humble in public, patient in adversity, religious and thankful in prosperity.

VI.

O BLESSED God, take care of our souls, and of our bodies: keep us from sharp and tedious sicknesses; let us never fall into want or be

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unprovided for in our age, and forsake us not, O God, when we are grey-headed; grant us great measures of Thy spirit, that we may abstain from all appearances of evil, and from all occasions of it, and that we may take care to do whatsoever is honest and of good report, that having laid up a treasure of good works against the day of Thy visitation, we may rejoice in the day of our death, and find mercy at the day of judgment, through the goodness of our God, and by the grace of our Lord and Saviour, Jesus Christ. Amen.

VII.

BLESS and sanctify, defend and save all christian kings, princes, governors and states; grant that all powers, civil and ecclesiastical, may join together in the promoting the honour of God and the kingdom of the Lord Jesus, and may find the blessings of God, and the rewards of the Lord Jesus, in this world and in the world to come. Give health and comfort, peace and holiness, long life and increase of grace to the chiefest of this family [his wife and children] grant that their portion may be in religion, and the love of God, keep them from all evil by the guard of angels, and lead them into all good by the conduct of Thy good spirit.

Here name what relation you please.

VIII.

IN mercy and great compassion remember all them that are miserable and afflicted, persecuted or poor, that have lost their estates or lost their liberty, their health or their peace, their innocence or their hopes; restore them, O Lord, to all good, and to all useful comforts, and let not the enemy of mankind invade Thy portion, or destroy any soul for whom Thou hast paid the price of Thy most precious blood. Hear us, O God, in mercy, and bless all our relations, and prosper all our labours, and sanctify all our intentions, and forgive us all our sins, and relieve all our necessities, and defend us from all dangers, and especially from our own selves, from our evil habits, and foolish customs, from our weak principles and sad infirmities, from our evil concupiscence and vicious inclinations, from the power of the devil, and from Thy wrath, and bring us in mercy and truth, in holiness and comfort, in labour and certainty, to a fruition of the glories of God, in the inheritance of our blessed Saviour. Grant this, O God our Father, for the merits and by the redemption and intercession of our blessed Lord and Saviour Jesus Christ. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the holy Spirit of God, be with us, defend and guide, sanctify and save us, and all our relatives, and all the servants of God, this day and for evermore. Amen.

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A SHORT FORM OF

EVENING PRAYER FOR A FAMILY.

In the name of our blessed Lord and Saviour Jesus.
Our Father,&c.

THE HYMN.

O Lord, our Lord, how excellent is Thy name in all the earth! Thou hast set Thy glory above the heavens.

When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained.—What is man that Thou art mindful of him, and the son of man that Thou visitest him?

For Thou hast made him little lower than the angels, and hast crowned him with glory and honour.—Thou madest him to have dominion over the works of Thy hands, and hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fishes of the sea.

O Lord, our governor, how excellent is Thy name in all the world!

The heavens declare the glory of God, and the firmament sheweth His handy-work.—Day unto day uttereth speech, and night unto night sheweth knowledge.

Their line is gone out through all the earth, and their words to the end of the world.—To the end that my glory may sing praise to Thee, and not be silent; O Lord, my God, I will give Thanks unto Thee for ever.

Shew me Thy ways, O Lord, teach me Thy paths, lead me in Thy truth, and teach me; for Thou art the God of my salvation, on Thee do I wait all the day.

Remember, O Lord, Thy tender mercies and Thy loving kindnesses, for they have been ever of old.—Remember not the sins of my youth, nor my transgression; according to Thy mercy remember Thou me for Thy goodness sake, O Lord.

For Thy name's sake, O Lord, pardon mine iniquity, for it is very great; O keep my soul and deliver me; let me not be ashamed, for I put my trust in Thee.

That which I see not, teach Thou me; I have done iniquity, but I will do no more.—For there is no darkness nor shadow of death where the workers of iniquity may hide themselves.

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For His eyes are upon the ways of man, and He seeth all his goings; but none saith, Where is God my maker, who giveth songs in the night.—But I put my trust in Thee, O Lord; I have said, Thou art my God.

Into Thy hand I commend my spirit; Thou hast redeemed me, O Lord God of truth.—I will lay me down in peace, for Thou, Lord, only makest me dwell in safety.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this.

Preserve me, O God, for in Thee do I put my trust.—O my soul, thou hast said unto the Lord, Thou art my Lord, my goodness extendeth not to Thee; but to the saints which are in the earth, and to the excellent in whom is all my delight.

The Lord is the portion of mine inheritance and of my cup; Thou maintainest my lot.—I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons.

I have set the Lord always before me; because He is at my right hand, I shall not be moved.—Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope.

For Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy holy one to see corruption.—Thou wilt shew me the path of life; in Thy presence is the fulness of joy; at Thy right hand there are pleasures for evermore.

As the hart panteth after the water brooks, so panteth my soul after Thee, O God.—My soul thirsteth for God, for the living God; when shall I come and appear in the presence of God?

The Lord will command His loving-kindness in the day-time, and in the night His song shall be with me; I will make my prayer unto the God of my life.—For Thou art the God that doest wonders; Thy way, O God, is in the sanctuary: who is so great a God as our God?

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.—For He shall give His angels charge over thee to keep thee in all thy ways; they shall bear thee in their hands lest thou dash thy foot against a stone.

I will remember Thee upon my bed, and meditate on Thee in the night-watch.—For Thou hast been my health, therefore in the shadow of Thy wings will I rejoice.

Blessed be the Lord, who daily loadeth us with benefits, even the

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God of our salvation. He that is our God is the God of salvation, and unto God the Lord belong the issues of death.—Also unto Thee, O Lord, belongeth mercy, for Thou renderest to every man according to his work.

Glory be to the Father, &c.

As it was in the beginning, &c.

The lesson.

1 Thess. v. 2.

YOURSELVES know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye all are children of the light and children of the day: we are not of the night or of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night: but let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ; who died for us, that whether we wake or sleep, we should live together with Him.

Or read a chapter in the sapiential books in order.

After the lesson recite the Creed.

I believe in God the Father almighty, &c.

The Lord be with you.

Ans. And with thy spirit.

LET US PRAY.

I.

The confession of sins, taken out of the prayer of S. Ephraim the Syrian.

O ALMIGHTY God, who dwellest in the inaccessible light, before whom the greatest mountains are like the dust of the balance, and in whose sight the heavens are not pure, and the angels tremble, and the saints are charged with folly, and all the world shall fear in Thy glorious presence; we confess to Thee, O Lord, Father of heaven and earth, all those sins which we have wrought in private and in public; for Thou knowest all things, and nothing is hid from Thy

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righteous eyes. Thou art the God of mercy and pity, and Thou wouldest have all, even strangers, to be saved; we fly therefore unto Thee, who art the lover and Saviour of all the souls of the faithful. Have pity upon us, who have many times imbittered and grieved Thy most holy spirit, to the joy of our enemies, and the sad ruin of our pitiable and wounded souls. Behold, O God, we have been dead in sins and trespasses, and servants to Thy enemy. There is no kind of sins but we have committed, or would have committed; if it were pleasant, we cared not for the foulness, but if we were tempted we did fall; and where we did fall, there we did love to lie; we have sinned worse than the adulteress or the thief, more than the publican or the prodigal, oftener than David or Manasses: we have sinned against greater mercies, a more determined conscience, a better law, a clearer revelation, more terrible threatenings, and better, much better promises.

II.

We know, O God, and tremble at the sad remembrance, that all our sins shall be placed before our faces at the day of Thy dreadful appearance; O look upon us with a mighty pity, let not the angel of wrath snatch our precious souls from Thy beatific presence; take not the sweet refreshments of Thy spirit from us one hour. O dearest Lord, thou lover of souls, take not our lives from us while our souls are unprepared and unready, unexcused and unpardoned; for Thou knowest the abyss of our sins, and Thou knowest what is that abyss of flames and anger which is prepared for foolish and unwary souls.

III.

Most blessed Saviour Jesus, Thou gavest Thy life to redeem us from death; and Thou art the judge of those actions for which Thou wert a sacrifice; and to give sentence upon those men for whom Thou art an advocate and makest perpetual intercession: O suffer us not to fall under Thine eternal anger; destroy the whole body of sin in us; bring our understandings into the obedience of God, our affections under the dominion of reason, our reason into a perfect subordination to Thy holy spirit; that we may love Thee and fear Thee, and by repentance and charity may enter into Thy favour, and dwell there by a holy perseverance all our days, through Jesus Christ our Lord.

The prayers.

IV.

Do Thou open our eyes, that we may see our own vilenesses, and forsake them, and our foolish errors, that we may amend them, and

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all our infirmities, that we may watch against them, and all our duty, that we may pursue it earnestly and passionately, prudently and entirely, presently and for ever. Cause us to return to our duty with greater fervour and devotion than ever we have sinned against Thee with pleasure and delight, and as we have dishonoured Thee by our unworthiness, so grant that we may glorify Thee ten times more, weeping bitterly for our sins, watching against them strictly, hating them infinitely, and forsaking them utterly. O grant that we may every day renew our repentances and vows of a better life, and make us to do every day what we promise, and what is our duty; so imprinting a holy religion and a severe repentance in our spirits, that we may confess our sins with a real and humble sorrow, and beg for pardon, because we desire it, and ask for Thy help, because we will make use of it, and number our sins, because we will leave them; not resting in forms of godliness, but living in the power of it, in love and duty, in holiness and godly choice, through Jesus Christ our Lord.

V.

Most gracious God and Father, imprint in our hearts great apprehensions of Thy power and Thy glories, of Thy judgment and Thy mercies; of our sins and of our change approaching, of our fugitive life and the day of our death, of our duty and our danger, and the inexpressible terrors of the day of judgment; and in proportion to such apprehensions teach us, O God, to walk in this world with fear and caution, with hope and purity, with diligence and devotion, religiously and usefully, humbly and charitably, with love and obedience to Thee, with love and justice to our neighbours, with sober spirits and chaste bodies, with temperance and peace, with faith and patience, with health and holiness, in the favour of God and the friendliness of our neighbours, in the communion of the church, and in obedience to all good laws; that we, being blessed by Thy providence, defended by Thy ministering angels, conducted by Thy good spirit, instructed by Thy word, nourished by the body of Christ, cleansed by His blood, and clothed with His righteousness, may grow from grace to grace in the increase of God to the fulness of Christ, being subjects of Thy kingdom of grace in this world, and heirs of the kingdom of glory in the world to come, through Jesus Christ our Lord.

VI.

Give us pardon, O Thou God of mercy and peace, for all the errors and follies, the ignorances and omissions, the rash words and imprudent actions of which any of us hath been guilty this day, or at any time before. We confess our sins every day, and yet every day sin against Thee; and we pray unto Thee for all the blessings that

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we need, and Thou givest us all that we pray for and much more; but yet we regard Thee not, but every day have new matter of shame and sorrow.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

For if Thou, Lord, wilt be extreme to mark what is done amiss, we shall not be able to abide or stand upright in judgment: Thy mercy is great, and Thou hast blessed us this day, and kept us from the evils of our inclination, and the evils of temptation: and though in the things wherein our consciences do not accuse us we are not justified but by Thy mercies and loving-kindness in Christ Jesus, yet we rejoice in Thy goodness to us, and praise Thy bounties and Thy love, and hope in Thy mercies, and beg of Thee that Thou wilt pardon us and keep us this night and ever; sanctify and save us, bless us at home and abroad, in the works of our calling and the duties of religion, in our persons and relations; make us to do what pleaseth Thee, and to be what Thou hast designed us to be, and to receive what Thou hast promised, and to keep us from all the evil we have deserved, for Jesus Christ his sake, our dearest Lord and Saviour. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the holy Spirit of God, be with us, and with all our relatives, and with all the servants of God, for ever and ever. Amen.

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VARIETIES TO BE ADDED UPON THE GREAT FESTIVALS OF THE YEAR.

Upon Christmas-day.

The psalms appointed at { Morning prayer, Ps. ii., xlv., cx. / Evening prayer, Ps. lxxxvii., lxxxix.

The hymn for Christmas-day, to be said after the second lesson at morning and evening prayer.

PRAISE waiteth for Thee, O God, in Sion; and unto Thee shall the vow be performed.—O Thou that hearest prayer, unto Thee shall all flesh come.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts; he shall be satisfied with the goodness of Thy house, even of Thy holy temple.

By terrible things in righteousness wilt Thou answer us, O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.—Come and hear, all ye that fear God, and I will declare what He hath done for my soul.

The people that walked in darkness hath seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined.—O that men would therefore praise the Lord for His goodness, and declare the wonders that He hath done for the children of men!

He turneth the wilderness into a standing water, and dry ground into water-springs.—He maketh the barren woman to keep house, and to be a joyful mother of children.

For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders.—His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the prince of peace.

Of the increase of His government and peace there shall be no end.—He shall sit upon the throne of David to order His kingdom, and to establish it with judgment and justice for ever and ever.

O that men would therefore praise the Lord for His goodness, and declare the wonders that He hath done for the children of men!

Minister. Glory be to God on high.

Answer. And on earth peace, good-will towards men.

Minister. Amen. *Answer.* Amen.

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Then proceed to the Nicene creed.

The collect to be inserted after the first collect of the morning and evening prayer; and may be said during the twelve days.

ALMIGHTY God, who hast so loved the world, that for our redemption from sin and misery thou gavest Thy Son, that He taking upon Him our nature, and being born of a virgin, might perform to Thee the obedience which mankind owed, and pay the price in which we were indebted, and teach us what Thou wouldest have us to do, and convey to us all the good which Thou didst design for us; overshadow us with Thy holy spirit of grace, that we may conceive Christ in our hearts by faith, rely upon Him in a holy hope, and express Him in an excellent charity; that as He was pleased to take upon Him our nature, so we may be born again and be partakers of the divine nature, that conforming to His image, following His example, and being filled with His spirit, we may grow in the knowledge and love of God, and live in righteousness; that being Thy sons by a holy adoption, we may partake of the inheritance of Thy well-beloved Son, the first-born of all the creatures, our Lord and Saviour Jesus Christ. *Amen.*

Upon Good-Friday.

Instead of the Psalms of the day, read at { Morning prayer, Ps. xxii., xxv., li. / Even. prayer, Ps. lxxxi., lxxxv., lxxxvi., lxxxviii. or any three of them.

The collect.

O MOST blessed, most gracious Saviour Jesus, who by Thy obedience unto death, even the death of the cross, didst become the sacrifice of the world, the great example of patience, the Lord of life, the good shepherd laying down Thy life for Thy sheep, and the mediator between God and man; let Thy wounds heal, Thy blood cleanse, Thy death make us to live, and Thy spirit make us to work righteousness all our days; that we may by Thy aid and by Thy example obey our heavenly Father with all our powers and all our faculties, with our reason and our affections, with our souls and with our bodies, with our time and with our estate, in prosperity and adversity; that we may bear our cross patiently, and do Thy work cheerfully, and be ready to benefit mankind with great charity and great industry, that being followers of Thy life, and partakers of Thy death, we may receive a part in the resurrection of the just to the joys of God in Thy inheritance, O most blessed, most gracious Saviour Jesus. Amen.

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For Easter-day.

The psalms appointed for { Morning prayer, Ps. xxx., xlv., xlvii. / Evening prayer, Ps. lvii., lxvi., lxxii.

The hymn to be said after the second lesson at morning and evening prayer.

In Thee, O Lord, I have put my trust, let me never be put to confusion, but rid me and deliver me in Thy righteousness; incline Thine ear unto me and save me.—Be Thou my strong hold whereunto I may alway resort; Thou hast promised to help me, for Thou art my house of defence, and my castle.

For Thou, O Lord God, art the thing that I long for; Thou art my hope even from my youth.—Through Thee have I been holden up ever since I was born; Thou art He that took me out of my mother's womb; my praises shall be always of Thee.

O let my mouth be filled with Thy praise, that I may sing of Thy glory and honour all the day long.—Thy righteousness, O God, is very high, and great things are they which Thou hast done; O God, who is like unto Thee?

O what great troubles and adversities hast Thou shewed me; and yet didst Thou turn and refresh me, yea, and broughtest me from the deep of the earth again. Thou hast brought to me great honour, and comforted me on every side.

Therefore will I praise Thee and Thy faithfulness, O God, playing upon an instrument of music; unto Thee will I sing upon the harp, O Thou holy one of Israel.—My lips will be fain when I sing unto Thee, and so will my soul whom Thou hast delivered.

Blessed be the Lord God, even the God of Israel, which only doth wondrous things.—And blessed be the name of His majesty for ever, and all the earth shall be filled with His majesty. Amen. Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

The collect.

O most holy, most glorious Saviour and Redeemer Jesu, who for our sakes didst descend from the glories of God to the pains and labours of the earth, and didst pass from a painful life to an ignominious death, from the bitterness of death to the darkness of the grave, and by Thy divine power didst raise Thyself from death to life again; we give Thee thanks for Thy infinite love to us and all mankind; we acknowledge Thee to be our Lord and confess Thee to be our God, we adore Thy majesty, and rejoice in Thy mercies; we humbly pray Thee to enable us with Thy spirit, to believe all Thy

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doctrines and to obey all Thy commandments, that after a holy and religious life spent in doing honour to Thy holy name, we may be partakers of Thy holy resurrection, passing from death to life, from the darknesses of the grave to the light of heaven, from an imperfect duty to the perfection of holiness, in the fruition of the joys of God in Thy eternal kingdom, O most holy, most glorious Saviour and Redeemer Jesu. Amen.

Upon Ascension-day.

Instead of the psalms of the day, read at { Morning prayer, Ps. xv., xxi., xxiv. / Evening prayer, Ps. xcii., xcvi., xcvii.

The collect.

O BLESSED high-priest, holy Jesus, king of the world and head of the church, who when Thou hadst taken upon Thee our nature and our sin, and appeased Thy Father's wrath, and performed all His will, and overcome death, and rescued all obedient souls from the hand of the enemy, didst ascend to Thy eternal Father, and open the kingdom of heaven to all believers; Thou hast espoused Thy church unto Thyself with the eternal circles of Thy providence, with Thy love and with Thy care, with Thy word and with Thy spirit, Thy promises and Thy holy intercession; Thou hadst a feeling of our infirmities, and art our merciful high-priest, making intercession for us for ever: O be pleased to represent and supply all our wants, excuse all our infirmities, pity all our calamities, pardon our sins, and send down Thy holy spirit of grace into our hearts, that though we walk upon the earth, yet our conversation may be in heaven, and there also may be our portion and inheritance for ever, through Thy mercies, O most gracious Saviour and Redeemer Jesus. Amen.

For Whit-sunday.

Psalms for { Morning prayer, Ps. lxxxvii., lxxxix. / Evening prayer, Ps. ii., xlv., cx.

The hymn to be said after the second lesson at morning and evening prayer.

SING aloud unto God our strength, make a joyful noise unto the God of Jacob.—I will remember the works of the Lord; surely I will remember Thy wonders of old, I will meditate of all Thy works, and talk of Thy doings.

Thy way, O God, is in the sanctuary; who is so great a God as our God? Thou art the God that doest wonders; Thou hast de-

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clared Thy strength among the people.—Vow, and pay, unto the Lord your God; let all that be round about Him bring presents unto Him that ought to be feared.

He shall cut off the spirit of princes, He is terrible to the kings of the earth.—Say unto God, How terrible art Thou in Thy works! through the greatness of Thy power shall Thine enemies submit themselves unto Thee.

Sion heard and was glad, and the daughters of Judah rejoiced, because of Thy judgments, O Lord.—For thou, Lord, art high above all the earth, Thou art exalted far above all gods.

Light is sown for the righteous, and gladness for the upright in heart.—Rejoice in the Lord ye righteous, and give thanks at the remembrance of His holiness.

The Lord hath made known His salvation, His righteousness hath He openly shewed in the sight of the heathen.—He hath remembered His mercy and truth toward the house of Israel, all the ends of the earth have seen the salvation of our God.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.—For He cometh, for He cometh to judge the earth, He shall judge the world with righteousness, and the people with His truth.

Glory be to the Father, &c.

As it was in the beginning, &c.

The collect.

O ETERNAL God, the great Father of spirits, the great lover of souls, who didst send Thy holy spirit upon Thy church in the day of Pentecost, and hast promised that He shall abide with Thy church for ever, let Thy holy spirit lead us into all truth, defend us from all sin, enrich us with His gifts, refresh us with His comforts, rule in our hearts for ever, conduct us with His truth, and lead us in the way everlasting, that we living by Thy spirit, and walking in Him, may by Him be sealed up to the day of our redemption. O let Thy spirit witness to our spirits that we are the children of God, and make us to be so for ever, through Jesus our Lord; who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.

Upon Trinity-Sunday.

O BLESSED, ineffable and most mysterious Trinity, how admirable are Thy beauties, how incomparable are Thy perfections, how incom-

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prehensible are those relations of the three most blessed Persons, which we believe and admire and adore, but understand not! The angels are amazed in the unimaginable beauties of that glorious presence, and are swallowed up with the ocean of Thy infinity. How then can we, who are in the lowest order of understanding creatures, and have removed ourselves further from Thee and the participation of Thy excellencies by a sinful life, praise Thee either according to our duty, or Thy glories! Yet be pleased to accept the humblest adorations, and with a favourable and a gracious eye behold the lowest worshippings and duty of Thy servants. We confess and glory in Thy omnipotency, Thy immensity, Thy goodness, Thy uncircumscribed nature, Thy truth, Thy mercy, Thy omniscience. O let us also receive Thy blessings and gracious influences, that we may adore Thee with all our powers and possibilities for ever, love Thee with all our affections for ever, serve with our best and earliest, and all our industry: that being here wholly inebriated with love, and busied in Thy service and the duties of a holy obedience, we may to all eternity rejoice in the beholding of those glories which are above all capacities, above all heavens, above all angels, even those glories which stream forth from the throne of the eternal God, the Father, the Son, and the holy Ghost, to whom be glory and dominion, honour and adoration, eternally confessed due, and humbly paid, by all men and all angels, world without end. Amen.

A collect to be used upon any of the festivals or commemoration of the apostles.

ALMIGHTY God, who hast built Thy holy church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, we bless and magnify Thy name, Thy holy and ever glorious name, for Thy great graces which thou gavest to Thy apostles, and prophets, and martyrs, in the days of their flesh; and this day we have Thy servant (S. Paul, S. Peter, S. James, &c. *here name the apostle, &c.*) in remembrance; praising Thee for the benefits which the church hath received by his ministry and example; we pray unto Thee to give us Thy grace, that we [obeying Thy doctrine which he taught and published, and] following his example as he followed Christ, we also may with safety and holiness pass through this valley of tears; that serving Thee in our generation, advancing Thy honour, and obeying Thy laws, we may in the society and communion of saints and angels sing eternal halleluiahs to the honour of Thy mercy and of Thy majesty, through Jesus Christ our Lord. Amen.

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AN

OFFICE OR ORDER

FOR THE

ADMINISTRATION OF THE HOLY SACRAMENT OF THE LORD'S SUPPER,

ACCORDING TO THE WAY OF THE APOSTOLICAL CHURCHES, AND THE DOCTRINE OF THE CHURCH OF ENGLAND.

THE ANTE-COMMUNION.

OUR Father, which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The collect.

O KING of glory, Lord and maker of the world, Thou art a God knowing all things and all thoughts even long before they are, be Thou present with us, in this religious solemnity calling upon Thee. Deliver us from the shame of our sins, from the corruption and evil inclinations that attend them, and from all the evils that may justly follow them. Cleanse our wills and our understandings from all evil lusts and concupiscence, from the deceits of the world, from the violence and snares of the devil, from all guile and hypocrisy, from every evil word and work, that we may serve Thee faithfully, worship Thee religiously, and pray unto Thee acceptably, through Jesus Christ our Lord. Amen.

Then shall the minister humbly say this prayer of preparation, first in behalf of himself, then of the congregation.

O LORD God, who in mercy and great compassion dost consider Thy people and hast given unto us Thy unworthy servants, miserable sinners, confidence and commandment to present ourselves before Thee at Thy holy table to represent a holy, venerable, and unbloody sacrifice for our sins, and for the errors and ignorances of all Thy people: look upon me the meanest and most polluted of all them that approach to Thy sacred presence. Pity me, O God, and wash away all my sins. Cleanse my heart and my hands, my head and my lips, from all impurities of the flesh and spirit: and remove far from

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me all irreverence and undecency, all foolish imaginations and vain reasonings, and by the power of the holy Ghost make me worthy for this ministry, accepting this service for His sake whose sacrifice I represent, and by whose commandment I minister, even our Lord and Saviour Jesus Christ. Amen.

HAVE mercy upon this Thy people, who with hungry and thirsty souls come to be refreshed and comforted by the divine nutriment of Thy holy body and blood. Pity our infirmities, despise not our unworthiness, curse not our follies, and take not from Thy servants Thy grace and the light of Thy divine countenance, but according to the multitude of Thy great mercies do away all our offences, that without self-condemnation we may appear before Thy glory, covered with the veil of Jesus, adorned with the robe of His righteousness, and illustrated with the brightness of Thy divine spirit; that we may live by Thy grace, and feel Thy mercy and pardon in this world and in the world to come, through Jesus Christ our Lord. Amen.

Then shall the minister rising up rehearse with a loud voice the eight beatitudes: the people still kneeling.

Minister. Our Lord Jesus, seeing the multitudes, went up into a mountain; and He opened His mouth and taught them, saying,

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

Minister.—2. Blessed are they that mourn, for they shall be comforted.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

Minister.—3. Blessed are the meek, for they shall inherit the earth.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

Minister.—4. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

Minister.—5. Blessed are the merciful, for they shall obtain mercy.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

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Minister.—6. Blessed are the pure in heart, for they shall see God.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

Minister.—7. Blessed are the peace-makers, for they shall be called the children of God.

People. Lord, pardon our faults, and incline our hearts to obey Thee, that we may inherit this blessing.

Minister.—8. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

People. Lord, make us ready in heart and body to obey Thee in every thing, that we may inherit all these blessings in the kingdom of our Lord Jesus. Amen.

LET US PRAY.

O Lord God our Creator, who hast given us life and being, and hast shewn unto us the way of salvation, vouchsafing to us the revelation of heavenly mysteries, and hast commanded to us this service in the power of the holy Ghost, and obedience of the Lord Jesus; be Thou well pleased, O Lord, with this our service and duty, and grant that with a holy fear and a pure conscience we may finish this service, presenting a holy sacrifice holily unto Thee, that Thou mayest receive it in heaven, and smell a sweet odour in the union of the eternal sacrifice which our blessed Lord perpetually offers; and accept us graciously as Thou didst entertain the gifts of Abel, the sacrifice of Noah, the services of Moses and Aaron, the peace-offering of Samuel, the repentance of David, and the incense of Zacharias: and as from the hands of Thy holy apostles Thou didst accept this ministry, so vouchsafe by the hands of us miserable sinners to finish and perfect this oblation, that it may be sanctified by the holy Ghost, and be accepted in the Lord Jesus; that we being adopted into the society and participation of His holiness and sufferings, admitted to His service, incorporated to His body, united to His purity, made partakers of His intercession, pardoned by His mercy, sanctified by His grace, confirmed by His strengths, professing His religion, believing in His word, hoping in His promises, and keeping all His commandments, may receive the reward of faithful and wise stewards in the day of righteous judgment.

Grant this, O God, for His sake who is the food of our souls, and the joy of our hearts, the object of our faith and hope, and the great example of charity and all excellencies, our Lord and Saviour Jesus Christ. Amen.

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Then all arising from their knees, shall be read some portions of scripture relating to the present mystery, viz.

1. Epistle of S. Paul to the Corinthians, xi. chap. from verse 23 to the end.

The gospel according to S. Mark, xiv. 2. unto verse the 26.

Or,

1. Epistle of S. Paul written to the Corinthians, x. chap. from verse 1 to the 18.

Gospel according to S. Matthew, xxvi. chap. from verse 17 to verse 30.

Sometimes one of these may suffice, but never above two are to be used at once, one out of the epistles, one out of the gospels.

Then shall follow this eucharistical hymn, all standing up, reciting the verses interchangeably.

One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to visit His temple.—For in the time of trouble He shall hide me in His pavilion, in the secret of His tabernacle shall He hide me, and set me upon a rock.

Therefore will I offer in His tabernacle sacrifices of joy, I will sing and speak praises unto the Lord.—The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?

Examine, O Lord, and prove me; try my reins and my heart.—For Thy loving-kindness is before my eyes, and I will walk in Thy truth.

I have not sat with vain persons, neither will I go in with dissemblers.—I will wash my hands in innocency, and so will I compass Thine altar, O Lord.

That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works.—O taste and see that the Lord is good; blessed is the man that trusteth in Him.

Look at the generations of old and see, did ever any trust in the Lord and was confounded? or did any abide in His fear and was forsaken? or whom did He ever despise that called upon Him?—For the Lord is full of compassion and mercy, long-suffering and very pitiful, and forgiveth sins, and saveth in time of affliction.

Ye therefore that fear the Lord, believe Him, and your reward shall not fail.—They that fear the Lord will seek that which is well-pleasing unto Him, and they that love Him shall be filled with the law.

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They that fear the Lord will prepare their hearts and humble their souls in His sight.—For as His majesty is, even so is His mercy.

What shall I render unto the Lord for all the benefits which He hath done unto me?—I will take the cup of salvation, and call upon the name of the Lord.

Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.—I will offer to Thee the sacrifice of thanksgiving, and call upon the name of the Lord.

The Lord hath been mindful of us, and He will bless us; He will bless them that fear the Lord, both small and great.—Blessed be the name of our God, from this time forth for evermore. Praise the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Then shall the minister with a loud voice pronounce this commination.

Apocal. xxii. "THUS saith the Lord Jesus, I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandment, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, whoremongers and murderers. The idolaters and the filthy, the fearful and the unbelieving, the hypocrite and the liars, the drunkards and the envious, the hinderers of God's word, and the slanderers of their neighbours, the swearers and the covetous, the impenitent and the uncharitable shall have their part in the lake which burneth with fire and brimstone. And behold I come quickly, and My reward is with Me, to give every man according as his work shall be.

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning-star; and the Spirit and the bride say come, and let him that heareth come: and let him that is athirst come, and whosoever will, let him take the water of life freely."

But first cleanse your hands and purify your hearts, repent you truly of all your sins past, retain no affection to any thing that displeases God: resolve against all sin, strive against all, pray against all, watch against all, and so shall ye be meet partakers of this holy table: but if any of you here present live in any known sin, of which ye have not truly repented, and which you do not mean presently and utterly to forsake; in the name of Jesus Christ, I pronounce every such person to be unworthy of these holy mysteries, and that he cannot receive them but to his condemnation.

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Judge therefore yourselves, brethren, that ye be not judged of the Lord: for it is a fearful thing to fall into the hands of the living God; and who is able to dwell with the everlasting burning?

But if any of you after this severe admonition shall presume to approach these sacred mysteries with an impure and disobedient heart; let him know that he pollutes the blood of the everlasting covenant, he eats and drinks damnation to himself, not discerning the Lord's body. I have given you warning; I have discharged my duty.

All you who truly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a holy life in all godliness and sobriety and honesty, draw near and take these holy mysteries to your comfort; first make your humble confession of sins to God, and meekly beg His pardon for what is past, and His grace for the time to come.

The confession, to be said by all kneeling.

ALMIGHTY God, we miserable sinners do humbly confess and are truly sorrowful for our many and great, our innumerable and intolerable crimes, of which our consciences do accuse us by night and by day, and by which we have provoked Thy severest wrath and indignation against us. We have broken all Thy righteous laws and commandments by word or by deed, by vain thoughts or sinful desires: we have sinned against Thee in all our relations, in all places and at all times, we can neither reckon their number, nor bear their burden, nor suffer Thy anger which we have deserved. But Thou, O Lord God, art merciful and gracious: have mercy upon us; pardon us for all the evils we have done; judge us not for all the good we have omitted; take not Thy favour from us, but delight Thou to sanctify us and save us, and work in us to will and to do of Thy good pleasure all our duty, that being sanctified by Thy spirit, and delivered from our sins, we may serve Thee in a religious and a holy conversation, through Jesus Christ our Lord. *Amen.*

Then the minister rising up shall pronounce absolution, in the form prescribed at morning prayer.

OUR blessed Lord and Saviour Jesus, the great Shepherd and Bishop of our souls, that Lamb of God who taketh away the sins of the world, who promised paradise to the repenting thief, and gave pardon to the woman taken in adultery, He pardon and forgive all your sins known and unknown.

O blessed Jesus, in whatsoever Thy servants as men bearing flesh about them, and inhabiting this world, or deceived by the devil, have sinned, whether in word or deed, whether in thought or desire, whether by omission or commission, let it be forgiven unto them by Thy word and by Thy spirit; and for ever preserve Thy servants from

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sinning against Thee, and from suffering Thine eternal anger, for Thy promise sake, and for Thy glorious name's sake, O blessed Lord and Saviour Jesus. *Amen.*

Then all rising up,

There shall be made a collection for the poor by the deacon or clerk while the minister reads some of these sentences, or makes an exhortation to charity and alms.

To do good and to distribute forget not, for with such sacrifices God is well pleased.—Heb. xiii. 16.

Blessed is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble: the Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and Thou wilt not deliver him into the will of his enemies: the Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness.—Psalm xli. 1—3.

He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap bountifully: every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.—2 Cor. ix. 6, 7.

Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.—Luke xvi. 9.

Give alms of such things as ye have, and behold all things are clean unto you.—Luke xi. 41.

Then shall the King say unto them on His right hand, Come ye blessed children of My Father, inherit the kingdom prepared for you from the beginning of the world. For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me.—Matt. xxv. 34, 35.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.—Gal. vi. 6, 7.

If there be none fit to gather, the minister himself shall gather it: and when he hath done or received it from the hand of him that gathered it, let him in an humble manner present it to God, laying it on the communion table; secretly and devoutly saying;

Lord accept the oblation and alms of Thy people, and remember Thy servants for this thing at the day of judgment.

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Then shall follow the address to the holy mysteries; the people shall come up to the holy table where it is the custom, or near it, where it is most fit to communicate: and then the minister shall say,

LET US PRAY.

O God who by Thy unspeakable mercy hast sent Thy only-begotten Son into the world, that He might bring the wandering sheep into His fold, turn not away from us miserable sinners, who worship and invocate Thee in these holy mysteries. For we do not approach to Thee in our own righteousness, but in the hope and confidence of that glorious mercy by which Thou hast sent Thy holy Son to redeem miserable and lost mankind. We humbly beseech Thee to grant that these mysteries which Thou hast ordained to be ministries of salvation to us, may not become an occasion of our condemnation, but of pardon of our sins, of the renovation of our souls, of the sanctification and preservation of our bodies, that we may become well pleasing to Thee our God, in the obedience of our Lord Jesus, with whom, and with Thy holy spirit, Thou reignest over all, one God, blessed for evermore. Amen.

Minister. Lift up your hearts.

People. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

People. It is just and right so to do.

Minister. It is indeed truly just, righteous, and fitting to praise and to glorify, to worship and adore, to give thanks and to magnify Thee, the great maker of all creatures visible and invisible, the treasure of all good temporal and eternal, the fountain of all life mortal and immortal, the Lord and God of all things in heaven and earth, the great Father of His servants, the great Master of His children.

The heavens and the heaven of heavens, and every power therein; the sun and the moon, and all the star of the sky; the sea and the earth, the heights above and the depths below; Jerusalem that is from above, the congregation celestial, the church of the first-born written in the heavens, the spirits of the prophets and of just men made perfect, the souls of the apostles and all holy martyrs, angels and arch-angels, thrones and dominions, principalities and powers, the spirits of understanding* and the spirits of love*, with never-ceasing hymns and perpetual anthems cry out night and day,

Holy, holy, holy, Lord God of hosts!
Heaven and earth are full of Thy glory;
Hosanna!
Blessed is He that cometh in the name of the Lord!
Hosanna in the highest.

* [i. e. Cherubim and Seraphim.—Pet. Lomb. 2 sent. d. 9.]

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HERE BEGINNETH THE

COMMUNION.

After a decent pause for short meditation, the minister shall with a loud voice say,

OUR Father, &c.

And then this ἐκφώνησις, or denunciation.

LET all corruptible flesh be silent, and stand with fear and trembling, and think within itself nothing that is earthly, nothing that is unholy. The King of kings and the Lord of lords, Christ our God comes down from heaven unto us, and gives Himself to be meat for the souls of all faithful people. All the glorious companies of angels behold this and wonder, and love and worship Jesus. Every throne and dominion, the cherubims with many eyes, and the seraphims with many wings cover their faces before the majesty of His glory, and sing a perpetual song for ever,—

Alleluiah, Alleluiah!
Glory be to God on high,
and in earth peace, good will towards men.
Alleluiah.

Then shall follow this prayer of consecration, to be said by the minister standing.

I.

HAVE mercy upon us, O heavenly Father, according to Thy glorious mercies and promises, send Thy holy Ghost upon our hearts, and let Him also descend upon these gifts, that by His good, His holy, His glorious presence, He may sanctify and enlighten our hearts, and He may bless and sanctify these gifts.

That this bread may become the holy body of Christ.
Amen.

And this chalice may become the life-giving blood of Christ.
Amen.

That it may become unto us all that partake of it this day, a blessed instrument of union with Christ, of pardon and peace, of health and blessing, of holiness and life eternal, through Jesus Christ our Lord.
Amen.

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II.

Holy and blessed art Thou, O king of eternal ages, fountain and giver of all righteousness.

Holy art Thou, the eternal and only-begotten Son of God, our Lord Jesus Christ, Redeemer of the world.

Holy art Thou, O blessed Spirit, that searchest all things, even the depths and hidden things of God.

Thou, O God, art almighty: Thou art good and gracious, dreadful and venerable, holy and merciful to the work of Thine own hands.

Thou didst make man according to Thine image; Thou gavest him the riches and the rest of paradise: when he fell and broke Thy easy commandment, Thou didst not despise his folly, nor leave him in his sin, but didst chastise him with Thy rod, and restrain him by Thy law, and instruct him by Thy prophets, and at last didst send Thy holy Son into the world, that He might renew and repair Thy broken image.

The people shall answer, Blessed be God!

He coming from heaven, and taking our flesh, by the power of the holy Ghost, of the virgin Mary, conversed with men, and taught us the way of God, and the dispensation of eternal life.

People. Holy Jesus! blessed be God.

But when for the redemption of us sinners He would suffer death upon the cross, without sin, for us who were nothing but sin and misery, in the night in which He was betrayed, He took bread, He looked up to heaven, He gave thanks, He sanctified it, He brake it, and gave it to His apostles, saying, Take, eat, this* is My body which is broken for you; do this in remembrance of Me.

*The minister at those words shall touch the bread.

Likewise after supper He took the cup, and when He had given thanks and blessed it, He gave it to them, saying, Drink ye all of this, for this* is My blood of the New testament, which is shed for you and for many for the remission of sins; do this in remembrance of Me.

* Here he must touch or handle the chalice.

For as often as ye shall eat this bread, and drink this cup, ye shall shew forth the Lord's death till He come.

The people shall answer, Amen.

Minister. We believe, and we confess.

People. We declare Thy death, and confess Thy resurrection.

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Then the minister kneeling shall say this prayer of oblation.

I.

We sinners, Thy unworthy servants, in remembrance of Thy life-giving passion, Thy cross and Thy pains, Thy death and Thy burial, Thy resurrection from the dead and Thy ascension into heaven, Thy sitting at the right hand of God, making intercession for us; and expecting with fear and trembling Thy formidable and glorious return to judge the quick and dead, when Thou shalt render to every man according to his works; do humbly present to Thee, O Lord, this present sacrifice of remembrance and thanksgiving, humbly and passionately praying Thee not to deal with us according to our sins, nor recompense us after our transgressions; but according to Thy abundant mercy and infinite goodness to blot out and take away the hand-writing that is against us in the book of remembrances which Thou hast written: and that Thou wilt give unto us spiritual, celestial and eternal gifts, which neither eye hath seen nor ear hath heard, neither hath it entered into the heart of man to understand, which God hath prepared for them that love Him, through Jesus Christ our Lord. *Amen.*

Then shall follow the reception and distribution of the holy sacrament.

The minister first receiving, and privately saying this short prayer.

O blessed Jesus, my Lord and my God, Thou art the celestial food and the life of every man that cometh unto Thee. I have sinned against heaven and before Thee, and am not worthy to partake of these holy mysteries: but Thou art my merciful Saviour; grant that I may religiously, thankfully, and without reproof partake of Thy blessed body and blood, for the remission of my sins, and unto life eternal. Amen.

Then reverently taking in his hand the consecrated bread that he means to eat, let him say,

The body of our Lord Jesus which was broken for me, preserve my body and soul into everlasting life. Amen.

Then praying awhile privately, let him receive the chalice, saying,

The blood of our Lord Jesus Christ which was shed for the remission of my sins, cleanse my soul, and preserve it into everlasting life. Amen.

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Then let him pray awhile privately, and recommend to God his own personal necessities spiritual and temporal, and the needs of all his relatives, &c.

After that, let him distribute it first to the clergy that helps to officiate, and after that, to the whole congregation that offers themselves, saying the same words, changing the person.

While the minister of the mysteries is praying privately, the people may secretly pray thus, or to this purpose;

I BELIEVE, O God, and confess that Thou art Christ the Son of the living God, who came into the world to save sinners, whereof I am chief. Lord, make me this day partaker of Thy heavenly table; for Thou dost not give Thy secrets to Thy enemies, but to the sons of Thine own house[b]. Let me never give Thee a Judas kiss; I confess Thee and Thy glories, I invocate Thee and Thy mercies, I trust upon Thee and Thy goodness, like the thief upon the cross; Lord, remember me in Thy kingdom, with the remembrances of an everlasting love.

Lord, I am not worthy that Thou shouldest come under my roof; but as Thou didst vouchsafe to lie in a manger with beasts, and to enter into the house of Simon the leper, nor didst despise the repenting harlot when she kissed Thy feet; so vouchsafe to lodge in my soul, though it be a place of beastly affections and unreasonable passions; throw them out and dwell there for ever; purify my soul, accept the sinner, cleanse the leper, so shall I be worthy to partake of this divine banquet. Amen.

When every of the communicants hath received in both kinds, let the paten and chalice (if any of the consecrated elements remain) be decently covered, and then shall follow these prayers.

[b] [See p. 386 above.]

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THE POST-COMMUNION.

The minister and people devoutly kneeling shall say the Lord's prayer, the people repeating every petition after the minister.

Our Father, which art in heaven; hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

Then the minister shall pray this prayer for the catholic church.

I.

Receive, O eternal God, this sacrifice for and in behalf of all christian people, whom Thou hast redeemed with the blood of Thy Son, and purchased as Thine own inheritance. From the fountains of mercy, the springs of our blessed Saviour, let all Thy people upon whom the name of Jesus is called, receive confirmation and increase of grace, fruitfulness in good works, and perfect understanding in the way of godliness; defend, O God, Thy church, and preserve her from all heresy and scandal, from sacrilege and simony, from covetousness and pride, from factions and schism, from atheism and irreligion, from all that persecute the truth, and from all that work wickedness, and let not the gates of hell prevail against her, nor any evil come near to hurt her.

II.

Give Thy blessing, O God, to this nation; remember us for good and not for evil; be reconciled unto us in the Son of Thy love, and let not Thine anger be any longer upon us, nor Thy jealousy burn like fire. Send us health and peace, justice and truth, good laws and good government; an excellent religion, undivided, undisturbed; temperate air, seasonable showers, wholesome dews, fruitful seasons: crown the year with goodness, and let the clouds drop fatness, that we may glorify Thy name, and confess Thy goodness, while Thou bearest witness to us from heaven, filling our hearts with food and gladness.

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III.

With a propitious eye and a great pity behold the miseries of mankind; put a speedy period to all our sins and to all our calamities: hear the sighings of the distressed, the groans of the sick, the prayers of the oppressed, the desires of the poor and needy; support the weakness of them that languish and faint, ease the pains of them that are in affliction and call to Thee for help. Take from the miserable all tediousness of spirit and despair: pardon all the penitents, reform the vicious, confirm the holy, and let them be holy still; pity the folly of young men, their little reason and great passion; succour the infirmities and temptations of the aged, preserving them that they may not sin towards the end of their lives, for Jesus Christ his sake.

IV.

Admit, O blessed God, into the society of our prayers, and the benefits of this eucharist, our fathers and brethren, our wives and children, our friends and benefactors, our charges and relatives, all that have desired our prayers and all that need them, all that we have and all that we have not remembered; thou knowest all their necessities and all their dwellings, their joys and their sorrows, their hopes and their fears, the number of their sins and the measures of their repentances; O dear God, sanctify them and us, let our portion be in the good things of God, in religion and purity, in the peace of conscience, and the joys of the holy Ghost, in the love of God and of our neighbours. O gather us to the feet of Thy elect, when Thou wilt, and in what manner Thou art pleased; only let us appear before Thee without shame and without sins, through the merits of Jesus Christ, our most merciful Saviour and Redeemer. *Amen.*

Then shall follow the eucharistical prayers.

I.

Glory be to Thee, O God our Father, who hast vouchsafed to make us at this time partakers of the body and blood of Thy holy Son: we offer unto Thee, O God, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee: keep us under the shadow of Thy wings, and defend us from all evil, and conduct us by Thy holy spirit of grace into all good; for Thou who hast given Thy holy Son unto us, how shalt not Thou with Him give us all things else? Blessed be the name of our God for ever and ever. *Amen.*

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II.

GLORY be to Thee, O Christ, our king, the only-begotten Son of God, who wert pleased to become a sacrifice for our sins, a redemption from calamity, the physician and the physic, the life and the health, the meat and the drink of our souls; Thou by Thy unspeakable mercy didst descend to the weakness of sinful flesh, remaining still in the perfect purity of spirit, and hast made us partakers of Thy holy body and blood: O condemn us not when Thou comest to judgment, but keep us ever in Thy truth, in Thy fear, and in Thy favour, that we may have our portion in Thine inheritance, where holiness and purity, where joy and everlasting praises do dwell for ever and ever. *Amen.*

III.

PROCEEDING from glory to glory, we still glorify Thee, O Father of spirits, and pray Thee for ever to continue Thy goodness towards us. Direct our way aright, establish us in holy purposes, keep us unspotted in Thy faith, let the enemy have no part in us, but conform us for ever to the likeness of Thy holy Son; lead us on to the perfect adoption of our souls, and to the redemption of our bodies from corruption, and fill our hearts and tongues with everlasting praises of Thy name, through Jesus Christ our Lord. *Amen.*

The blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God almighty, Father, Son and holy Spirit, be upon you, and abide with you, and be your portion for ever and ever. *Amen.*

THE END OF THE COMMUNION OFFICE.

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A

FORM OF ADMINISTRATION

OF THE

HOLY SACRAMENT OF BAPTISM.

Pure water being provided and put into the fount[a], *or into a lavatory of silver, or some other clean vessel, fit and decent for this sacred action; the minister being vested in an ecclesiastical habit, shall begin with this exhortation.*

DEARLY BELOVED BRETHREN,

FORASMUCH as from our first parents we derive nothing but flesh and corruption: and that flesh and blood cannot inherit the kingdom of heaven; it is necessary that every man who is reckoned in Adam should be also reckoned in Christ, that every one who is born of the flesh be also born again, and born of the Spirit, that every son of man by nature may become the son of God by adoption, be incorporated into Christ, intitled to the promises, and become heir of heaven by grace and faith in Jesus Christ: and that this cannot be done but by being admitted to the covenant of grace in baptism, our blessed Saviour saying that "except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God:" Let us humbly and devoutly pray unto God in the name of our Lord Jesus Christ, that He will be pleased to send down His holy spirit upon these waters of baptism, that they may become to this infant [* all that shall be washed in them] a laver of regeneration, and a well of water springing up to life eternal; and that this infant may be admitted to the covenant of grace and pardon, of mercy and holiness, receiving from grace what by nature he cannot have, that being baptized in water to the remission of sins, he may all his life walk in this covenant of grace and holiness, as a lively member of the holy church, which is the mystical body of Christ our head.

[a] If the place be populous and baptisms frequent, and this water be kept (as it is usual in most churches both of east and west) then that clause within the columns may be used, else not.

LET US PRAY.

I.

O ALMIGHTY and eternal God, Father of men and angels, Lord of heaven and earth, whose Spirit moving upon the waters at the beginning of the world produced every living and every moving creature: Thou by the flood of waters didst wash away the iniquity of the old world, and by preserving to Thyself a generation of holy persons,

[a] [sic edd.]

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whom Thou didst bring up from those waters, didst consign to us a type of regeneration: Look, O Lord, graciously upon the face of Thy church, and multiply in her Thy regenerations, and the new-births of Thy spirit. With the abundance of Thy grace make Thy holy city to rejoice, and still open this holy fountain of baptism, for the reformation and sanctification of all the nations of the world; that Thy blessed spirit sanctifying these waters, a new and heavenly offspring may hence arise, full of health and light; that human nature, which was made after Thy own image, being reformed and restored to the honour of its first beginning, may be cleansed from all the impure adherencies of sin, preserved from the dominion of it, and rescued from all its sad effects, that what shall be so born in the womb of the church, may dwell in the house of God, and reign with Thee for ever in the inheritance of our blessed Lord and Saviour Jesus. *Amen.*

II.

Our blessed Lord and Saviour Jesus, who was baptized of John in Jordan, who walked upon the waters, who converted water into wine, who out of His precious side shed forth blood and water, the two sacraments of life, unto His holy church, and commanded His disciples to teach all nations, baptizing them with water in the name of the Father, of the Son, and of the holy Ghost: He bless and sanctify by His holy spirit this water, that it may be instrumental and effective of grace, of pardon and sanctification: hear us, O most gracious God, that whosoever shall be baptized in this water may be renewed by Thy grace, justified by Thy mercy, sanctified by Thy spirit, preserved by Thy providence, and guided by Thy word, that in this water, springing from the paradise of God, the soul [or souls] presented unto Thee may be cleansed and purified, and that there may be added to Thy church daily such as shall be saved in the day of Thy glorious appearing, O blessed Lord and Saviour Jesus. *Amen.*

Then the minister and people arising from their knees, the following gospel shall be read.

Hear the words of the holy gospel written by S. Matthew, in the third chapter, &c.

Verse 13 *to verse* 17 *inclusively.*

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus when He was baptized went up straightway out of the water, and lo, the heavens

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were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from heaven saying, This is My beloved Son, in whom I am well pleased."

Hear likewise what S. Mark writeth in his tenth chapter.

Verse 13 *and* 17 *exclusively.*

"THE Jews brought children [to Christ] that He should touch them: and His disciples rebuked those that brought them; but when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them and blessed them."

FRIENDS,

IN these gospels you see the actions and hear the words of our blessed Saviour; how He commanded little children to be brought unto Him, how He rebuked those that would have kept them away, how readily He blessed them, how kindly He embraced them, how He pronounced them capable of and entitled to the kingdom of God; how He commanded us to receive the kingdom as infants received it, and affirmed that we can no way receive it but by being like them. You know also that although Christ commanded them to be brought unto Him, there is no ordinary and appointed way for infants to come to Christ, and no way possible for them to be brought to Christ, but by this new birth and regeneration in the laver of baptism. You see also by the example and words of our blessed Lord himself, that even the most innocent persons ought to be baptized; for He himself who knew no sin, was yet baptized in the baptism of repentance, and so to do was the fulfilling of righteousness: We may therefore easily perceive that the innocence of infants, and their freedom from actual sin, cannot excuse them from baptism; and if we remember, that although our blessed Saviour required faith of them who came to be healed of their diseases, yet by the faith of others[a] who came in behalf of such as could not be brought, or could not come, the sick person was healed; we are sufficiently instructed, that although infants have no more actual faith than they have actual sin, yet the faith of others can be, and is by the usual and revealed method of the divine mercy, as well imputed to them to the purposes of grace and life, as the sin of Adam can be imputed to the purposes of death; that as in Adam all die, so in Christ all

[a] [Matt. viii. 13, and ix. 28; John iv. 50; Mark ix. 23.]

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should be made alive. We may therefore from these certain evidences conclude that God alloweth in you this obedience and charity, in bringing this child to Christ to receive all blessings of which he is capable, a title to the promises, and adoption to be the child of God, a sanctification by the Spirit, a designation to the service of Christ, and putting him into the order of eternal life. Therefore [*as circumcision was the seal of the righteousness of faith, and yet ministered to infants eight days old, and commanded so severely, that God said, 'The uncircumcised child, whose flesh is not circumcised, that soul shall be cut off from his people:' so baptism, which is now the seal of the same faith[b] and the same righteousness, and a figure like unto the former, is to be administered to infants, although they have no more actual faith than the children of the Israelites had; our blessed Saviour having made baptism as necessary in the New testament, as circumcision in the Old. For because little children can receive the kingdom of God, and in infants there is no incapacity of receiving the mercies of God, the adoption to be children of God, a title to the promises, the covenant of repentance, and a right to pardon; whosoever shall deny to baptize infants, when he is justly required, is sacrilegious and uncharitable. Since therefore the church of God hath so great, so clear, so indubitable a warrant to baptize infants, and therefore did always practise it] let us humbly and charitably give thanks to God for His great mercies unto us all, and with meekness and love recommend this child to the grace of God.

*All this may be omitted between the columns, according to the discretion of him that ministers.

LET US PRAY.

I.

O ALMIGHTY and eternal God, who hast redeemed us from sin and shame, from the gates of hell and the sting of death, and from ignorance and darkness, by Thy holy Son, who is that light which lighteneth every man that cometh into the world; we praise and glorify Thy name, that Thou hast called us to the knowledge of Thy will, and the love of Thy name, and the service of Thy majesty, which is perfect freedom, the freedom of the sons of God.

II.

As Thou hast dealt graciously with us, so deal with this infant, whom we humbly bring and offer to our blessed Saviour Jesus, that He should receive him, and bless him with the blessings of an everlasting love. Receive him, O most gracious Lord, who is Thy child by creation, make him Thine also by adoption into Thy covenant of grace and favour; let him be consigned with Thy sacrament, be

[b] [Rom. iv. 11—13, 17; Gal. iii. 14, 29.]

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admitted into Christ's kingdom, enter into His warfare, believe His doctrine, labour and hope for His promises; that this child, witnessing here a good confession, may have his understanding for ever brought unto the obedience, his affections to the love, and all his faculties to the service of Christ; and after he hath served Thee in his generation, he may receive his part and portion in Thy glory, through Jesus Christ our Lord.

Then arising from their knees, the minister shall say unto the godfathers and godmothers as followeth:

WELL-BELOVED friends, you have brought this child to be presented unto Christ as a servant of His laws and a disciple of His doctrine, ye have prayed that God would receive him and give him a portion in the gospel and kingdom of His Son; ye have heard what promises God hath made on His part, and ye believe and know all His words are yea and amen, and not one tittle of them shall pass unaccomplished; now therefore because it is a covenant of grace and favour on God's part, and of faith and obedience on ours, though God prevents us with His grace, and begins to do for us before we can do any thing for Him, yet you, under whose power this child is, and by whose faith and charity this child comes to Christ in holy baptism, must also on his [or her] behalf promise that he will forsake the devil and all his wicked works, that he will faithfully believe Christ's holy gospel, and dutifully keep all Christ's commandments.

Minister. Dost thou abjure and renounce and promise to forsake the devil and all his wicked works, not to listen to his temptations, not to be led by the flesh, by the vain powers of the world, by carnal or covetous desires, but thou wilt be the servant of the Lord Jesus?

Answer. I forsake them all, and will be a servant of Jesus.

Minister. Dost thou believe in God the Father almighty, maker of heaven and earth?—And in Jesus Christ His only-begotten Son our Lord; and that He was conceived by the holy Ghost, born of the virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of God the Father almighty; and from thence He shall come again at the end of the world to judge the quick and the dead?—And dost thou believe in the holy Ghost; the holy catholic church; the communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I will profess and stedfastly believe.

Minister. Wilt thou be baptized into this faith?

Answer. That is my desire.

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LET US PRAY.

O ALMIGHTY God, who hast given the promise of Thy spirit to us and to our children, even to as many as the Lord our God shall call; Give Thy holy spirit to this infant, that the evil spirits of darkness may not take Thy portion from Thee, nor hurt the body, nor deceive the understanding, nor corrupt the will, nor tempt the affections of this infant; but that Thy spirit, who bloweth where it listeth, and no man knows whence He cometh nor whither He goeth, may be in this child as the seed of God springing up to life eternal, that the kingdom of God which is within, and cometh not with observation, may early rule and conduct this infant, prevent the folly of his childhood from growing up to sins in his youth, and may work strongly in him when his weakness, his ignorances, and temptations are most powerful to prevail upon him; that from his cradle to his grave he may be guided by the Spirit of God in the paths of the divine commandments. Admit him, O God, into the bosom of the church, into the arms of Thy mercy, into a right of the promises, into the service of Christ, into the communion of saints; and give him power to become the son of God: that being buried with Christ in baptism, he may also rise with Him through the faith of the operation of God, through the same our blessed Lord and Saviour Jesus Christ. *Amen.*

Then the minister of the sacrament shall take the child in his arms, and ask the name.

Then naming the child aloud, he shall dip the head or face or body of the child in the water, saying,

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost;

dipping the head at the naming of the holy Trinity.

If the child be weak, or any other great cause intervene, it may suffice, instead of dipping, to sprinkle water on the face, using the same form of words.

Then shall the priest make the sign of the cross upon the child's forehead, saying,

WE sign this child with the sign of the cross, and enrol him a soldier under the banner of Christ, to signify, and as a ceremony to represent, that the duty of this and all baptized persons is manfully to fight under the banner of Christ against the flesh, the world, and the devil, all the days of their life; and by the power which Christ

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our blessed Lord, who hath the key of David, hath given unto me, I admit this child into the communion of saints, into the bosom of the visible church, the kingdom of grace, and the title to the promises evangelical, and the hopes of glory.

Our blessed Lord and Saviour Jesus, who when He had overcome the sharpness of death did open the kingdom of heaven to all believers, and gave unto His church the keys of the kingdom, that His ministers might let into it all that come to Him: He of His infinite goodness and truth make good His gracious promises upon this infant, that what we do on earth according to His will He may confirm in heaven by His spirit and by His word, to the glory of the blessed and undivided Trinity, God the Father, Son, and holy Ghost. *Amen.*

Then shall the minister add this invitation.

Seeing now, dearly beloved, that this infant hath received holy baptism, and is washed in the laver of regeneration, admitted into the bosom of the church, into the covenant of faith and repentance, pardon and holiness; let us give thanks to God for these graces, and pray that this child may lead his life according to the present undertaking.

I.

We give thee thanks and praise, O heavenly and most gracious Father, that it hath pleased Thee to call this child to Thy holy baptism, to renew him with Thy holy spirit, to admit him into the church, to adopt him for Thy child, and to receive him unto the profession of Thy faith: and we humbly beseech Thee to grant unto him Thy grace to accompany him all the days of his life, that he may hold fast the profession of his faith, making his calling and election sure, that his body being washed in pure water, and he tasting of the heavenly gift, being made partaker of the holy Ghost, and sprinkled in his heart from an evil conscience, he may follow Thee in the regeneration, and after the end of this life he may for ever be with them who have washed their robes and made them white in the blood of the Lamb. Grant this, O God our Father, through Jesus Christ our blessed Saviour and Redeemer.

II.

O most holy, most gracious Saviour Jesus, who lovest Thy church and hast given Thyself for it, that Thou mayest sanctify and cleanse it with the washing of water in the word: Do Thou with Thy holy spirit enlighten, and with Thy word instruct the understanding of this child, that he may live by faith, and may receive the secrets of Thy kingdom, and know Thy will, and obey Thy laws, and promote Thy glory.

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III.

O God, be Thou his father for ever, Christ his elder brother and his Lord, the church his mother; let the body of Christ be his food, the blood of Christ his drink, and the Spirit the earnest of his inheritance. Let faith be his learning, religion his employment, his whole life be spiritual, heaven the object of his hopes and the end of his labours; let him be Thy servant in the kingdom of grace, and Thy son in the kingdom of glory, through Jesus Christ our Lord. *Amen.*

Then shall the priest add this blessing.

Our blessed Lord God, the Father of men and angels, who hath sent forth His angels ministers, appointing them to minister to the good of them who shall be heirs of salvation: He of His mercy and goodness send His holy angel to be the guardian of this child, and keep him from the danger and violence of fire and water, of falls and sad accidents, from evil tongues and evil eyes, from witchcraft and all impressions of the spirits of darkness, from convulsions and rickets, from madness and stupidity, from folly and evil principles, from bad examples and from evil teachers, from crookedness and deformity, from the mutilation of a member or the loss of sense, from being useless and unprofitable, from being impious, harsh-natured, and unreasonable; and make him a wise, useful, and a holy person, beloved of men and beloved of God, through Jesus Christ our Lord. Amen. Amen.

You the godfathers and godmothers of the child, as you have done this charity to the infant to bring him to holy baptism, so you must be sure to continue your care over him till he be instructed in his duty, taught what vow he hath made by you, and how he shall perform it. To this purpose you shall take care that he may learn the Lord's prayer, the apostles' creed, and the commandments of our Lord; that he may know how to pray, what to believe, and what to practise: and when he is in all these things competently instructed, neglect not any opportunity of bringing him to the bishop, that he, by imposition of hands and invocation of the holy Spirit of God, may procure blessing and spiritual strength to this child. Which duty when you have done, you are discharged of this trust, and from the mercies of God may humbly hope for the reward of your charity.

SO ENDS THE OFFICE OF BAPTISM.

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THE DEVOTIONS AND PROPER OFFICES FOR WOMEN.

AN OFFICE FOR SAFE CHILD-BIRTH.

I. O ALMIGHTY Father of men and angels, in whose hands are the keys of life and death, of the womb and of the grave, look down at this time in great mercy and gentlest compassion upon Thy servant. Thou hast, O God, upon the weakest of mankind fixed the sharpest decree of painful childbirth; but so Thou lovest to magnify Thy mercies and Thy power, that Thy strength may be seen in our weakness; so let it be, O God, unto Thy handmaid, let Thy loving kindness be her confidence and her rest, her hope and her security, now and in the hour of her travail.

II. LORD, let Thy holy angels be present with Thy servant in their holy and charitable ministries about her person. It is a great thing that we require; but we beg it of the great King of heaven and earth, the Lord of angels, who hath promised that His angels shall stand in circuit round about them that fear the Lord. Look, O Lord, upon her fear, it is humble, but it is trembling; look upon her love, and make it what it is not yet: do Thou sanctify her fear of Thee, and change it into obedience and carefulness of duty; increase her love of Thee, and make it to be pure and perfect, operative and busy, zealous and obedient; make it to grow up to the perfections of a Christian, and pass unto the beauties of holiness: so shall Thy servant feel Thy daily mercies, and no evil shall come near to hurt her.

III. GRACIOUS Father, give Thy servant leave to rely upon Thy glorious promises. Thou hast commanded us to call upon Thee in our trouble, and hast promised to deliver us: O look upon Thy handmaid; leave her not, nor forsake her, for trouble is hard at hand, and there is none that can help or deliver, but only Thou, O God. In Thee, O Lord, do we trust; let Thy servants never be confounded. Be pleased, O Lord, to give Thy servant patience, and dereliction of

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her own desires, perfect resignation of her own will, and a conformity to Thine; that she may with joy receive the blessing which Thou wilt choose for her, and which we humbly beg of Thee, even that she may have a holy, a healthful, a joyful and a safe deliverance of her burden: Lord, keep her from all sad accidents and evil contingencies, from violent pains and passions, from all undecency of comportment and unquietness of spirit, from impatience and despair, from doing any thing that is criminal, or feeling any thing that is intolerable.

IV. O Lord our God, give Thy servants leave to pray unto Thee in behalf of this Thy handmaid, that Thou wilt not cut her off in the midst of her days, nor forsake her when her strength faileth: but spare her, O God, not for any purposes of vanity, or the satisfaction of any impotent or secular desires, but that she may live to serve Thee, to redeem her time misspent in folly, to get victory over temptations, and perfect dominion over her passions, to grow great in religion, and of an excellent charity and devotion. O spare her a little, that she may recover her strength, before she goes hence and be no more seen; so shall Thy servant rejoice in Thy mercies, and speak of Thy loving-kindness in the church of Thy redeemed ones, and will spend her days in holiness and zealous pursuances of religion. Remove her sins far from her, as the east is from the west; for Thou didst send Thy most holy Son to die for us, and redeem us from all the powers of sin and hell: Thou knowest whereof we were made, and rememberest that we are but dust: O do not visit her sins upon her by a hasty death, but manifest Thy mercies and Thy pardon, by giving her a mighty grace, that she may live a holy life: and be pleased to grant this also, that those impresses of pious resolutions and religious purposes of fear and love, of hope and desire, which Thy grace in the circumstances of her present condition makes upon her, may abide in her soul for ever; and in the days of ease and safety may be as operative and productive of holiness, as now they are of a hearty prayer and passionate desires for Thy mercies upon her in a safe and blessed childbirth.

V. Lord, bless her child, grant it may be born with a right shape and a perfect body, with a comely countenance and straight limbs, with entire senses and expedite faculties, with an excellent power of understanding, and sweet dispositions; and let Thy holy spirit of grace conduct it to the sacrament of baptism, and in safety and holiness from the cradle to the grave. Grant this, O eternal God, for His sake who was born of a holy maid, and suffered the infirmities of nature, and died for our sins, and rose again for our justification, even our Lord and Saviour Jesus Christ. *Amen.*

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AN OFFICE OF

PUBLIC THANKSGIVING FOR WOMEN

AFTER THEIR

DELIVERY FROM CHILD-BIRTH,

[OR ANY GREAT SICKNESS, OR CALAMITY, OR FEAR.]

At the end of morning prayer immediately before the blessing, the woman presenting herself before God on her knees in some convenient place near to him that ministers; begin with this exhortation.

FORASMUCH as it hath pleased almighty God (who hath commanded us when we are afflicted to pray, and hath promised to be with us in trouble) to make good His truth and mercy unto you, in standing at your right hand in the day of your sorrow and danger, giving you safe deliverance [and a living and hopeful child *]: you shall therefore return to Him the sacrifice of a thankful and joyful heart, in an humble acknowledgment of the divine mercies and goodness unto you, in this great blessing and deliverance from the pain and peril of childbirth. [*Or else name any other instance in which the minister is required to give thanks.*]

* This may be inserted or omitted according to the present circumstances.

The psalm or hymn of thanksgiving.

THE Lord is my shepherd, I shall not want; He maketh me lie down in green pastures, He leadeth me besides the still waters.—He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me.—I will declare Thy name unto my brethren, in the midst of the congregation will I praise Thee.

Ye that fear the Lord praise Him, for He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him, but when he cried unto Him He heard.

O Lord my God, I cried unto Thee, and Thou hast healed me.—O Lord, Thou hast brought up my soul from the grave, Thou hast kept me alive that I should not go down to the pit.

Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness.—For His anger endureth but for a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning.

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I cried unto Thee, O Lord; unto the Lord I made my supplication,—What profit is there in my blood, when I go down into the pit? shall the dust praise Thee? shall it declare Thy truth?—Hear, O Lord, and have mercy upon me; Lord, be Thou my helper.

Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth, and girded me with gladness;—To the end that my glory may sing praise unto Thee, and not be silent: O Lord my God, I will give thanks to Thee for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else say the 'Te Deum.'

We praise Thee, O God, we acknowledge Thee to be the Lord.
All the earth doth worship Thee the Father everlasting.

To Thee all angels cry aloud, the heavens and all the powers therein.
To Thee cherubim and seraphim continually do cry,
Holy, holy, holy, Lord God of sabaoth.

Heaven and earth are full of the majesty of Thy glory;
The glorious company of the apostles praise Thee;
The goodly fellowship of the prophets praise Thee;
The noble army of martyrs praise Thee.

The holy church throughout all the world doth acknowledge Thee,
The Father of an infinite majesty;
Thy honourable, true, and only Son;
Also the holy Ghost, the Comforter.

Thou art the King of glory, O Christ.
Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.
When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.
We believe that Thou shalt come to be our Judge.

We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious blood;
Make them to be numbered with Thy saints in glory everlasting.

O Lord save Thy people, and bless Thine heritage;
Govern them, and lift them up for ever.

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Day by day we magnify Thee,
And we worship Thy name, ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.
O Lord have mercy upon us, have mercy upon us.

O Lord, let Thy mercy lighten upon us, as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

Minister. The Lord be with you.
Answer. And with thy spirit.

LET US PRAY.

O MOST merciful Saviour and Redeemer Jesus, who wert born of a pure and a holy maid; who hast felt the calamities of mankind, and knowest how to pity our infirmities, and rejoicest in doing and shewing mercy to all that need, and to all that call to Thee for succour; we give Thee thanks and praise that Thou hast heard the prayers, and considered the cries, and relieved the necessities of this Thy servant, and kept her life from the grave, still continuing to her a portion in the land of the living, and opportunities of serving Thee. O be pleased to continue and increase, and to sanctify Thy mercies to Thy servant: pardon all her sins, pity her infirmities, enable her duty, keep her from all evil by Thy blessed providence, let her portion be in the things of God and of religion, in the light of Thy countenance, and the service of Thy majesty; that she walking humbly and devoutly before Thee, piously and dutifully to her relatives, doing justice, and giving good example to those with whom she shall converse, may find the rewards of holiness, and the eternal mercies of God, in the day of Thy glorious appearing, O blessed Saviour and Redeemer Jesus. *Amen.*

Then shall be added this form of blessing,

THE Lord bless you, and keep you: the Lord make His face to shine upon you, and be gracious unto you: the Lord lift up the light of His countenance upon you, and give you peace.

The blessing of God almighty, the Father, Son, and holy Ghost, be amongst you, and abide with you, and be your portion for ever and ever. *Amen.*

A prayer to be said immediately after the woman's delivery, either by the priest, or by any other in attendance.

O ALMIGHTY Lord and Father, who healest every sickness and every disease, and art ever gracious, and always present to the prayers of them who in the day of trouble call upon Thy holy name; Thou

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hast given delivery to this Thy servant [and made her the mother of a living child]; still be pleased to continue and renew Thy loving kindness unto her; keep her from all violent accidents and intolerable pains, from colds and fevers; defend her by the custody of Thy holy angels of light from all impresses of the powers of darkness: give her rest and sleep, a quiet spirit, and an easy body; confidence in Thee, and a daily sense of Thy mercies; a speedy restitution of health and strength, and a thankful heart to praise Thee in the congregation of saints, and to serve Thee with an increasing and a persevering duty all the days of her life, through Jesus Christ our Lord. *Amen.*

Then if there be time and fitted circumstances, add this prayer for the child.

O ETERNAL God, who hast promised to be a Father to a thousand generations of them that love and fear Thee; be pleased to bless this child who is newly come into a sad and most sinful world. O God, preserve his life, and give him the grace and sacrament of baptismal regeneration: do Thou receive him, and enable him to receive Thee, that he may have power to become the child of God; keep him [or her] from the spirits that walk at noon, and from the evil spirits of the night, from all charms and enchantments, from sudden death and violent accidents: give unto him a gracious heart and an excellent understanding, a ready and unloosed tongue, a healthful and a useful body, and a wise soul, that he may serve Thee, and advance Thy glory in this world, and may increase the number of Thy saints and servants in the kingdom of our Lord Jesus. *Amen.*

To God the Father of our Lord Jesus,
To the eternal Son of God, the Son of man,
To the Spirit of the Father and the Son,
be all honour and glory, praise and thanksgiving, love and obedience, now and for evermore. *Amen.*

A prayer to be said by a new-married wife entering into a family.

I. O ETERNAL God, the Father of wisdom and mercy, Thou hast been my guide and my defence all my days, Thou didst take me from my mother's womb, and didst conduct me through the varieties of my life with much mercy, and the issues of a loving and wise providence. I bless Thy name, O Lord, for all Thy dispensations; Thou hast done all things with infinite goodness and infinite wisdom; Thou hast kept me from the effects of Thy wrath, and the evils of my own infirmities; Thou didst defend me from evils by the guard of angels, and didst lead me into good by the conduct of Thy holy spirit: Thou

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hast always heard my prayer, ever being more ready to bless me than I to ask it: Thou hast said unto me, I will never leave thee nor forsake thee; be therefore graciously pleased to hear the prayer of Thy handmaid, that I may have the aids of an excellent providence and a mighty grace to do my duty in all my relations, in all varieties and changes of the world, until my great change shall come.

II. GIVE Thy blessing to Thy servant my dear husband, give him a long life and a confirmed health; encircle him with blessings, adorn him with Thy grace, nourish him with content, refresh him with a perpetual succession of comforts, let the light of Thy countenance be upon him in all his actions and the accidents of his life, and grant that he may still more and more increase in the love and fear of Thy holy name, that despising the things of this world, he may hunger and thirst after the things of God and of religion, and may have his portion in the gathering together of the saints in the kingdom of grace and glory.

III. BLESS me, even me, O my Father, and grant that I may in all things do my duty to Thee my God: give me a perfect command over all my passions and affections, that they being subject to my will, and my will guided by reason, and my reason by religion, I may never suffer any undecency or violent transport, but may pass through all the accidents of my life with meekness and a sober spirit, with patience and charity, with prudence and holiness. O be pleased to give Thy servant a right judgment in all things, that I may not be amazed at trifles, nor discomposed by every contrariety of accidents, nor passionate for the things of the world, nor discontent if Thou shouldest smite me: but that I may with an even and a quiet spirit do my duty, and comply with every variety of Thy providence, and obey my husband, and be amiable in his eyes, and useful and careful for his children: ever desiring to approve myself to Thee in a holy and hearty obedience, in piety and devotion, in patience and humility, in chastity and purity, in all holiness of conversation: and do Thou give Thy holy and blessed spirit to guide and teach me all my days, that I may overcome all my infirmities, and comply with and bear the infirmities of others, and charitably pardon their errors, and fairly expound their actions, and wisely perceive their intentions, and with a christian ingenuity deport myself in all things, giving offence to none, but doing good to all I can; that I may receive pardon from Thee for all my sins, and a pity for all my infirmities, and Thy blessing upon all my actions, and a sanctification of all my intentions, and when my life is done I may have the peace of God, and the testimony of a holy conscience to accompany me to my grave, and to consign me to a holy and a blessed resurrection, to partake of the inheritance which Thou hast provided for Thy saints and servants. Grant this for Jesus Christ his sake, our dearest Lord and Saviour. Amen.

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For a fruitful womb.

I. O MOST gracious and eternal God, Father and Lord of all the creatures, Thou didst sanctify marriage in the state of innocence, in the dwellings of paradise, and didst design it for the production of mankind, and didst give it as one of the first blessings of mankind. O be pleased to look upon Thy handmaid who waits for Thy mercy, and humbly begs of Thy infinite goodness to make me partaker of that blessing which Thou didst design to all the sons and daughters of Adam: Thou, O God, hast the keys of heaven and hell, of rain and providence, of the womb and the grave; O let not Thy servant feel the curse of dry breasts and a barren womb, but make me a joyful mother of children, that Thy handmaid may serve Thee in increasing the number of Thy redeemed ones, and may minister blessings to this family into which Thou hast adopted me, and may bring comfort to my dear husband, whom do Thou bless, and love, and sanctify for ever.

II. O GOD, I confess I am unworthy of this or any other favour: I am less than the least of Thy mercies, yet our weakness and unworthiness cannot be the measures of Thy mercy: Thou art good and gracious, infinitely gracious, essentially good, and delightest in shewing mercy to them that call upon Thee, and put their trust in Thee; O dear God, I remember that Thou didst relieve the sorrows of Thy servant Hannah, and gavest her the blessing of children; Thou didst bless the womb of Elizabeth who was barren; Thou spakest the word, and the rocks did rend, and they sent forth a pleasant stream: Thy hand is not shortened, and Thy mercies are not less than ever, no less than infinite, and why should not Thy servant hope that Thou wilt hear my prayer, and grant the desire of my soul? Even so, O gracious Father, let it be as Thou pleasest; Thy wisdom is infinite, and Thy counsels are secret, and the ways and lines of Thy providence are like the path of a bird in the air, not to be discovered by our weak sight.

III. I KNOW, O God, that Thou lovest to hear our prayers, and Thou delightest in the humble, passionate, and resigned desires of Thy servants. Although, O God, I desire this blessing with an earnestness as great as any temporal favour, yet I humbly submit my desires, my interests, my content, and all that I am or have, to Thy holy will and pleasure, humbly begging of Thee that I may cheerfully suffer and obediently do Thy will, and choose what Thou choosest, and observe the ways of Thy providence, and revere Thy judgment, and wait for Thy mercy, and delight in Thy dispensation, and expect that all things shall work together for good to them that fear Thee. O let Thy holy spirit for ever be present with me, and make me to fear Thee and to love Thee above all the things in the world for ever, and then no ill can come unto Thy servant; for who-

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soever loves Thee cannot perish. Hear the prayer of Thy servant, and relieve my sorrow, and sanctify my desires, and accept me in the Son of Thy love and of Thy desires, our Lord and Saviour Jesus Christ. Amen.

A prayer to be used by an afflicted wife, in behalf of a vicious husband.

I. O ETERNAL Father, Thou preserver of men, Thou great lover of souls, who didst send Thy holy Son to die, that mankind might be redeemed, and sin might be destroyed: Thou knowest how intolerable a thing it is that a soul should to eternal ages be encircled with Thy wrath, and the indignation of a mighty and an angry God; and therefore dost love to do miracles of mercy, because Thou lovest not that a sinner should perish. Be pleased to give Thy handmaid leave to present her humble desires in behalf of a sinner, one sinner for another, the miserable for him that is ready to perish. Lord, look down in mercy upon my husband; snatch him from the jaws of hell; suffer him not to perish in his sin, but open his eyes with the light of Thy word and of Thy spirit, that he may espy his danger, that he may behold the deformity of his sins, [the injuriousness of his actions, the folly of his pleasures,] the iniquity of his vows.

II. Cleanse his hands and heart from all unrighteousness, [from blood-guiltiness, from rapine, from violence, from cruelty,] O Lord, and purify his soul and body from all impurity, [from all intemperance, from the violence and fury of passion,] giving him a perfect repentance, and a perfect pardon: and if it be Thy will, let me also some way or other co-operate towards the recovery of his precious soul; and be pleased to remember the sufferings of Thy handmaid, not that he may receive evil, but that I may find good from Thy gracious hands, in the day of recompense, through Jesus Christ our Lord. Amen.

If she have escaped any violence intended against her by his malice or passion, then add this prayer of thanksgiving.

O GOD, my God and Father, Thou hast strangely preserved and rescued me from evil, Thou hast made decrees in heaven for my safety and preservation, and for the glory of Thy own name Thou hast diverted the arrow that was directed against me. What am I, O Lord, and what can I do, or what have I done, that Thou shouldst do this for me? I am, O God, a miserable sinner, and I can do nothing without a mighty grace; and I have done nothing by myself but what I am ashamed of, and yet I have received great mercies, and miracles of providence. I see, O God, I see that Thy goodness is the cause and the measure of all my hopes, and all my good: and upon the confidence and greatness of that goodness, I humbly

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beg of Thy sacred majesty to keep and defend me from all evil by Thy wise providence; to lead me into all good by the conduct of Thy divine spirit; and where I have done amiss, give me pardon; and where I have been mistaken, give me pity; and where I have been injured, give me Thy favour, and a gracious exchange; that I may serve Thee here with diligence and love, and hereafter may rejoice with Thee, and love Thee as I desire to love Thee, and as Thou deservest to be loved, even with all the powers and degrees of passion and essence, to eternal ages, in the inheritance of Jesus, whom I love, for whom I will not refuse to die, in whom I desire to live and die, to whom, with Thee O gracious Father, and the holy Spirit, be all honour and glory, love and obedience, for ever and ever. Amen.

A mother's prayer for her children.

I. Most gracious and eternal God, Father of our Lord Jesus Christ, Father of men and angels, Father of mercies, and God of all comforts; Thou hast promised to be a Father to a thousand generations of them that love and fear Thee; be Thou a God and a Father to me, and the children which Thou hast given me. Enable me, O Lord, to bring them up in the nurture and admonition of the Lord, and in the fear of God, to the praise of Thy holy name. O give me Thy grace and favour, that I may instruct them with diligence and meekness, govern them with prudence and holiness, provide for them useful employments and competent provisions of life and comfort, leading them in the paths of religion and justice, by example and precepts of holiness; never provoking them to wrath, never indulging them in their follies, never conniving at an unworthy action: and that all my children may be Thine, O preserve them in Thy favour, or take them away from hence while they are. If Thou pleasest, let them live to a full age, but secure to them a full measure of piety and holiness, through Jesus Christ our Lord. Amen.

II. To this end give them grace to obey their parents, that doing the duty, they may receive the promise: preserve them from sin and shame, from youthful follies, and youthful crimes. Sanctify them throughout in their bodies, and souls, and spirits; that their thoughts may be pure and holy, not displeasing or misbecoming the eye of Him who is the searcher of hearts: let their words be true, prudent and ingenuous, seasoned with grace, and apt to minister grace unto the hearers; let all their actions in their whole life be such as become the servants of Jesus, holy and useful, that they may not be burdens to the public, or to their family; but pleasing Thee, and doing good to others, they may increase in the love of God, and in favour with men, and may have the portion of the meek and humble in this world, and of the pure and merciful in the world to come, through Jesus Christ our Lord. Amen.

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The widow's prayer.

I.

O ETERNAL God, most gracious Lord and my most merciful Father, Thou art my refuge and my hope, my sanctuary and my rock, my guardian and protector all my days. I have offended Thee and Thou hast smitten me, I have deserved very much evil, and Thou hast corrected me with the gentle visitation of a father's rod: and though Thy hand is heavy and Thy rod presseth me sore by reason of my own weakness and infirmities, yet when I consider how little I suffer in respect of what I have deserved, I cannot but adore Thy goodness, and delight in Thy mercies, and run for help and comfort, support and conduct, to that hand which smites me. O my God, give me patience under Thy afflicting hand; for my impatience I fear hath provoked Thee to anger, and hath doubled my own calamity; and since my duty is my proper cure, and will make Thy hand easy and Thy anger little; give Thy servant a quiet and a resigned, a humble and a meek spirit, that I may not become my own tormentor, and my sin may not be my own punishment.

II.

O MY gracious Lord, do to me what seemeth good in Thy own eyes; I am like clay in the hands of the potter, and what am I that I should repine against the acts of Thy providence and dispensation? Behold, O God, Thy handmaid is but a worm before Thee; shall dust and ashes repine against God? Thou art just and righteous in all Thy ways, and though Thou hast afflicted me sore, yet blessed be Thy holy name, I have not lost my hope, and I can yet pray, and I will trust in Thee though I die; only be Thou pleased to let this Thy heavy hand efform in me the effects of grace, and conform me to the likeness of the holy Jesus my dearest Saviour; that I may so bear the cross that I may never displease Him, nor dishonour the excellent name of a Christian by which I am called.

III.

I AM, O my God, by the means of Thy heavy hand not only under the discipline of a child, but have also obtained a new title to Thy especial providence and protection; for Thou art the patron of the poor, the helper of the friendless, the father of the fatherless, and the defender of the widows; and if these be the effects of Thy anger, and that when Thou smitest us Thy very strokes are healing, and Thy displeasure is medicinal, what shall Thy servant expect will be the effect of Thy pardon and loving kindness? But yet, O my Lord, help me in my duty, and though I have failed in all my relations hitherto by my impatience and murmur, by my

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careless comportment and undutiful behaviour towards Thee; yet now let my sad state of widowhood be a state of holiness and repentance, of devotion and a severe religion. Let me recollect my years in bitterness, and my soul in sorrow for my sins; let me have no affections for the things of this world; but let my hope and all my joy, my desires and my conversation be in heaven, and all my employment and care be how I may enjoy Thee in holy and spiritual unions and adherences.

IV.

O LORD, I know that the way of man is not in himself; it is not in man that walketh to direct his steps: I have often resolved to live innocently, and I have often broken all my holy purposes; and I cannot of myself think one good thought as of myself, but my sufficiency is of Thee; Thou art my strength: O preserve Thy servant in my single state of widowhood, that I may never have any thought of change till the day of my great change shall come: be Thou, O God, a covering of the eyes unto Thy handmaid; let me have no loves but Thine, no affections but for Thy service; and since Thou hast broken in pieces that holy band of conjugal society which Thy holy ordinance did tie between my dear [lord and] husband and Thy handmaid, give me Thy grace dearly to preserve his memory, to retain the impresses and remembrances of that affection, and to entertain no new ones; but wholly employ my time, my estate, and all my powers in [bringing up my children* in the nurture and admonition of the Lord, in making fair and fitting provisions for them, in giving them good example] in bearing the burden of the Lord sweetly, in prayers and fastings, in alms and piety, in reading and meditating, in spiritual and sacramental communions, that when the work of my life is done, I may find pardon and favour and acceptance at the hands of my Lord, and a portion among Thy saints and servants.

* If she have children, insert this within the columns.

If there be children of both sexes, let the following portion be added.

V.

O MY God, now Thy servant hath taken upon me to speak to my Lord, let not my Lord be angry, nor reject the prayer of His servant, interceding and praying for my children, the pledges of my dear [lord and] husband: preserve them, O God, in the strictest duty and services to Thyself: O be Thou their God and Father, let Thy providence be their portion, Thy service their employment, Thy angels their guards; keep them so by Thy preventing and Thy restraining grace that they may not by their own sins provoke Thee to anger and jealousy, and let not the sins of their forefathers be visited upon them in Thy anger and displeasure: Thou lovest to

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shew mercy, and Thou delightest in the affections of Thy loving kindness, and Thou art displeased when our vilenesses constrain Thee to pour down Thy judgments on us. O be pleased to grant that they, living in holy obedience to Thee, may feel a perpetual stream of mercy refreshing and supporting them, and let them not bear another's burden, for Thou art just and merciful, righteous and true, and hast sentenced every one to bear their own iniquity.

VI.

GREAT God of mercy, heal all the breaches of this family, preserve and increase the remaining comforts and advantages of it, support the estate, renew Thy favour to it, and perpetually pour down Thy blessings upon it; for the light of Thy countenance and Thy gracious influence doth preserve and bless, support and nourish, honour and advance, persons, families, and kingdoms. Bless my eldest son; give him an obedient and a loving spirit, a provident and a wise heart, a worthy and a pious comportment, a blessed [and an honourable] posterity: to my younger sons give health and holiness, wisdom and fair fortunes, the love of God and good men: to my daughters give Thy perpetual grace and favour, that they may live in honour and a severe chastity, free from sin and shame, from temptation and a snare, and let their portion be in the blessing, in the love and service of God. Let them live in the favour of God and man, useful to others, an honour to their family, a comfort to all their relatives and friends, and servants to Thy divine majesty.

VII.

PRESERVE me Thy servant from all evil, lead me into all good; change my sorrows into comforts, my infirmity into spiritual strength; take all iniquity from me, and let Thy servant never depart from Thee. I am Thine, O save me; I am Thine, sanctify me and preserve me for ever; that neither life nor death, health nor sickness, prosperity nor adversity, weakness within nor cross accidents without, may ever separate me from the love of God which is in Christ Jesus our Lord.

Amen, blessed Jesus, Amen.

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THE OFFICES OR FORMS OF PRAYER AND DEVOTION

FOR THE

MISERABLE AND AFFLICTED.

AN OFFICE TO BE SAID IN THE DAYS OF

PERSECUTION OF A CHURCH

BY SACRILEGIOUS OR VIOLENT PERSONS.

OUR Father, which art in heaven, &c.

Minister. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Minister. Glory be to the Father, &c.
Answer. As it was in the beginning, &c.

I.

A hymn petitory and complaining.

O GOD, the heathen are come into Thine inheritance; Thy holy temple have they defiled, and made Jerusalem an heap of stones.—The adversaries roar in the midst of the congregations, and set up their banners for tokens.

They have set fire upon Thy holy places, and have defiled the dwelling places of Thy name, even unto the ground.—They have destroyed all the carved work thereof with axes and hammers; yea, they have said in their hearts, Let us make havock of them altogether; thus have they spoiled the houses of God in the land.

O God, how long shall the adversary do this dishonour? how long shall the enemy blaspheme Thy name, for ever?—Why withdrawest Thou Thy hand, even Thy right hand? Pluck it out of Thy bosom,

For they have devoured Jacob, and laid waste his dwelling place. —They have said, Come and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance.

Hold not Thy tongue, O God, keep not still silence; refrain not Thyself, O God.—For they have cast their heads together with one consent, and are confederate against Thee; they have taken crafty counsel against Thy people, and consulted against Thy hidden ones.

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O Lord God of hosts, how long wilt Thou be angry with Thy people that prayeth?—Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink.

Wilt Thou be displeased with us for ever, and wilt Thou stretch out Thy wrath from one generation to another?—Wilt Thou not turn again and quicken us, that Thy people may rejoice in Thee?

Will the Lord absent Himself for ever, and will He be no more entreated? Is His mercy clean gone for ever, and is His promise come utterly to an end for evermore?—Hath God forgotten to be gracious, and will He shut up His loving-kindness in displeasure?

O do Thou bring the wickedness of the ungodly to an end, but guide Thou the just.—Bring down the ungodly and malicious; take away his iniquity, and Thou shalt find none.

Shew Thy marvellous loving-kindness, Thou that art the saviour of them that put their trust in Thee from such as resist Thy right hand.—So will not we go back from Thee; quicken us, and we will call upon Thy name.

Turn us again, O Lord God of hosts; cause Thy face to shine, and we shall be saved.

Glory be to the Father, &c.
As it was in the beginning, &c.

II.

A hymn consolatory, in time of persecution.

The Lord is in His holy temple, the Lord's seat is in heaven;—His eyes consider the poor, and His eyelids try the children of men.

Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance.—For Thou shalt keep Thy people that are in adversity, and shalt bring down the high looks of the proud.

For Thou shalt save them, O Lord, Thou shalt preserve them from this generation for ever;—For the righteous Lord loveth righteousness, His countenance will behold the thing that is just.

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that swelleth against him.—For the Lord will not fail His people, neither will He forsake His inheritance, until righteousness turn again unto judgment, and all such as be true in heart shall follow it.

O how plentiful is Thy goodness which Thou hast laid up for them that fear Thee, and that Thou hast prepared for them that put their trust in Thee, even before the sons of men!—Thou shalt hide them privily by Thine own presence from the provoking of all men, Thou shalt keep them secretly in Thy tabernacle from the strife of tongues.

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Great plagues remain for the ungodly, but whoso putteth his trust in the Lord, mercy embraceth him on every side.—He calleth upon the Lord, and the Lord heareth him, yea, and saveth him out of all his troubles.

He delivers their souls from death, and feedeth them in the days of famine;—They shall not be confounded in the perilous time, and in the days of dearth they shall have enough.

The Lord ordereth a good man's going, and maketh his way acceptable to Himself.—Though he fall, he shall not be cast away, for the Lord upholdeth him with His hand.

Thou, Lord, shalt save both man and beast; how excellent is Thy mercy, O God! and the children of men shall put their trust under the shadow of Thy wings.

O taste and see how gracious the Lord is; blessed is the man that trusteth in Him.—The eyes of the Lord are over the righteous, and His ears are open unto their prayers.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.—O love the Lord, all ye His saints; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

The salvation of the righteous cometh of the Lord, which is also their strength in the time of trouble.—And the Lord shall stand by them, and save them; He shall deliver them from the ungodly, and shall save them, because they put their trust in Him.

Glory be to the Father, &c.
As it was in the beginning, &c.

The following hymns may be said in the public or private calamities of a church, of a family, of a single person; under persecution or oppression, false imprisonment, unjust and vexatious law-suits, &c.

III.

My soul waiteth still upon God, for of Him cometh my salvation; He verily is my strength and my salvation, so that I shall not greatly fall.—Thou also shalt light my candle; the Lord my God shall make my darkness to be light.

Thou hast given a token for such as fear Thee, that they may triumph because of the truth.—Therefore were Thy beloved delivered; help me with Thy right hand, and hear me.

O praise the Lord which dwelleth in Sion; shew the people of His doings.—For when He maketh inquisition for blood, He remembereth and forgetteth not the complaint of the poor.

For the poor shall not always be forgotten; the patient abiding of the meek shall not perish for ever.—He hath not despised nor ab-

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horred the low estate of the poor; He hath not hid His face from him, but when he called unto Him He heard him.

Wherefore should the wicked blaspheme God, while he doth say in his heart, Tush, thou God carest not for it?—Surely Thou hast seen it; for Thou beholdest ungodliness and wrong, that Thou mayest take the matter into Thine hand: the poor committeth himself unto Thee, for Thou art the helper of the friendless.

Lord, Thou hast heard the desire of the poor; Thou preparest their heart, and Thine ear hearkeneth thereto,—To help the fatherless and poor to their right, that the man of the earth be no more exalted against them.

O cast thy burden upon the Lord, and He shall nourish thee, and shall not suffer the righteous to fall for ever.—Hold thee still in the Lord, and abide patiently upon Him; but grieve not thyself at him whose way doth prosper, against the man that doth after evil counsels.

For wicked doers shall be rooted out; but they that wait upon the Lord, they shall inherit the earth.—For yet a little while, and the wicked shall not be; yea, Thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.—So that a man shall say, Verily there is a reward for the righteous, doubtless there is a God that judgeth the earth.

Glory be to the Father, &c.
As it was in the beginning, &c.

IV.

A hymn consolatory and petitory for the church and clergy, in times of persecution.

Blessed are they that dwell in Thy house, they will be always praising Thee.—Blessed is the man whose strength is in Thee, in whose heart are Thy ways.

Blessed is the people, O Lord, that can rejoice in Thee; they shall walk in the light of Thy countenance.—For the Lord is a sun and shield; the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly.

Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are towards us: they cannot be reckoned up in order to Thee; if I would declare and speak of them, they are more than can be numbered.—Many shall see it and fear, and put their trust in the Lord.

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The wicked watcheth the righteous, and seeketh occasion to slay him; but the Lord will not leave him in his hand, nor condemn him when he is judged.

The righteous shall rejoice in the Lord, and put his trust in Him; and all they that are true of heart shall be glad.—Keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last.

They that sow in tears, shall reap in joy.—He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.—The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all Thy life long, and peace upon Israel.

For God will save Sion, and build the cities of Judah, that men may dwell there, and have it in possession; the posterity also of His servants shall inherit it, and they that love His name shall dwell therein.—Arise, O Lord, into Thy resting place, Thou and the ark of Thy strength.

Thou hast brought a vine out of Egypt, Thou hast cast out the heathen and planted it.—Thou madest room for it, and when it had taken root it filled the land: the hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar trees.

Why hast Thou then broken down her hedge, that all that go by pluck off her grapes?—The wild boar out of the wood doth root it up, and the wild beasts of the field devour it.

Turn Thee again, Thou God of hosts, behold and visit this vine, and the place of Thy vineyard that Thy right hand hath planted, and the branch that Thou madest so strong for Thyself.

Turn us again, O God; shew the light of Thy countenance, and we shall be whole.—Let Thy priests be clothed with righteousness, let Thy saints sing with joyfulness.

So we Thy people and sheep of Thy pasture will give Thee thanks for ever; we will shew forth Thy praise from generation to generation.

Glory be to the Father, &c.
As it was in the beginning, &c.

If there be occasion, add psalm lxxxix. *and* xxi. *and* lxi.

Then for the lesson, read

Judges ii. or iii.	or	Daniel ix.
1 Samuel xxxi.		Matthew xix. verse 16,
Ezra ix.		to the end of Matt. xx.
Nehemiah ix.		Matthew xxi.

If there be famine or dearth, or drought, read Jeremiah xiv.

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If two lessons be read at one meeting, then let one of the former hymns be read between the two lessons; and omitted before.

If but one lesson be read, or after the second lesson if there be two, say this psalm.

PLEAD Thou my cause, O Lord, with them that strive with me: for they have laid their net to destroy me without a cause; yea, even without a cause have they made a pit for my soul.

Let not them that are mine enemies wrongfully rejoice over me, neither let them wink with the eye that hate me without a cause.

For they speak not peace, but they devise deceitful matters against them that are quiet in the land.—They rewarded me evil for good, to the great discomfort of my soul.

Stir up Thyself, and awake to my judgment, even unto my cause, my God and my Lord.—Judge me, O Lord my God, according to my righteousness, and let them not rejoice over me.

And my soul shall be joyful in the Lord, it shall rejoice in His salvation.—All my bones shall say, Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, yea, the poor and needy from him that spoileth him?

Let them shout for joy and be glad that favour my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of His servants.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass; for the Lord shall laugh at him, for He seeth that his day is coming.

Glory be to the Father, &c.
As it was in the beginning, &c.

Minister. The Lord be with you.
Answer. And with thy spirit.

LET US PRAY.

OUR Father which art in heaven, &c.

The collect.

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made, and lovest not that a sinner should die; before Thee and before Thy angels there is joy in heaven at the conversion of a sinner; Thou hast promised pardon to the penitent, and salvation to them

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that persevere: O grant that we may never presume on Thy mercy, or despise the riches of Thy goodness, but that Thy forbearance and long-suffering may lead us to repentance: create and make in us new and contrite hearts, that we truly mourning for our sins and forsaking them, condemning ourselves and justifying Thee, crucifying the old man and becoming new creatures, may obtain of Thee mercy and remission, that though we are now worthily punished for our sins, by the comfort of Thy grace we may be mercifully relieved, through Jesus Christ our Lord. *Amen.*

The prayer for the church.

I.

O ETERNAL God, Thou preserver of men, and the great lover of souls, have pity and compassion upon thine afflicted handmaid, the church of [England.] Thou hast humbled us for our pride, and chastised us for our want of discipline; O forgive us all our sins, by which Thou hast been provoked to anger and to jealousy, to despise our sorrows, and to arm Thyself against us.

II.

BLESSED God, smite us not with a final and exterminating judgment; call not the watchmen off from their guards, nor the angels from their charges; let us not die by a famine of Thy word and sacraments: if Thou smitest us with the rod of a man, Thou canst sanctify every stroke unto us, and canst bring good out of the evil, and delightest to do so; but nothing can bring us recompense if Thou hatest us, and sufferest the souls of Thy people to perish.

III.

UNITE our hearts and tongues, take away the spirit of error and division from amongst us, and so order all the accidents of Thy providence, that religion may increase, and our devotion may be great and popular, and truth may be encouraged and promoted, and Thy name glorified, and Thy servants comforted and instructed; that Thy holy spirit may rule, and all interests may stoop and obey, publish and advance the honour of our Lord Jesus. *Amen.*

For the superior clergy.

O MOST blessed Saviour Jesus, King of heaven and earth, the head and prince of the catholic church, who hast appointed Thy servants ministers and stewards in the house of Thy Father, to give bread to the hungry, and drink to them that thirst after the water of life, flowing from the fountains of our Saviour: continue and bless, sanctify and adorn with Thy gifts and graces, all the spiritual guides and governors which Thou hast appointed over us; that they may continue in Thy service to comfort the afflicted, to instruct the igno-

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rant, to confirm the strong, to defend and promote Thy truth, to intercede for Thy servants, to open the kingdom of heaven to all believers, and to shut up the disobedient and rebellious in everlasting prisons, by the keys of the kingdom, by Thy word and sacraments, by Thy power and by Thy spirit. Remove not the candlestick from us, neither do Thou quench the light of Israel; but let Thy servants [our bishops and priests] be like burning and shining lights in the temple of God; by a continual, never failing, never broken succession, offering up the daily sacrifice; rejoicing in the plenty of peace and the employments of Thy house, in holy offices, and a daily ministration; that Thou being for ever pleased, and for ever glorified, we may be Thy peculiar people, a chosen generation, a royal priesthood, clothed with righteousness, and singing with joyfulness eternal halleluiahs to the honour of God, through Jesus Christ our Lord. *Amen.*

For priests and the inferior clergy.

Most blessed and eternal Jesu, who art a priest for ever after the order of Melchisedec, and hast separated Thy servants to minister to Thee in holy offices, and to convey holy things unto the people; give unto all Thy servants, the ministers of Thy word and sacraments, the spirit of prudence and knowledge, of faith and charity, of watchfulness and holy zeal; that they, as good helps in government, may declare Thy will faithfully to their congregations, and administer the sacraments purely and devoutly, and by their holy life become an example to Thy little flock, that so they with cheerfulness and joy may render an account of their charge, and may by Thy mercy obtain the blessing of Thy priesthood, and the glories of Thy kingdom, O most blessed and eternal Saviour, who livest and reignest with the Father and the holy Spirit, eternal God, world without end. *Amen.*

The grace of our Lord Jesus Christ, &c.

To this office may be added the confession of sins taken out of S. Ephraim the Syrian (in the 'Evening prayer for a family') and said immediately before the collect.

Or else,

Immediately before the blessing (as opportunity shall require or permit) may be said the Litany described at the end of these devotions.

Any of these prayers or psalms may upon any occasion, ordinary or extraordinary, be used in any of the other offices.

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In time of war, to the foregoing offices may be added these following prayers, taken out of a special office published by the authority of queen Elizabeth, 1597.

A prayer for an army or navy in time of war.

O ALMIGHTY Lord God of hosts, the prince of peace, and the everlasting counsellor, we humbly beseech Thee so to conduct, encourage and defend our [armies and fleets] with Thy mighty arm, and Thy wise providence, that what they shall attempt or take in hand for defence of this [church and state] may be prosperous and blessed. Direct and lead them all in safety, strengthen their governors and leaders with sound counsel and wise conduct, the officers and soldiers with ready obedience and valiant resolution: bless their conflicts with signal victories; give them blessed opportunities of effecting the purposes of peace and justice with the least bloodshed. Preserve them from contagious diseases, from the violence of sword and sickness, from evil accidents or crafty designs, from treachery or surprise, from carelessness of their duty, and from all irreligion, from confusion or fear, from mutiny and disorder. Give them an happy and an honourable return, that we being defended from our enemies, Thy servant [our sovereign or supreme] may rejoice in Thy mercies, and Thy church may give Thee thanks in the days of peace, and all Thy people may worship Thee in a holy religion, giving Thee praise, and honour, and glory, for ever in eternal ages, through Jesus Christ our Lord. *Amen.*

Or this.

I.

O MOST mighty Lord God, who reignest over all the kingdoms of men, Thou hast power in Thy hand to cast down and to raise up, to save Thy servants and to rebuke their enemies, and in all ages hast given victory to Thy people, effecting by small numbers what man cannot do by the multitude of an host: Let Thy ears be now open unto our prayers, and Thy merciful eyes upon our trouble and our danger. O Lord, do Thou judge our cause in righteousness and mercy; prosper our arms, and defend our armies; establish us in the rights Thou hast given us, in our lands and in our goods, in our government and in our laws, in our religion, and in all the holy orders which Thou hast appointed to minister to all who shall be heirs of salvation.

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II.

NEVER let ambition or cruelty, thirst of empire or thirst of blood, the greediness of spoil, or the pleasures of a victory, make us either to love war, or to neglect all the just ways of peace; and grant unto the army such piety and prudence, such happy circumstances and blessed events, that none of them may do any act misbecoming christians, disciples and servants of the Prince of peace. Do Thou, O God, bless them in all their just actions and necessary defences, that they may neither do wrong, nor suffer any. Let not our enemies have their unjust desires, nor their mischievous imaginations prosper, lest we become a scorn and derision to our oppressors. The race is not to the swift, nor the battle to the strong, and a horse is counted but a vain thing to save a man; but our trust is in the name of the Lord our God: He is our strength and our defence: for it is Thou, O Lord, who canst indifferently save with many or with few.

III.

WHEREFORE from Thy holy sanctuary open Thine eyes and behold, stretch forth Thy hand and help, defend and save our armies and navies, O Thou God of power, from all evil of man, and all evil of chance. Cover their heads in the day of battle and danger; send Thy fear before Thy servants, that our enemies may flee before them: let Thy faith make them valiant in fight, and put to flight the armies of [aliens, rebels, &c.] and by this shall Thy servants know Thou favourest us, in that our enemy doth not triumph over[a] us, and shall always confess, to the praise of Thy name, that it was Thou, Lord, the shield of our hope, and the sword of our glory, who hast done great things for us; and evermore say, Praised be the Lord that hath pleasure in the prosperity of His servants. Hear us, O Lord, for the glory of Thy name, for Thy loving mercy, and for Thy truth's sake, through Jesus Christ our Lord. *Amen.*

[a] ['against' A.]

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AN OFFICE FOR PRISONERS.

The foregoing ordinary offices are fitted for all mankind in general, and so may be also used by these in their prisons: to which they may add what is fit for them in the following devotions; and upon solemn occasion, or upon special necessity or devotion, they may entirely and distinctly use the following prayers and psalms, &c.

IN the name of our blessed Lord and Saviour Jesus.

Our Father, which art in heaven, &c.

Versicle. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

The psalm.

I WILL cry unto God with my voice; even unto God will I cry with my voice, and He shall hearken unto me.

In the day of my trouble I sought the Lord: in the night my sore ceased not; my soul refused to be comforted.—When I am in heaviness I will think upon God, when my heart is vexed I will complain.

O remember how short my time is: wherefore hast Thou made all men for nought?—I go hence like the shadow that departeth, and am driven away as the grasshopper; but the Lord shall endure for ever, He hath also prepared His seat for judgment.

For He shall judge the world in righteousness, and minister true judgment unto His people.—The Lord also will be a defence for the oppressed, even a refuge in due time of trouble.

And they that know Thy name will put their trust in Thee, for Thou, Lord, hast never failed them that seek Thee.—Deliver me, O Lord, from the evil man, preserve me from the violent man.

I know that the Lord will maintain the cause of the afflicted, and the right of the poor.—Surely the righteous shall give thanks unto Thy name, the upright shall dwell in Thy presence.

O let the sorrowful sighing of the prisoners come before Thee; according to the greatness of Thy power preserve Thou those that are appointed to die.

The humble shall consider this and be glad; seek ye after God, and your soul shall live.—For the Lord heareth the poor, and despiseth not His prisoners.

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Who is like unto the Lord our God who dwelleth on high, who humbleth Himself to behold the things that are in heaven and earth?—He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill.

Blessed be the name of the Lord from this time forth for evermore.—For He satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron,—He bringeth them out of darkness and the shadow of death, and breaketh their bands in sunder.

O that men would praise the Lord for His goodness, and declare the wonders that He doth for the children of men.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or this,

In Thee, O Lord, have I put my trust: let me never be put to confusion; but rid me and deliver me in Thy righteousness, incline Thine ear unto me and save me.—Be Thou my strong-hold whereunto I may always resort: Thou hast promised to help me, for Thou art my house of defence and my castle.

As for the children of men they are but vanity; the children of men are deceitful, upon the weights they are altogether lighter than vanity itself.—O trust not in wrong and robbery, give not yourselves unto vanity; if riches increase set not your heart upon them.

Up Lord, why sleepest Thou? awake and be not absent from us for ever.—Wherefore hidest Thou Thy face, and forgettest our misery and trouble?—For our soul is brought low even unto the dust, our belly cleaveth unto the ground.

O cast Thy burden upon the Lord, and He shall nourish thee, and shall not suffer the righteous to fall for ever.—For this God is our God for ever, He shall be our guide unto death.

There the wicked cease from troubling, and there the weary be at rest.—There the prisoners rest together, they hear not the voice of the oppressor; the small and great are there, and the servant is free from his master.

Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God;—Which helpeth them to right that suffer wrong, which feedeth the hungry.

The Lord looseth men out of prison, the Lord giveth sight to the blind, He helpeth them that fall: the Lord careth for the righteous.

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—Praise the Lord, O my soul; while I live will I praise the Lord; yea, as long as I have any being I will sing praises unto my God.

Glory be to the Father, &c.
As it was in the beginning, &c.

The lesson; read,

Genesis xxxix.		Jerem. xxxvii.
Genesis xl.		Jerem. lii.
Isaiah xlii.	or	Matthew xxv.
——li.		Acts v.
Jerem. xxxii.		Acts xvi.

Let these be read at several times; and if the office be said in private, let him that reads and is interested, meditate awhile: after which, let him humbly kneel down and pray.

I.

The prayer for all prisoners.

O ALMIGHTY God, the merciful Father of all that put their trust in Thee, look down from the beauteous throne of Thy glory with much mercy and compassion upon us Thy servants, who are children of misery, full of sin and full of calamity, whose only hope is in the mercies and loving-kindness of the Lord. O do Thou pardon all our trespasses and debts by which we are in arrears to Thee; put them upon the accounts of the cross; for our blessed and most gracious Lord hath paid our price to redeem us from the eternal prisons: and be Thou pleased to enrich us with Thy holy spirit; that we may be strong in faith, abounding in hope, established in a holy patience, and rich in charity; expecting with meekness and submission when the times of refreshment shall come from the presence of the Lord, our blessed Saviour and Redeemer Jesus. *Amen.*

II.

For prisoners of debt.

ENABLE us, O God, Thou treasure of all goodness, and all plenty, and all justice, to do our duty to those to whom we are obliged; let not their kindness to us be injurious to them, nor our poverty become their calamity, but do Thou enable us by the miracles of Thy mercy to do what we are bound to do; or incline our creditors to accept what we can, and make us willing to do according to the utmost of our power; and do Thou make it up in the blessings of plenty and

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mercy what is diminished to them by our poverty and infelicity. Restore us, O God, to the light of Thy countenance, to the sense of Thy mercies and refreshments; sanctify our present condition; make us humble and obedient, quiet and peaceable, temperate and patient: let not our calamities exasperate our spirit, nor the present affliction make us to seek for comfort in the creature, much less in vice and the stupors of drunkenness, in profane noises and evil company. O let our hopes be in Thee, and our joy in Thee only, and in Thy service, through Jesus Christ our Lord. *Amen.*

III.

For prisoners of crime.

O ETERNAL and most holy Saviour Jesus, who wert brighter than an angel, purer than the morning star, and yet wert pleased for our redemption to take upon Thee our guilt, that suffering our punishment Thou mightest rescue us from an intolerable state of evil: Thou didst for our sakes suffer Thyself to be imprisoned in the house of the high-priest, and have Thy holy hands bound with cords, that Thou mightest procure to us the liberty of the sons of God; O look upon us with a gracious eye. Thou didst suffer and yet wert innocent; we suffer less than we have deserved, and hope in Thy goodness that we never shall suffer so much. O hear our cries from the bottom of our prisons, from the depths of our sorrows; let this affliction be Thy discipline to work contrition and repentance in our hearts. Thou art just, O God, in all that we suffer, and Thou art to be glorified; and shame and confusion of face belongs unto us as it is this day: but never let us suffer the confusion of a sad eternity: accept our sorrow and repentance, our suffering and our shame; that in the blood of the Lamb and the tears of repentance our sins being washed, our souls may be presented pure and spotless before the throne of grace, through Jesus Christ our Lord. *Amen.*

IV.

If the prisoners be condemned to death, then add this prayer.

O MOST merciful Saviour, who didst glorify Thy mercy by giving pardon and promising paradise to the repenting thief; Thy mercies have no limit, and Thy loving-kindness cannot be measured; O hear the cries and deepest groanings of miserable perishing sinners, who cannot look up with any hope, but only because Thy glorious mercy is greater than can be understood, and by Thy own measures Thou doest good to the miserable and calamitous. Thou didst add fifteen years to the days of Hezekiah upon his prayer; but he was righteous. Thou didst lift up the head of Manasses from the dungeon, and gavest pardon to him when he cried mightily; but he was a timely

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penitent. O give mercy to Thy enemies, that fain would be reconciled to Thee; to the impenitent, that fain would be admitted to repentance; to miserable and undone persons, who desire that the infiniteness of Thy mercy should be glorified upon those whom nothing can relieve but what is infinite as Thyself. O give pardon to Thy servants, give patience, a conformity to Thy will, and a dereliction of their own; let Thy blessed angels stand in circuit round about and rescue this miserable company [man, woman, &c.] from all the violence and fraud of the spirits of darkness, from the weakness of human nature, from the curse and power of evil habits, and from eternal damnation, through the mercies of God, and the grace of our Lord and Saviour Jesus Christ. *Amen.*

For prisoners under oppression by false accusation, by unjust war, for a good conscience, or unreasonable dealings of men, by vexatious law-suits, and violent, injurious bargains.

I.

O ALMIGHTY God, most merciful, most gracious Father, who hast glorified Thy eternal Son, and exalted Him to be 'a covenant for the people, a light of the gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house[b]:' Thou standest at the right hand of the poor to save his soul from unrighteous judges; Thou art a defence for the oppressed, and a refuge in due time, in the time of trouble: O look upon Thy servants who suffer wrong from the violent and unjust usages of our oppressors: if it be Thy will, speedily rescue us from our calamity; we submit to Thy will and pleasure, and adore Thy providence and Thy wisdom in every dispensation; but we beg of thee, together with the suffering, give us patience and a way for us to escape; and sanctify both Thy justice in our suffering, and Thy mercy in our delivery. Do Thou judge our cause, O Lord, defend our persons, give good unto our persecutors and not evil, give them a love of justice and repentance, pardon and holiness; send peace, O Lord, in all our days and in all our dwellings; let there be no leading into captivity, no complaining in the houses of bondage; and let not our portion be with persecutors, but with the poor and the persecuted, with the harmless and the innocent, with them that do good, and suffer evil for Jesus Christ his sake, our Lord and only Saviour. *Amen.*

II.

O GOD of mercy, extend Thy loving-kindness to all Thy servants who are under the same or any other great affliction: deliver them, O God, from all evil, from their own weakness and their enemies' power; bless them with Thy providence, sanctify them by Thy grace,

[b] [Jer. xlii.]

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pardon them by Thy mercy, defend them with Thy power, conduct them by Thy spirit, enrich them with Thy wisdom, and bring them to all holy and useful comforts in this world, and to never ceasing glories in the world to come, through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the communication of the holy Spirit of God, be with us and with all our relatives, and with all the servants of God for ever and ever. *Amen.*

AN OFFICE OR FORM OF PRAYER FOR SAILORS OR MARINERS.

Our Father which art in heaven, &c.

Versicle. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

The psalm.

Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God;—Which made heaven and earth, the sea and all that therein is, which feedeth the hungry.

The Lord is great, and cannot worthily be praised; He is more to be feared than all gods.—His dominion is from one sea to the other, and from the flood unto the world's end.

Whither then shall I go from Thy spirit, or whither shall I go from Thy presence?—If I climb up into heaven Thou art there; if I go down to hell Thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea,—Even there also shall Thy hand lead me, and Thy right hand shall hold me.

They that go down to the sea in ships, and do business in great waters;—These men see the works of the Lord, and His wonders in the deep; for He commandeth and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.—They reel to and fro, and stagger like a drunken man, and are at their wits' end.

Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses;—He maketh the storm a calm, so that the waves thereof are still.

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Then are they glad because they be at quiet; so He bringeth them unto the desired haven.—O that men would therefore praise the Lord for His goodness, and for His wonderful works to the sons of men!

O Lord God of hosts, who is like unto Thee? Thy truth, most mighty Lord, is on every side. Thou rulest the raging of the sea, Thou stillest the waves thereof when they arise.

Thou shalt shew us wonderful things in Thy righteousness, O God of our salvation; Thou that art the hope of all the ends of the earth, and of them in the broad sea.—They also that dwell in the uttermost parts of the earth shall be afraid at Thy tokens, Thou that makest the out-goings of the morning and evening to praise Thee.

The Lord hath said, I will bring My people again as I did from Basan; Mine own will I bring again, as I did sometime from the deep of the sea.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or this; to be said especially in a storm or danger of shipwreck.

The Lord is King; ever since the world began hath Thy seat been prepared, Thou art from everlasting.—The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves; the waves of the sea are mighty, and rage horribly: but the Lord that dwelleth on high is mightier.

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old.

Art not Thou he which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Thou art the God that doeth wonders, and hast declared Thy power among the people.—Thou hast mightily delivered Thy people, even the sons of Jacob and Joseph.

The waters saw Thee, O God, the waters saw Thee, and were afraid; the depths also were troubled.—The clouds poured out waters, the air thundered, and Thine arrows went abroad.

The voice of Thy thunder was heard round about, the lightnings shone upon the ground; the earth was moved and shook withal.—Thy way is in the sea, and Thy paths in the great waters; and Thy footsteps are not known.

Therefore I will cry unto God with my voice, even unto God will I cry with my voice; and He shall hearken unto me.—Hear me, O God, in the multitude of Thy mercy, even in the truth of Thy salvation.

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Take me out of the mire that I sink not; O let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood drown me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

Hear me, O Lord, for Thy loving kindness is comfortable; turn Thee unto me according to the multitude of Thy mercies.—Who is like unto Thee, O Lord, amongst the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders?

O hide not Thy face from Thy servants; for we are in trouble: O haste and hear us.—Our souls are full of trouble, and our life draweth nigh unto the grave.

O Thou that hearest prayer, unto Thee shall all flesh come;—O let our prayer enter into Thy presence, incline Thine ear unto our calling.

Glory be to the Father, &c.
As it was in the beginning, &c.

If there be time and opportunity to read any portions of scripture suitable to the necessity, then read,

If they be pursued by pirates,

Exodus xiv. from verse 21, to the 20 verse of the xv. chapter.

If they be in danger of shipwreck, read,

Jonah i. or Jonah ii. or Acts xxvii.

At other times, read,

Matthew viii., or Matthew xiv., or, Mark iv. or Luke viii.

The prayer.

I.

O ALMIGHTY God, and Father of heaven and earth, who settest a bound to the sea, and restrainest his waves by a heap of sand, by mountains and by rocks, by Thy word and by Thy spirit, saying, Hither shall thy proud waves pass and no further: Look upon us Thy servants, whose lives are in our hands, and we dwell in the shadows of death night and day; we know, O Lord, and confess the floods and waves of passion do frequently over-run us, and we are drowned in the storms and overwhelmed with iniquity. Our [oaths, blasphemies, impieties, irreligious actions] are louder than the fiercest winds, and call aloud upon Thee for vengeance; and

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many of us in our greatest danger provoke Thee with the greatest unreasonableness and violence of impiety. But, O God, our God, be gracious unto Thy people, who accuse ourselves, and confess our guilt, and acknowledge Thy justice, and beg Thy goodness, and pray to Thee for safety and defence, for deliverance and for pardon, for Thy conduct and Thy blessing. Keep us, O God, from storms and quicksands, from pirates and rocks, from error and impieties, from all evil contingencies and all evil actions; let our voyage be safe to our persons and to our goods; let it be blessed by Thy providence and Thy holy spirit, that we may return with comfort and with advantages of trade [or success], and Thy servants may glorify Thee in the land of the living, in the church of the first-born, the congregation of Thy redeemed ones, through Jesus Christ our Lord. *Amen.*

II.

In a storm, or danger of pirates or shipwreck.

O ETERNAL and most holy Saviour Jesus, who in the days of Thy flesh and Thy infirmity didst command the winds and rebuke the seas, and they obeyed Thee; and Thou art now exalted far above all principalities and powers, above all heavens and all angels, and art the king of the world, and the great prince of the whole creation; and Thou hast commanded us to come boldly to the throne of grace, and hast promised we should find help in time of need; look down upon Thy servants, who in the abyss of the seas, and the abyss of our trouble, invocate the abyss of Thy mercies; speak peace unto our consciences, and command our enemies to be in peace with us, or to have no power against us; rebuke the winds [restrain the violent and injurious]: Thou art our refuge, be Thou therefore our defence and our security, and rescue us from the present danger: we know, O God, that the devil is a great prince, and rules in the air, and in the hearts of the children of disobedience; but Thou art the king and Lord over him and all princes of the world; Thou art the prince of spirits, and restrainest the spirits of princes; let not the enemy of mankind execute his cruel envy against us, nor any of the elements, or any of his instruments be able to do us any violence.

III.

O REFUSE not to hear the prayers, and to consider the cries, and to behold and pity the need of them that call upon Thee, that put their trust in Thee, that have laid up all their hopes in Thee, and Thy infinite and eternal goodness. We have no strengths of our own, but Thou art our confidence; be Thou also our portion and our guide, our defence and our shield, a star in the night and a covering by day. Strengthen our faith, O God, and increase our hope; that in

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the greatest danger we may against hope believe in hope, and with faith and love expect the salvation of the Lord, and may find Thy goodness rescuing us from this present fear, and defending us in all our difficulties, and sanctifying every accident, and sweetening every event of providence, and consigning us by these blessings to a final delivery from all our sins, and from the evils which our sins deserve; to the glory of God, to the salvation of our souls in Thy day, in Thy glorious day, O eternal and most holy Saviour and Redeemer Jesus. *Amen.*

The grace of our Lord Jesus Christ, &c.

A form of prayer and blessing to be used over him that in the beginning of a journey, by land or sea, begs the prayers of the minister of the church.

The prayer.

O ALMIGHTY God, most gracious and most merciful, who art a God afar off as well as nigh at hand, and hast sent Thy ministering angels to minister good to them that shall be heirs of salvation; be Thou pleased to send Thy holy angel before this Thy servant N. to defend him from the heat of the day and the cold of the night, from the arrow that flies at noon and the evil spirits that walk in darkness, from errors and falls, from precipices and fracture of bones, from [pirates and] robbers, from evil intentions and evil accidents, from violent weather and violent fears, from all impressions of evil men and evil spirts; let his journey be safe and useful to Thy servant, comfortable to his relatives, holiness to the Lord, and glory to Thy name, through Jesus Christ our Lord.

The blessing.

THE Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; He keep thee from all evil by the custody of angels, and lead thee into all good by the conduct of His good spirit. *Amen.*

Let the providence and love of God be thy defence and thy security; His grace be thy portion, His service thy employment; He go in and out before thee, and keep thee in all thy ways, and lead thee in all His.

He bring thee back again in peace and safety, and prosper all thy innocent and holy purposes; and when the few and evil days of thy pilgrimage are ended, He of His infinite mercy bring thee to the regions of holiness and eternal peace, through Jesus Christ our Lord. *Amen.*

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I.

A prayer to be used in behalf of fools or changelings.

O ETERNAL and most blessed Saviour Jesus, who art the wisdom of the Father, and art made unto us wisdom, righteousness, sanctification, and redemption, have pity upon the miserable people to whom Thou hast given life and no understanding. Thou didst create us of nothing, and gavest us being when we were not, and createdst in us capacity of blessings when we had none, and gavest us many when we did not understand them; Thou bringest infants from the womb, and from the state of nature to the state of grace, and from their mother's breasts Thou dost often convey them to the bosom of Jesus, and yet they do nothing, but Thou art glorified in Thy free gift. O be gracious to all natural fools and innocents, for Thou hatest nothing which Thou hast made, and lovest every soul which Thou hast redeemed; we that have reason can deserve heaven no more than these can; but these do not deserve hell so much as we have done. Impute not to them their follies that are unavoidable, nor the sins which they discern not, nor the evils which they cannot understand; keep them from all evil and sad mischances, and make supply of their want of the defences of reason by the special guard of angels; and let Thy obedience and Thy sufferings be accepted, and Thy intercession prevail for them: that since they cannot glorify Thee by a free obedience, Thou mayest be glorified by Thy free mercies to them; and for their destitution of good in this world, let them receive eternal blessings in the world to come, through Thy mercies, O eternal and most blessed Saviour Jesus. *Amen.*

II.

A prayer for madmen.

ALMIGHTY God, whose wisdom is infinite, whose mercy is eternal, whose tranquillity is essential, and whose goodness hath no shore; in judgment remember mercy, and do Thou delight to magnify Thy mercy upon them who need it, but cannot ask it; who are in misery, but feel it not; who do actions without choice, or[c] choose without discretion and sober understanding. Pity the evil they suffer, and pardon the evils that they have done, and impute not unto them the evils which they rather bear than act; and let not their entry into this calamity be an exclusion from their future pardon; but let this sad calamity and judgment which they bear, be united to the sufferings of our Lord, and be sanctified by His intercession, and become

[c] ['and' A.]

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an instrument of their peace. Lord, restore them to their health and understanding, take from them all violent passions, and remove all evil objects far from their eyes and ears: create a clean heart, and renew a right spirit in them: give them sober thoughts and meek spirits, contempt of the world, and love of holy things; suffer them not to do violence to any man, and let no man do violence to them: let them be safe under the conduct of Thy providence, and the public laws, and be innocent under the conduct of Thy holy spirit; that when Thou shalt return and speak peace to Thy people, they may rejoice in Thy mercies and salvation. Thou didst, O God, shew mercy to Nebuchadnezzar, and gavest to him the heart of a man, after he had sinned, and fallen into the lot of beasts and wildness; and Thy hand is not shortened, that Thou canst not help; but let Thy mercies and loving-kindness return upon Thy servants as at first, that Thou mayest rejoice in Thy mercies and salvation, because Thou hast pleasure in the prosperity of Thy servants. Grant this, almighty God and Father, for Jesus Christ his sake, our Lord and dearest Saviour. *Amen.*

III.

A prayer in behalf of heretics, and seduced persons.

O MOST blessed, most gracious Saviour Jesus, who art the way, and the truth, and the life, Thou that art a light to them that sit in darkness, the light that lighteneth every man that cometh into the world; preserve Thy church in peace and truth, in love and holiness, to Thy second coming: reduce every misbeliever to the fold of Thy church; instruct every ignorant person in the ways of godly wisdom; subdue the pride of man, and bring every understanding to the obedience of Thy sacred law. Let no man's vanity or ignorance divide the church; let not any holy truth be sullied with the mixture of impure and heretical doctrines, nor evil principles disorder the beauties of religion and godly living, nor any doctrines of men be taught as the commandment of God; but grant that the truth of God may be publicly maintained, constantly taught, humbly believed, zealously practised by all men in their several stations; that in the church of God there be no contention but in giving honour to each other, and glory to God, in all the ways of faith and charity, through Jesus Christ our Lord. *Amen.*

IV.

BLESS the ministry of Thy holy word in its ordinary dispensation; grant it may prevail mightily for the convincing of them that have no faith, for the reproving of the errors of them whose faith is not pure, for the confirming them who are weak in faith, for the perfecting them who are novices in faith; open the hearts of all gainsayers, take from them all their prejudices and all their passions, their secular interests and confident opinions, that they may humbly and

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meekly attend to the voice of God in the mouths of Thy servants, in the pages of scripture, in the doctrines of the Spirit; that they may do nothing against the truth, but for the truth; that they may not quench the Spirit, nor despise prophesying, nor shut their eyes against the light, and their hearts against the love of God: but grant that in all things being obedient to the heavenly calling, they may receive the blessings of truth and peace in this world and in the world to come, exalting the kingdom and partaking the glories of our blessed Lord and Saviour Jesus Christ. *Amen.*

These three last prayers are to be used upon any of the great festivals of the year; especially Easter-day, Ascension-day, Whit-sunday, and upon eight days after these festivals; or upon Good Friday.

PRAYERS AND PSALMS

TO BE USED BY THE MINISTER AND CURATE OF SOULS

AT THE

VISITATION OF THE SICK.

In the name of our blessed Lord and Saviour Jesus.

Our Father which art in heaven, &c.

Minister. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

Then recite this psalm.

Rebuke me not, O Lord, in Thine anger; neither correct me in Thy heavy displeasure.—Have mercy upon me, O Lord, for I am weak; O Lord heal me, for my bones are vexed.

My soul is also sore troubled; but, Lord, how long wilt Thou punish me?—Turn Thee, O Lord, and deliver my soul, O save me for Thy mercies' sake.

For in death no man remembereth Thee; and who will give Thee thanks in the pit?—Shall the dust give thanks unto Thee? or shall men declare Thy truth in the grave, in the land where all things are forgotten?

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My time is in Thy hand, O let me not be confounded; shew Thy servant the light of Thy countenance, and save me for Thy mercies' sake.

My life is waxen weak with sorrow, and my years are consumed in mourning; mine eye is consumed with very heaviness, and my strength faileth me because of mine iniquity.—For Thine arrows stick fast in me, and Thy hand presseth me sore.

There is no health in my flesh because of Thy displeasure, neither is there any rest in my bones by reason of my sins.— For my wickednesses are gone over mine head, and are like a sore burden too heavy for me to bear.

But I will confess my wickedness, and be sorry for my sin.—Against Thee have I sinned, and done evil in Thy sight; that Thou mightest be justified in Thy saying, and clear when Thou art judged.

O give me the comfort of Thy help again; cast me not away from Thy presence, and take not Thy holy spirit from me.—Be Thou my strong rock and an house of defence, that Thou mayest save me; be Thou also my guide, and lead me for Thy name's sake.

Into Thy hand I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of truth.—In God is my health and my glory; He is the rock of my might, in God is my trust.

Blessed is the man whom Thou choosest and receivest unto Thee; he shall dwell in Thy court, and shall be satisfied with the pleasures of Thy house, even of Thy holy temple.

O praise our God ye people, and make the voice of His praise to be heard;—Which holdeth our soul in life, and suffereth not our feet to slip.

Glory be to the Father, &c.
As it was in the beginning, &c.

Or this.

In Thee, O Lord, have I put my trust; let me never be put to confusion, deliver me in Thy righteousness.

Lord, let me know mine end, and the number of my days, that I may be certified how long I have to live.—Behold, Thou hast made my days as it were a span long, and mine age is even as nothing in respect of Thee; and verily every man living is altogether vanity.

And now, Lord, what is my hope? truly my hope is even in Thee.—Deliver me from all mine offences; take Thy plague away from me; I am even consumed by the means of Thy heavy hand.

When Thou with rebukes dost chasten man for sin, Thou makest his beauty to consume away like as it were a moth fretting a garment; every man therefore is but vanity.

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Hear my prayer, O Lord, and with Thine ears consider my calling, hold not Thy peace at my tears.—For I am a stranger with Thee, and a sojourner, as my fathers were.—O spare me a little, that I may recover my strength, before I go hence and be no more seen.

O Lord, let it be Thy pleasure to deliver me; make haste, O Lord, to help me.—O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling.

Up Lord, why sleepest Thou? awake and be not absent from us for ever; hide not Thy face from us, and forget not our misery and trouble.—For our soul is brought low, even unto the dust; our belly cleaveth unto the ground.

Arise, and help us, and deliver us for Thy mercies' sake.

Glory be to the Father, &c.
As it was in the beginning, &c.

Then may the minister read John xi. *from verse* 1 *to* 47, *or else this short lesson, Matthew* xxv, *from verse* 1 *to* 14.

"THEN the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went to meet the bridegroom. And five of them were wise and five foolish: the foolish took their lamps, but took no oil with them; but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried long, all slumbered and slept; and at midnight there was a cry made, Behold, the bridegroom cometh; go out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said to the wise, Give us of your oil, for our lamps are out; but the wise answered, saying, We fear lest there will not be enough for us and you; but go ye rather to them that sell, and buy for yourselves. And when they went to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the gate was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us; but He answered and said, Verily I say unto you, I know you not.—Watch therefore, for ye know neither the day nor the hour when the Son of man will come."

After the lesson, as he sees occasion, let him add some discourse of his own, short, and pertinent to the necessities of the sick person; ever being careful that he do him all his assistances, and call upon him to perfect that which can never be perfected but in this world, i. e. his repentance.

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Immediately after this exhortation, or (if it was done before, or is better reserved to another time, then) immediately after the lesson, or the psalm, according to the discretion of him that ministers, and according to the circumstances of the sick man; let him add these prayers.

LET US PRAY.

I.

A prayer for repentance.

O ALMIGHTY God, and most merciful Father, who delightest not in the death of a sinner, but that he be converted from his sin, and Thou be turned from Thine anger; give unto Thy servant a deep contrition for his [her] sins, a perfect hatred of them, a timely and an entire dereliction of them; grace to fear Thee, and grace to love Thee; powers to serve Thee, and time and grace to finish all the work of God which Thy servant ought to do; that the soul of Thy servant being washed white in the blood of Jesus, may be justified by Thy mercy, sanctified by Thy spirit, blessed by Thy providence, saved by Thy infinite and eternal goodness, through Jesus Christ our Lord.

II.

For patience and ease.

O ALMIGHTY and most gracious Saviour, who didst suffer with meekness and patience those severe stripes of Thy Father's wrath which we did deserve, but Thou didst feel, and hast established with mankind a covenant of faith and patience, a law of sufferings, making the way of the cross to be the way of heaven: give to Thy servant Thy grace, that according to Thy excellent example and holy commandment he may bear the burden of the Lord, with an even and a willing, an obedient and a loving spirit. O let him never charge Thee foolishly, nor murmur secretly, nor make too much haste; but with faith and hope submit his body and soul to Thy merciful and just dispensation; that he may not discompose the duties of his repentance by a new sin, nor provoke Thee to anger by his impatience, nor offend them who charitably minister to him, nor neglect the doing of any thing that can be in his power or in his duty, to his body or his soul. O God, be merciful unto Thy servant, and press not him [or her] with an unequal load; but remember that we are but flesh, and vanity, that we are crushed before the moth, and die in Thy displeasure: give him ease and rest, a quiet mind and a peaceful conscience; make Thou all his bed in his sickness; and deliver him not into the will of his spiritual enemies, but glorify Thy mercies and make Thy goodness illustrious upon Thy servant, through Jesus Christ our Lord.

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III.

Against death, and the fear of it.

O ETERNAL God, who for the sin of man didst send death into the world, and by the resurrection of Thy holy Son didst bring life to all believers: have mercy upon this Thy servant whom Thou hast smitten with Thy rod, and brought into the valley of tears and the shadow of death; O let not Thy fierce anger go beyond a fatherly correction; let this rod be discipline, not vengeance; let it kill his sin, but not the man: but in judgment remember mercy; take from Thy servant all inordinate fear; give him a present mind, a hopeful spirit, a faithful heart, a perfectly repenting conscience, a charitable and a devout soul. Take from him the fear, and take from him the sentence of death; preserve his life, and restore his health, if that be best for him; for to Thy power we submit, on Thy goodness we do depend, by Thy wisdom we desire to be governed, and that Thy love should choose for Thy servant. But if Thou hast otherwise decreed, O grant to Thy servant the comforts of a holy hope, and the strengths of an unconquerable faith; the constancy of an unmoved patience, and the meekness of a perfect resignation; that to him to live may be Christ, and to die may be gain; that whether he lives or dies he may be Thine, through Jesus Christ our Lord. *Amen.*

IV.

For pardon.

O MOST gracious and eternal Son of God, who only hast power to forgive sins, and to rescue erring souls from the power of sin, and from the wrath of God; be gracious to Thy servant who confesses Thy justice in his suffering, and begs to feel Thy mercy in his pardon, and Thy pity in his ease and restitution. Contend no longer with the miserable who confesses himself guilty; reject him not that begs for remission of his sins, and remission of Thy anger; remember not the follies of his childhood, nor the vanities of his youth; the sins of his tongue, nor the sins of his anger; the sins of desire, nor the innumerable breaches of charity; his infinite omissions of duty, and the inexcusable actions of his choice. Thou hast glorified Thyself in all generations of the world by giving pardon to the penitent and ease to the afflicted, comfort to the comfortless and refreshment to the weary: behold, O God, the sorrows of Thy servant; and remember his sins no more: behold the passion and the pains which our blessed Lord suffered for our sins, and let not the sins of Thy servants cause Thee to take another forfeiture, and produce another and an eternal anger; but spare Thy servant in Thy anger, and re-

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member him in Thy mercy, and pity him in Thy infinite compassion, and relieve him with mighty grace, and deliver him from his sins, and bring him to Thy glory, through Jesus Christ our Lord.

V.

If he be in or near the agonies of death.

O BLESSED God, Thou lover of souls and the Saviour of Thy servants, who gavest Thy Son to die for us, that we might live in Him; look with mercy and great compassion upon the soul of Thy servant for whom the Lord Jesus gave His precious blood. Now, O God, is that sad period in which he is to be consigned over to this final sentence; now is the day of his great expense; his needs of mercy are great as his sins, and great as his dangers, and great as all his enemies; let him [or her] receive the fruit of all his labours, a blessed return of all his prayers, the grace of Thy promises, and the effect of all the sufferings of the holy Jesus; now, O God, let him find the end of his hopes, and a just peace in his conscience, a spiritual communion with Christ, and the benefit of all His passion, pardon of his sins, and the sweetest visitations of Thy holy spirit the Comforter. Now let him feel the effect of Thy mighty power, and of Thy glorious victory over sin and all the powers of darkness: let them have no portion in him; and let Thine anger end in comfort and pardon, in the visitation of angels and the glorious appearing of Thy holy Spirit. Now let him feel the truth of religion, and the substance of the things he hath hoped for; the verification of Thy promises, and the goodness of God; let all the sermons of the gospel pass into real exhibition of Thy loving-kindness; and let Thy servant rejoice in the portions of the blessed, in the redemption of his soul, in the communion of saints, in the society of the spirits of just men made perfect, through Jesus Christ our Lord.

Then shall the minister recommend the soul of the dying man, if it be departing the body.

I.

O MOST blessed and most gracious Saviour Jesus, into Thy holy hands we commend the soul of this our brother [or sister], praying Thee to defend it from all evil, from the wrath of God which he hath deserved, from the evil spirits of darkness which are ready to devour it, from the flames of hell from whence nothing can rescue it but the mercies of God in our Lord Jesus Christ. *Amen.*

II.

LET Thy holy angels receive this soul from her prison and ruinous house of clay, and carry it to the region of loving and obedient souls

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in the bosom of Jesus, there with joy and longing, with the assurance of hope and a peaceful charity to expect the resurrection of the just and the day of Thy righteous judgment. *Amen.*

III.

O LET not the devils accuse this soul before Thee; or if they do let them not prevail, but interpose Thy death and passion, Thy mediation and intercession, between Thy judgment and this soul, now at her departure and at the day of judgment, that in the terrors of that day this soul may stand upright, supported by the arms of Thy eternal mercy. *Amen.*

IV.

LET not this soul carry along with her the infirmities of her present state, but be immured with a guard of loving and blessed spirits to defend her against all the hostilities and incursions of evil angels. Now she shall see what she never saw, and hear what she never heard, and know what was never revealed below; O grant that she may have aids that here she never did need, even mighty assistances in proportion to her new and stranger state, that whatsoever is in the darkness or in the fire, in the secret regions of wrath, and the horrible places of torment and fearful expectations, may not afflict or affright the lamb of Thy flock, the price of Thy blood, the child of Thy kingdom, and the portion of Thine own inheritance. *Amen.*

V.

O SWEETEST Jesu, say unto this soul, This day shalt thou be with Me in paradise; say unto this soul, Fear not, for it is My Father's pleasure to give thee a kingdom; let this soul dwell in safe and pleasant regions, and be supported with the hope of God, comforted with a holy conscience, rejoice in a confirmed pardon, be recreated with the visitation of angels, and walk in white whithersoever the Lamb shall go. *Amen.*

VI.

GIVE unto this decaying, dying body a blessed and a glorious resurrection; to this weary and afflicted, this penitent and redeemed soul, a portion in the blessed sentence of Thy right hand amongst the blessed children of Thy Father, who shall receive the kingdom prepared for them from the beginning of the world. *Amen.*

VII.

REMEMBER, O God, the good things which by Thy grace, and by the aids of Thy holy spirit, Thy servant hath done in all his life; and

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remember not his evil deeds which by the weakness of the flesh, and the temptations of the devil, and the evil contingencies of this world have afflicted and humbled the soul of Thy servant: remember Thy holy Son did die for these; and Thy holy spirit was the cause of those; and for whom Thou hast given Thy Son, and to whom Thou hast given Thy spirit, give Thy eternal pardon, and Thy eternal glories, through Jesus Christ our Lord. *Amen.*

After the soul is departed, the minister may say this prayer in behalf of the living friends and relatives of the dead.

ALMIGHTY God, who governest all things in heaven and earth with infinite wisdom and infinite mercy, and bringest good out of evil, comfort out of sorrow, and after a gentle visitation dost refresh Thy children with the light of Thy countenance, with the blessings of Thy providence, with the returns of Thy grace, and the comforts of Thy holy spirit; have mercy upon this family, and return to them all with Thy loving-kindness, exchanging their present sorrow into the advantages of holiness and blessing. Be Thou now and ever what Thou gloriest in; a father of the fatherless, a husband to the widow, a God of comfort to them that mourn in secret. Grant that Thy servants may not weep as men without hope, nor murmur at Thy dispensation, nor complain of any thing but themselves, nor desire any thing but that Thy will be done, nor do any thing but what is agreeable to Thy holy word and commandment; and grant that when Thou smitest any of us it may increase Thy fear in us, and when Thou dost good to any of us in smiting or forbearing, in chastising or comforting, it may increase Thy love in us: and let Thy holy spirit so prevail over all our wills and understandings, our affections and the outward man, our interests and our hopes, that we may live in this world pleasing to Thee, and may go out of this world with the peace of a holy conscience, and may have a joyful resurrection in the last day, to a participation of the glories of God, through Jesus Christ our Lord. *Amen.*

THE BLESSING.

THE Lord bless you, and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up the light of His countenance upon you, and give you peace.

The blessing of God almighty, the Father, Son, and holy Ghost, be amongst you, and abide with you, and be your portion for ever and ever. *Amen.*

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PRAYERS AND DEVOTIONS TO BE USED

AT THE

BURIAL OF THE DEAD.

The minister, before the corpse entering at the church door, may begin with one or more of these sentences.

A GOOD name is better than precious ointment, and the day of death than the day of one's birth.

It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

I am the resurrection and the life, saith the Lord; he that believeth in Me, yea though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall not die for ever.

It is appointed to all men once to die, and after death comes judgment.

I would not have you to be ignorant concerning them which are asleep, that we sorrow not even as others without hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

After the corpse is set down in the body of the church, let morning or evening prayer be read according to the time of the day, with this difference only;

Instead of the usual psalms,

Read psalm xxxix., psalm xlix., psalm xc.
For the first lesson, read Job xiv., or xix.
After the first lesson, read psalm lxxxviii.

For the second lesson, read

1 Corinth. xv., from verse 12 to the end.

After the second lesson read 'Nunc dimittis.'

LORD, now lettest Thou thy servant depart in peace, according to Thy word.

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people;

To be a light to lighten the gentiles, and to be the glory of Thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

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After the usual prayers are done, then the corpse being carried to the grave, the minister shall read this lesson.

ECCLESIASTES xii.

REMEMBER now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain;

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

People. Blessed be God.

The minister, while they are preparing to inter the corpse, shall say this psalm.

THE wicked is driven away in his wickedness; but the righteous hath hope in his death.

I said in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years.

I said, I shall not see the Lord, even the Lord, in the land of the living; I shall behold man no more with the inhabitants of the world.

I have set the Lord always before me; because He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope;

For Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine holy one to see corruption.

As for me, I will behold Thy face in righteousness; when I awake with Thy likeness I shall be satisfied.

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Thou wilt shew me the path of life; in Thy presence is the fulness of joy, and at Thy right hand there is pleasure for evermore.

Glory be to the Father, &c.
As it was in the beginning, &c.

When the corpse is in the grave, the minister shall say,

FORASMUCH as it hath pleased almighty God to take to Himself the soul of our dear brother here departed: we lay his body in the ground; for out of it was it taken; dust it is, and unto dust it does return; but we lay it down in a sure and certain hope of the resurrection from the grave. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump[a] of God: and the dead in Christ shall rise first; then those which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.

LET US PRAY.

LORD have mercy upon us.
Christ have mercy upon us.
Lord have mercy upon us.

Our Father which art in heaven, &c.

I.

O ALMIGHTY God, with whom do live the spirits of the just men made perfect, we give Thee humble thanks that Thou hast delivered the soul of Thy servant N. N. from the calamities of this life, putting a period to his sin and to his pains. O be pleased shortly to fill up the numbers of Thine elect, and hasten Thy kingdom; and to us Thy servants grant that we may die to sin and live to righteousness, living a holy and a gracious life, peaceable and blessed, that when we have served Thee in our generations, we may die the death of the righteous, leaving a good name and a fair example behind, and our good works may follow us; that being holy in our lives, we may be blessed in our death, and with this Thy servant, and all other departed in Thy love and fear, may lie in the bosom of our Lord, till by the trump of God we shall be awakened in the resurrection of the just, to reign with Thee in Thy kingdom, through Jesus Christ our Lord. Amen.

[a] ['triump' B; by a confusion perhaps, between 1) 'trump,' the same word with 'trumpet,' and 2) 'trump' of cards, which is from 'triumph,' and anciently so spelt. See Latimer's sermon upon the cards.]

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II.

O MOST blessed Saviour Jesus, who art the resurrection and the life, and in whose sight the death of Thy saints is precious: look upon us Thy servants, whose life is vanity, and our days pass away like a tale that is told, and as the remembrance of a passenger that stayeth but a night: the days of our pilgrimage are few and evil, and we disquiet ourselves in vain; O look upon us with a gracious eye; give us Thy holy spirit of wisdom and peace to guide us in the ways of God, that our affections and our conversation being in heaven and being weaned from this world, we may die daily, and every day be doing good; that laying up a treasure of good works, we may rejoice in the day of our death, and may be freed from the terrors of the day of judgment, and the gates of hell may not prevail against us. O preserve us from that eternal wrath which shall destroy all Thine enemies, and let our portion be with the charitable and the merciful, on the right hand of the Father, where Thou sittest and reignest in the glory of God, to eternal ages world without end. *Amen.*

If it be opportune, then here may be added one of the prayers 'For a blessed death,' at the end of 'Evening prayer throughout the year:' ending with the usual benediction,

THE grace of our Lord Jesus Christ, &c.

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A FORM OF DEVOTION TO BE USED AND SAID IN THE DAYS OF

SORROW AND AFFLICTION,

OF A FAMILY, OR OF PRIVATE PERSONS.

In the name of the Father, the Son, and the holy Ghost.

Our Father, which art in heaven, &c.

Versicle. O God, make speed to save us.
Answer. O Lord, make haste to help us.

Glory be to the Father, &c.
As it was in the beginning, &c.

The psalm.

Hide not Thy face far from me, O Lord, put not Thy servant away in anger:

Thou hast been my help, leave me not, neither forsake me, O God of my salvation.

O my God, I cry in the day time, but Thou hearest not; and in the night season I am not silent.

But Thou art holy, O Thou that inhabitest the praises of Israel.

Our fathers trusted in Thee, they trusted in Thee, and Thou didst deliver them.

But I am a worm, and no man; smitten of Thee, Lord, afflicted, tormented, forsaken.

Thou hast filled me with bitterness, and hast made me drunk with worm-wood; Thou hast removed my soul far off from peace, and I have forgotten prosperity.

But, O God, Thou art my God, early will I seek Thee; be not Thou far from me, O Lord; O my strength, haste Thee to help me.

I acknowledge my sin unto Thee, and mine iniquity have I not hid:

I will confess my transgressions unto the Lord, O do Thou forgive the iniquity of my sin.

Thou art my hiding place, Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.

Lord, make me to know my end, and the measure of my days, what it is; that I may know how frail I am.

Behold Thou hast made my days as an hand-breadth, and mine age is nothing before Thee; verily every man at his best state is altogether vanity.

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And now, O Lord, what wait I for? Surely my hope is in Thee.

Deliver me from all my transgressions, remove Thy stroke away from me, I am even consumed by the blow of Thy hand.

When Thou with rebukes dost chasten man for iniquity, Thou makest his beauty to consume away like a moth; surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry, hold not Thy peace at my tears;

For I am a stranger with Thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence and be no more seen.

Let all those that seek Thee, rejoice and be glad in Thee; let such as love Thy salvation say continually, The Lord be magnified.

But I am poor and needy, yet the Lord careth for me; Thou art my help and my deliverer, make no tarrying, O my God.

Amen, Amen, Amen.

Then read the second chapter of Ecclesiasticus;
or the sixth chapter of S. Matthew's gospel,
or the twelfth chapter to the Romans,
or the fifth chap. of the second Ep. to the Thessalonians,
or the first of Timothy, the sixth chapter,
or Hebrews the twelfth,
or James the fifth;—these at several times.

After the chapter is read, sit still a while, and consider of such comforts or instructions as are in the chapter, fitted to your needs.

If this office be said by a minister in the company of the afflicted person, then he may add such useful and comfortable discourses as are occasioned by the chapter, and then say the following collects.

After meditation or discourse, humbly kneel down and pray.

An act of repentance.

I.

O MY God and Father, in vain do we beg to have Thy heavy hand taken from us, so long as the cause remains: our sins, O God, our sins are so great, so numerous, so intolerable, that we must needs with shame hide our face, and confess we have deserved all the evil that we suffer, and all that which Thou hast threatened. We have, O God, more to give Thee thanks for, than we have to deplore. It is Thy infinite mercy that we are yet kept from feeling Thy severest judgments: it is Thy mercy that we have our senses and our understandings, that we have the use of Thy word and sacraments, that we have not intolerable pains of body, and unsufferable troubles in

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our mind: it is Thy blessing that we have bread, that we have many[a] friends, that we have the prayers of Thy faithful servants; that we have faith in Thee, and that we have hope: it is Thy infinite mercy, that we are yet kept from the unsufferable pains of hell, and are permitted to pray to Thee, to rely upon Thy mercies, to work out our salvation, and to expect Thy loving-kindness in the land of the living.

II.

All the evils that we suffer, we have deserved, but nothing of this[b] good have we deserved; we are less than the least of all Thy mercies, and our sins are greater than the greatest of all our sufferings. And now, O God, Thou who hast so mercifully dealt with Thy servants in taking a less fine of us than in justice Thou mightest have exacted, be pleased also to proceed in the methods of Thy mercy; and make our present sufferings be instrumental of Thy glory, of the pardon of our sins, of the sanctifications of our spirits, of the humiliation of our souls, that, like silver tried in the fire, we may come forth more pure, vessels of honour, pleasing and acceptable to Thee in Jesus Christ.

III.

An act of patience and resignation.

We know, O God, that Thou art infinitely wise and infinitely good, and Thou disposest all the events of Thy creatures to excellent purposes, and delightest to bring good out of evil. Behold, O God, we are Thy servants and Thy creatures; do to us as seemeth good in Thine eyes, only give us patience and a long-suffering spirit, that we may not murmur secretly when we complain openly; that we may not make haste in the day of our calamity, but with a quiet spirit expect and wait for the time of our redemption. But make no long tarrying, O Lord; make haste to help us, O God of our salvation; and be pleased to give us a light from heaven, that with the eye of faith we may see beyond the cloud, and look for those comforts which Thou didst prepare for Thy servants that love Thee, and put their trust in Thee, and have laid up all their hopes in the bosom of God.

IV.

An act of hope.

O God our God, Thou hast said unto us, I will never leave you nor forsake you; Thou hast often eased our calamities, and taken off Thy severe hand; Thou hast promised to be with us in time of need, Thou delightest to deliver them whose confidence is in Thy

[a] ['any' B.] [b] ['the' B.]

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goodness. Thou hast supported our spirits in the day of our sorrow, and hast given us many intervals and spaces of refreshment, and renewest Thy loving-kindness day by day: O let us never have our portion amongst the hopeless and desperate. Let us always pray to Thee, and hope in Thee, and in every period of our affliction let us do some actions of virtue, by which we may please Thee, and be accepted so long as we can pray. Thou hast commanded us to hope, and we do hope that these comforts shall refresh our souls, that Thy mercies will support us under our afflictions, that Thy spirit shall comfort us in it, and Thy grace and Thy glorious providence shall speedily deliver us from it. Amen, blessed Jesus, Amen.

V.

The petition.

And now, O most merciful Father, give Thy servants admittance to present our complaint before the throne of grace, and let our petition enter into Thy presence: Thy arrows stick fast in us, and Thy hand presseth us sore; open Thy heart, the treasure and spring of mercy, and thence let comforts and refreshments descend upon Thy servants. Put a blessed period to our sorrows, but first put a stop to our sins; let us not sin against Thee, when for sin Thou art smiting us; let us never charge Thee foolishly, nor behave ourselves peevishly towards others, but use all the means we can to ease their sorrows, to lighten their burdens, to sweeten their lives, that so we may expect from Thy goodness a more plentiful and abundant measure of loving-kindness.

VI.

Lord[c], put a bar and stop unto our passions; make them to be humble ministers of religion [and prudent government]; but never let us suffer any violent transportations in ourselves, never be provoked to any bitterness, never to be harsh or cruel towards any, never to speak any thing peevishly and undecently, never to put too much upon any temporal interest; in all things let us behold Thy providence, and reverence Thy justice, and adore Thy majesty, and feel Thy mercy, and obey Thy spirit; and if Thou shalt still persevere to smite us, and to try Thy servants, let not Thy punishing us ever cause us to sin against Thee. Let not our own follies be our scourges, lest we sin against Thee, and lose Thy blessing for ever.

VII.

Be pleased, O God[d], to add this favour unto Thy servants, that our trouble may not be doubled or increase by our own infirmities; take from us all troublesome fancies and too quick apprehensions of our

[c] ['O Lord' B.] [d] ['O my God' A.]

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sorrows; blessed be Thy name, they are finite, and they are temporal sorrows, they are less than our sins, and they are less than Thy mercies; give us[e] grace to despise the world, and all its interests and possessions, that while we set not our affections upon them, we may not be too much afflicted when we are crossed in them; but let our great care be to please Thee, our greatest fears lest we should sin against Thee; let our duty be our employment, Thy providence our portion, Thy spirit our guide, Thy law our rule: that when this cloud is passed over, we may see the brightness of Thy face, and perpetual showers of grace and mercy, refreshing our sad and weary spirits: so shall Thy servants sing praises to the honour of Thy name, when Thou shalt have saved our souls from death, our eyes from tears, and our feet from falling. Grant these mercies, O blessed God and Father, for Jesus Christ his sake, our dearest Lord and Saviour. *Amen.*

A private prayer to be said by or for a person (mutatis mutandis) *apt to be afflicted with fear of death or God's anger, and the uncertain state of his or her soul.*

I.

O ETERNAL God, most gracious Father, in much mercy and compassion behold me Thy servant loaden with my sins, encompassed with infirmity, assaulted by enemies without, and apt to be betrayed by my own weaknesses within. If I am cheerful, I am apt to be careless of my duty; if I am sad, I am timorous and unsafe, too ready to distrust Thee, and to sink under the burden of those calamities which by my sins I have deserved. O God, I confess with sorrow and shame, that I resolve often to give myself entirely to Thy service, but I am so perpetually beaten with the violent tempests and storms of passion, that all my hopes and all my fears grow unactive and useless and are overcome by them, and sink under my own evil customs and infirmities, [lust, pride, ambition, anger:] and under this state of infelicity I groan and labour, and to Thee I humbly make my complaint; for Thou art my hope and my strength, my rock and my might, my Saviour and defender, my support and my deliverer. O hear the saddest cries of Thy humble and afflicted servant, and give me ease from my greatest sorrows: give me a cheerful heart, and a severe spirit; a love of Thy mercies, and a trembling at Thy judgments; an infinite desire to please Thee, and a great fear to offend Thee; and though I humbly desire of Thy glorious goodness to secure and promote my eternal interest by what instruments Thou pleasest, yet because Thou art my Father and my merciful God, I beg of Thy infinite goodness to take care of my infirmities, and to pity my weaknesses; and make my religion to be to me the pleasantest thing in the world; that nothing may tempt me from Thee, and prevail in the days of my weaknesses and disadvantage.

[e] ['me' A.]

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II.

O BLESSED God, be pleased to give me a perfect repentance for all my sins; and admit me to a full pardon, and not only so, but, if it be Thy gracious will, consign this my pardon by some testimony from heaven, by a holy and a humble hope, by a strong faith and a cheerful spirit, by joy in God, and a command over my passions, by meekness and charity, by forgiving every one that troubles me, and every one that offends me. O God, my God, give to Thy servant an excellent religion and a devout spirit, and grant that I may take great pleasure in the service of God, in obedience to my spiritual superiors, in doing the works of that duty to which Thou hast called me in my present state of life; and never suffer me to fall into a despairing or an amazed conscience, into the evils of a tedious or impatient, a wounded or an afflicted spirit: but grant that rejoicing in Thee evermore and delighting in doing my duty, in mortifying my passions, in loving and serving my dearest relations, I may be preserved in Thy fear and Thy favour, and nothing may be able to separate me from the love of God in Christ Jesus. *Amen.*

III.

O MY dearest Saviour, take from Thy servant all inordinate fear of death and give me a great desire after heaven, and heavenly things: and when Thou shalt call me from this world, conduct me by the graces and comfort of Thy holy spirit evenly and holily, certainly and cheerfully, to the regions of hope and joy, that in Thy arms I may expect and long for the day of recompenses and of Thy glorious appearing. O God, hear the prayer and most passionate desires of Thy servant; and since Thou hast commanded us in the time of need to come with boldness to the throne of grace, grant that I may be accepted by Thy mercies and loving-kindness, through the merits and intercession of my Lord, in whom I desire to live, and for whom I will not refuse to die, our blessed Lord and Saviour Jesus; to whom with Thee O blessed Father and most holy Spirit, I humbly give all honour, and thanks, and glory, and love, and service; and desire to do so for ever. Amen.

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A FORM OF PRAYER OF

THANKSGIVING.

The preface to the following office.

SINCE it hath pleased God to hear our prayers and to give us the blessing we now feel and rejoice in, [the blessing of peace, health, plenty, victory &c.,] let us faithfully and devoutly give thanks unto God for His great benefit and grace; and say,

Psalms eucharistical or of thanksgiving, upon special times of festivity: to be added to any of the foregoing offices; or to be said distinctly.

After a plentiful harvest.

Our Father which art in heaven, &c.

O BE joyful in God, all ye lands; sing praises unto the honour of His name, make His praise to be glorious.—O come hither and behold the works of God, how wonderful He is in His doing towards the children of men.

Thou visitest the earth and blessest it, Thou makest it very plenteous.—Thou waterest her furrows, Thou sendest rain into the little valleys thereof, Thou makest it soft with the drops of rain, and blessest the increase of it.—Thou crownest the year with Thy goodness, and Thy clouds drop fatness.

They shall drop upon the dwellings of the wilderness, and the little hills shall rejoice on every side.—The folds shall be full of sheep; the valleys also shall stand so thick with corn that they shall laugh and sing.

Praised be God, which hath not cast out our prayer, nor turned His mercy from us.

Let us now fear the Lord our God, that giveth rain, both the former and the latter rain in his season;—He reserveth unto us the appointed weeks of the harvest.

Lord, what is man that Thou hast respect unto him, or the son of man that Thou so regardest him?—The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season.—Thou openest Thy hand, and fillest all things living with plenteousness.

The Lord is righteous in all His ways, and holy in all His works.

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—The Lord is nigh unto all them that call upon Him, yea all such as call upon Him faithfully.—He will fulfil the desire of them that fear Him, He also will hear their cry and will help them.

That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple;—That our garners may be full and plenteous with all manner of store, that our sheep may bring forth thousands and ten thousands in our streets;

That our oxen may be strong to labour, that there be no decay, no leading into captivity, and no complaining in our streets.—Happy are the people that be in such a case, yea, blessed be the people which have the Lord for their God.

Glory be to the Father, &c.
As it was in the beginning, &c.

II.

After recovery of a city, family or single person from the plague, or any great sickness.

O COME hither and hearken, all ye that fear God, and I will tell you what He hath done for my soul.—I called unto Him with my mouth, and gave Him praises with my tongue; O Lord my God, I cried unto Thee, and Thou hast healed me.

Thou, Lord, hast brought my soul out of hell, Thou hast kept my life from them that go down to the pit.—O what great troubles and adversities hast Thou shewed me, and yet didst Thou turn and refresh me, yea and broughtest me from the deep of the earth again.

Sing praises unto the Lord, O ye saints of His, and give thanks unto Him for the remembrance of His holiness.—For His wrath endureth but the twinkling of an eye, and in His pleasure is life; heaviness may endure for a night, but joy cometh in the morning.

Praised be the Lord daily, even the God which helpeth us and poureth His benefits upon us.—He is our God, even the God of whom cometh salvation; God is the Lord by whom we escape death.

I will be glad and rejoice in Thy mercy, for Thou hast considered my trouble, and hast known my soul in adversity.—Thou hast not shut me up into the hand of the enemy, but hast set my feet in a large room.

Thou hast turned my heaviness into joy, Thou hast put off my sackcloth, and girded me with gladness.—Therefore shall every good man sing of Thy praises without ceasing; O my God, I will give thanks unto Thee for ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

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III.

After a victory, or the prosperous ending of a war.

BLESSED be the Lord my strength, which teacheth my hands to war, and my fingers to fight.—My hope and my fortress, my castle and deliverer, my defender in whom I trust, which subdueth my people which is under me.

When my spirit was in heaviness, Thou knewest my path; in the way wherein I walked they privily laid a snare for me.—I cried unto the Lord and said, Thou art my hope and my portion in the land of the living.

Thou didst send down Thine hand from above; Thou didst deliver me and take me out of the great waters, from the hand of strange children.—Thou hast given victory unto kings, and hast delivered David Thy servant from the peril of the sword.

For I know that the Lord is great, and that our Lord is above all gods.—Whatsoever the Lord pleased, that did He in heaven and in earth, in the sea and in all deep places.

The Lord is on my side, I will not fear what man doth unto me. —The Lord taketh my part with them that help me, therefore shall I see my desire upon mine enemies.

It is better to trust in the Lord than to put any confidence in man; it is better to trust in the Lord than to put any confidence in princes.

The Lord is my strength and my song, and is become my salvation.—The voice of joy and health is in the dwellings of the righteous; the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass.—He maketh wars to cease in all the world; He breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Behold how good and joyful a thing it is, brethren, to dwell together in unity;—It is like the precious ointment upon the head that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.

For there the Lord promised His blessing, and life for evermore.—The Lord liveth, and blessed be my strong helper, and praised be the God of my salvation.

Glory be to the Father, &c.
As it was in the beginning, &c.

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If there be any other occasion, instead of these, use, 'Te Deum laudamus,' &c.

After each of these eucharistical psalms, shall be added as followeth.

Minister. Lift up your hearts.
Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto the Lord our God.
Answer. It is meet and right so to do.

Minister.

I.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks and praise, honour and adoration, love and duty to Thee, O Lord God, the Father of mercies and the God of all comfort; who hast known our soul in adversity, and delivered us from the evil we have deserved, and hast given us good things we deserved not: we confess, O God, that we are less than the least of all Thy mercies; but Thy immense, Thy unlimited goodness and loving-kindness rejoices in doing us good, in preserving us from evil, in heaping Thy benefits upon us, in giving to us witness from heaven [in feeding our hearts with food and gladness,] in delivering us from our enemies, [in snatching us from the power of the grave, in commanding Thy destroying angel to hurt us not.]
Holy Jesus, blessed be God!

II.

We are Thy servants and Thy children; we are all Thine, and have no interest but Thy service; Thou art our God, and all our hopes are laid up in Thee: Thou art gracious when Thou smitest us; but we cannot express Thy infinite sweetness when Thou relievest our necessity, when Thou sustainest our sorrows, when Thou dost deliver us from Thy wrath, when Thou hearest our prayers, when Thou pourest Thy benefits upon us. O give unto Thy servants thankful hearts, obedient and loving spirits, carefulness of duty, charity and humility, zeal for Thy glory, submission to Thy divine will and pleasure; that serving Thee with all our powers, loving Thee with all our faculties, obeying Thee in all instances, delighting in Thee in all dispensations, we may be conducted through all varieties of providence, and defended in all temptations of our enemies, and relieved in all the necessities of our life, and assisted in all particulars of duty; that so we may pass through this valley of tears in peace and meekness, in faith and charity, with the confidence of a holy hope, and in the strength of Thy righteous promises, to the fruition of those mercies which are the portion of willing and obedient souls, through Jesus Christ our Lord. *Amen.*

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THE GREAT

PENITENTIAL LITANIES,

To be said according to the discretion of him that ministers, especially in the time of Lent, and upon solemn fasting days.

O BLESSED God, Father of mercies, who hast sent Thy Son to redeem us from sin and wrath, have mercy upon us rebellious and perishing children, lost and miserable sinners.

O blessed Saviour Jesus, who wert the price of lost mankind, and gavest Thyself a sacrifice for our sins, have mercy upon us miserable and lost, but sorrowful and returning sinners.

O blessed Spirit of the Father, who didst come into the world to sanctify and to teach, to illuminate and to guide it, have mercy upon us foolish and ignorant, lost and miserable sinners.

O most blessed and mysterious Trinity, God the Father, Son and holy Spirit, have mercy upon us perishing and miserable sinners.

---

1. Pardon, O God, the vanities of our childhood, and the sins of our youth, our backward and dull ignorance, our forward and active malice, our early sins and slow repentances, our hastiness to all evil, and our unwillingness to do all good things whatsoever.

Answer. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord who may abide it?

2. O God of mercy, pardon our want of discipline, our averseness to learn good things, our desires of evil, the first insinuations of sin, our morose delectation in vain thoughts, our pleasure in evil remembrances, our entertaining little images of sin, our love of the temptation, our fondness after trifles, our want of love and want of understanding of the things of God.

Answer. Cast us not away from Thy presence, and take not Thy holy Spirit from us.

3. O God of mercy, pardon the infinite number of our foolish thoughts and voluptuous desires, our proud imaginations and phantastic pleasures, our secret deliciousness in what Thou hast forbidden, our desires to die, our contempt and neglect of life; our foolish contrivances and trifling purposes, our ridiculous designs and unreasonable intentions.

Answer. Turn Thy face from our sins, O Lord, and put out all our misdeeds.

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4. O God of mercy, pardon the infinite omissions of our duty, our seldom prayers, and frequent wandering of our head and heart, our foolish arts to cozen ourselves, and to cheat our souls of duty and reward, our wicked rejoicings when we were forced to omit our devotions, and our listless manner of attending to them, our dulness in hearing, our deadness in observing, our excuses and pretences, our weariness of body and tediousness of spirit, our dulness and sleepiness, our seldom reading and more seldom meditating, our loss of many opportunities of receiving the holy communion, and our making use of all opportunities of pleasure and vanity.

Answer. But there is mercy with Thee, therefore shalt Thou be feared.

5. O God of mercy, pardon all the sins of our proud and prejudicate understandings, our wilful ignorance and voluntary neglect of the instruments of salvation, the weakness and imperfection of our faith, and our trifling notices of things, our distrust of Thee and our confidence in the creatures, our superstitious fancies and foolish opinions, our weak conjectures and easiness to believe, our suspicions and jealousies of Thee, and our wicked sentences and evil reportings concerning Thy actions and Thy attributes, our relying upon dreams, and our not relying upon Thy word, our love of being abused in our persuasions, and our believing doctrines for interest and passion, our weak enquiries and confident opinions, our doubtings and trepidations in the day of temptations, and our unreasonable confidences, boastings and presumptions, when we are prosperous, easy and untempted.

Answer. Lord be merciful to our sins, for they are very many.

6. O God of mercy, pardon the sins of our will; our violent prosecutions of pleasure, and our hatings of religion, our unwillingness to please Thee, and our fierceness of desire to please ourselves; our unwillingness to submit to Thy laws and to the events of Thy providence, our disobedience to revelations, to the advices of the wise and the discourses of the learned, to the voice of God and the lessons of the spirit, our unreasonable choice and malicious determinations, our yieldings to the whispers of the flesh, and our obstinacy against the motions of illuminated reason.

Answer. O give us the comfort of Thy help again, and establish us with Thy free spirit.

7. O God of mercy pardon the inordination and irregularity of our affections; our anger is hasty and quick, unreasonable and immoderate, a perpetual storm and a perpetual folly, our desires are passionate and great, sensual and intemperate; we fear the fears of men, and our hopes are of things that profit not; we love that which destroys us, and do not love that by which we can be made alive; we rejoice in the ways of death, and our sorrow is not unto amendment of life; every sad accident of the world does amaze us, but we are not

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afflicted when we lose Thy favour, when we do foolish things, and enter into the portions of Thy displeasure.

Answer. Lord, be merciful unto us, for our sins are very great.

8. O God of mercy, pardon the hypocrisy of our lives, our desires to seem holy, our neglect of being so, our being satisfied with shadows and outsides, with an unactive faith, with the faith of devils and the hope of hypocrites, with the comforts of the presumptuous and the confidences of the proud: we have rested in outward works, and have not secured the truth of the Spirit; we confess our sins, and still commit them; we pray against them, and yet we love them; we call Thee Father, and obey Thee not; we say Thou art our Lord, and yet we do not fear Thee; we approach Thee with our lips, and our hearts are far from Thee; we bow our heads, and lift up our hearts and hands against Thee; we humble ourselves in flattery, and mortify our affections with deceit; we pretend religion to serve our own worldly ends; resting in forms of godliness, but denying the power of it.

Answer. O God, be merciful unto us, for our state is very miserable.

9. O God of mercy, pardon our impatience and immortification, our secret murmurs and open rebellions; our temptings of God, our provocations of Thee to anger, our entering into needless dangers, the deferring of our repentance, and the hardening of our faces against Thy judgments; our contempt of Thy mercies, and turning Thy grace into wantonness, despising Thy long-suffering and Thy goodness, and trusting boldly where Thou hast given us no ground of hope or comfort.

Answer. O blessed Jesu, that takest away the sins of the world, have mercy upon us.

10. O God of mercy, pardon the innumerable sins of our tongue, our vain and common swearings, our bold affirmatives of what we know to be false or know not to be true, our crafty and ensnaring talk, our secret and injurious whispers, our back-biting and detraction, our undervaluing our brother and easily reporting evil, our bragging and vain-glorious words, our laying snares for praise, our flattering some and reproaching others, our clamorous revilings and uncharitable chidings, and in whatsoever we have spoken against Thee or against our brother.

Answer. O Lamb of God, that takest away the sins of the world, have mercy upon us.

11. O God of mercy, pardon our abuses of Thy sacred and venerable name, our unworthy usages of ourselves upon whom Thy name is called, our profanation of Thy word, our irreverent using the sacraments, our dishonouring Thy houses of prayer, our curious enquiries into the secrets of God and the secrets of men, our wilful angering and provoking our neighbours to cursing and swearing and

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all intemperate wrath, our unnecessary troubling them and betraying them to folly and indignation.

Answer. O remember not our old sins, but have mercy upon us, and that speedily.

12. O God of mercy, pardon our abuse of holy times and holy offices, our neglect of assembling ourselves together, our vain recreations and foolish employments, the prodigality of our precious time in idle gaming and useless business, our being idle servants or cruel masters, false in our trust, or unreasonable in our commands, our peevish neglect of the customs of the church, and our schismatical behaviour in the congregations of the Lord.

Answer. Help us, O God of our salvation, and for the glory of Thy name save Thy sinful servants.

13. O God of mercy, pardon all our rebellions against Thee and against Thy representatives, our lawful superiors; our irreverence and disobedience, our murmurs and repinings against them, our rude words and perverse disputings, our neglect of their persons and desires, our publication of their faults and rejoicing in their infirmities, our being ashamed of their poverty and condition, our boasting of our kindred and extraction, our secret cursings or open reviling the ministers of justice, our mocking and scorning old and aged persons, and whatsoever is irreverent, froward, disobedient, unjust or uncharitable towards our betters.

Answer. O deliver us, and purge away our sins, for Thy name's sake.

14. O God of mercy, pardon all our cruel thoughts, and provoking words, and injurious actions; cleanse our hands from violence and our hearts from blood-guiltiness, O God; forgive us our uncharitable treating of ourselves or others, our unjust wranglings and peevish quarrels, our taking things and words in an evil sense and to purposes of discord and dissension, our threatening and keeping men in fears, our not rescuing, or not preserving those whom we could and ought to have preserved, our embittering the spirit of our neighbour, our unpeaceable dispositions, our tempting and betraying, our wounding and killing our own souls and the souls of our brethren, whom we ought to have snatched from the fire, and according to our powers withheld from the everlasting burning.

Answer. O take away our iniquities from us, and remember our sins no more.

15. O God of mercy, pardon our gluttony and drunkenness, the disorders of our diet and the disorders of our passion, our wanton thoughts and wandering eyes, our impure desires and all our actions of uncleanness, our lascivious dressings and idle consumptions of our time, our making provisions for the flesh to fulfil the lusts of it, the dishonourings of our body and the pollutions of our spirit, our

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making the members of Christ be the members of an harlot, and defiling the temples of the holy Ghost by unnatural actions and desires, not to be named, and much less to be entertained, our softness and effeminacy, our sensualities and studies of the flesh, and all the excesses and irregularities within that state which Thou hast blessed and sanctified: but we are unclean, we are unclean!

Answer. O cleanse our souls from sin; take away our iniquities and Thou shalt find none.

16. O God of mercy, pardon our injustices and rapines, our open invasion and secret underminings of the rights of others, our greedy desires and fierce pursuances of money, our love of wealth and our hastiness to be rich, our arts of unequal bargaining and deceitful words, our unjust law-suits and the vexatious prosecutions of just or unjust, our detaining the wages of the hireling and our defalking of his dues, our pressing upon the necessities of the poor, and raising prices for their need, our hard and oppressive contracts, our rigours of justice and varieties of injustice, our want of charity and tenacious retaining our money, our reception or retention of unjust purchases; our sacrilege and simony, our entering into the fields of the fatherless, wronging the helpless widow, who is Thy care; our forwardness to run into debt and our carelessness to come out of it: our improvident conduct of our estates and our foolish mispendings, our causing diminution to the goods of others and the avaricious increasing of our own.

Answer. Wash us throughly from our iniquity, and cleanse us from our sin.

17. O God of mercy, forgive us our breach of promise to men, and of our holy vows made to Thee our God: our wilful or careless lying, our false accusation or false witnessing, our perverting righteous judgment by bribery or false information, and causing the innocent to suffer; our leading the blind out of his way; our accusing others and justifying ourselves, our false excuses and feigned pretences, our causeless affirmings and denyings, our jealousies and suspicions, and all the iniquity of our hearts and tongues.

Answer. Hide Thy face from our sins, and blot out all our transgressions.

18. O God of mercy, pardon our envy and our discontented hearts, our ambitions and curiosities, our rejoicings in the evil of our neighbours, and our repining and displeasure at his advancement, our violent and distracting carefulness for the things of this world, our affrightments in every sad accident, and all our covetous thoughts and degenerous and unworthy practices.

Answer. Lord Jesu, be merciful to us miserable, but penitent and returning sinners.

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O that our head were waters, and our eyes a fountain of tears, that we might weep day and night till Thou wert reconciled to Thy people. Thy congregation is an assembly of adulterous and treacherous men.

We have bent our tongues like a bow for lies, but we are not valiant for the truth upon earth; we have proceeded from evil to evil, and we have not known Thee.

[Every one deceives his neighbour, and weary themselves to commit iniquity. For these things Thou hast visited us in anger, Thou hast fed us with wormwood, and given us water of gall to drink; Thou hast sent the sword upon us to consume us, and the spirit of division to scatter us abroad.]

But in Thee, O Lord, is our confidence and our glory; for Thou dost exercise loving-kindness, judgment, and righteousness in the earth, for in these things Thou dost delight.

O Lord, therefore, correct us, but with judgment; not in Thine anger, lest Thou bring us to nothing. We pray not against sorrow, but pray Thee to multiply our penitential sorrows upon us; that we may truly mourn for our offences against Thee; and may with great caution take care we may no more offend Thee; and redeem the time which we have spent in vanity; and employ the remaining portion of our days in the ways of peace and righteousness, of wisdom and the fear of God: that when Thou shalt send Thy angels to gather the wheat into Thy granary, we may be bound up in the bundle of life, and dwell in the house of God for ever, through Jesus Christ our Lord. *Amen.*

ΚΑΙ ΣΟΙ ΤΗΝ ΔΟΞΑΝ 'ΑΝΑΠΕΜΠΟΜΕΝ
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